THE INTERNATIONAL ENCYCLOPEDIA

—OF—

PROSE AND POETICAL — QUOTATIONS —

— FROM —

THE LITERATURE OF THE WORLD

Including the following languages: English, Latin, Greek, French, Spanish, Persian, Italian, German, Chinese, Hebrew and Others ∴ ∴ ∴ ∴

—UNDER—

ONE ALPHABETICAL ARRANGEMENT

—WITH —

A Complete Concordance to the Quotations, Indexes of the Authors Quoted and Topical Indexes to Subjects, with Cross References

BY

WILLIAM S. WALSH

Author of "A Handbook of Literary Curiosities," Etc.

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International Encyclopedia

of

Prose and Poetical Quotations

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HOW TO USE THIS BOOK

The "ENCYCLOPEDIA OF QUOTATIONS" is divided into four parts:

1. **A Topical Index of the Subjects** of the quotations with cross references to other subjects which are of allied interest.

2. **A List of the Authors Quoted,** with dates of their birth and death, and the pages on which the quotations from them are to be found.

3. **Dictionary of Quotations in the English and Foreign Languages,** arranged alphabetically under words which denote the subject or principal sentiment of the quotation, each quotation being identified by the name of the author, the work from which it is taken and the location as closely as practicable. A valuable feature of the arrangement used in this work is the fact that Latin and all quotations from other foreign languages are classified under the same alphabetical arrangement with the English quotations, an arrangement which makes it unnecessary for the user to refer to more than one list to find either the original quotation in a foreign language or its translation in English.

4 **A Complete Concordance to the Dictionary of Quotations.** Every prominent word in every quotation is indexed with sufficient context to locate every passage in which the word occurs. In this concordance it is noteworthy that the index words, for instantaneous distinction, are printed in bold-face type, the quotation or portion of quotation which they index being printed, when derived from English literature, in the ordinary Roman letter. Quotations from foreign languages are printed in italic letters. To preserve the desirable conciseness the index word in each quotation of the concordance is represented only by its initial, as the reader will perceive that it is unnecessary to print the word in full. Furthermore, quotations from the eight authors most frequently quoted are followed by a classifying mark which instantly accredits them to their author. Thus the quotations from the following authors, as being those most frequently quoted, are distinguished by the signs which follow their names: Shakespeare*, Milton**, Pope‡, Byron‖, Wordsworth¶, Longfellow§, Lowell††. Tennyson†.

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There are four uses to which an Encyclopedia of Quotations is most frequently put, and this work has been arranged with special consideration for quickest and most satisfactory answer to any desired question.

1. **To find a quotation on a given subject:** Turn to the subject word in the Dictionary of Quotations and look for a suitable quotation among those listed under such subject word. If the quotation be not found in the first place sought for, a reference to the topical index of cross references will give another subject under which it will likely be found.

2. **To find a quotation by any given author:** Turn to the list of authors quoted, where the pages are listed on which quotations by the author appear.

3. **To find a particular quotation of which only a portion or possibly one word is remembered and of which the author is unknown:** A reference to the concordance will reveal sufficient of its context for identification, with a reference to the page in the dictionary on which the quotation in full will be found.

4. **For those who desire to cite a quotation showing the use of any particular word,** a similar reference to the concordance will yield an example of the context and meaning in which the word is used.

Fullness, accuracy, and facility of search have been the principal aims of the compiler of this encyclopedia, and judging from the cordial welcome the successive editions of the work receive, it would seem that it satisfactorily meets the needs of the scholar, teacher, minister, speaker, writer, and reader for a work of the kind in convenient form.

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PROSE AND POETICAL QUOTATIONS.

ABDICATION.

K. Rich. What must the King do now? Must he submit?
The King shall do it. Must he be depos'd?
The King shall be contented. Must he lose
The name of king? o' God's name, let it go.
I'll give my jewels for a set of beads;
My gorgeous palace for a hermitage;
My gay apparel for an alms-man's gown;
My figur'd goblets for a dish of wood;
My sceptre for a palmer's walking-staff;
My subjects for a pair of carved saints;
And my large kingdom for a little grave,
A little little grave, an obscure grave.
SHAKESPEARE. *Richard II.* Act iii. Sc. 3. l. 143.

ABILITY.

Hamlet. Sure, he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unused.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 4.

And sure th' Eternal Master found
His single talent well employ'd.
SAM'L JOHNSON. *Verses on the Death of Mr. Robert Levet.* St. 7.

C'est une grande habileté que de savoir cacher son habileté.

There is great ability in knowing how to conceal one's ability.
LA ROCHEFOUCAULD. *Maxim* 245.

Viola. Out of my lean and low ability
I'll lend you something.
SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 4. l. 328.

I give thee all,—I can no more,
Though poor the off'ring be;
My heart and lute are all the store
That I can bring to thee.
MOORE. *My Heart and Lute.*

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.
SIDNEY SMITH. *Memoir by Lady Holland.* Vol. i. p. 130.

Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee.
MARCUS AURELIUS. *Meditations.* vi. 19.

And all may do what has by men been done.
YOUNG. *Night Thoughts.* vi. l. 611.

Kent. That which ordinary men are fit for, I am qualified in; and the best of me is diligence.
SHAKESPEARE. *Lear.* Act i. Sc. 4. l. 35.

Every one excels in something in which another fails.
SYRUS. *Maxim* 17.

The world but feels the present's spell,
The poet feels the past as well.
Whatever men have done, might do,
Whatever thought, might think it too.
MATTHEW ARNOLD. *Bacchanalia, II.*, last lines.

He (Hampden) had a head to contrive, a tongue to persuade, and a hand to execute any mischief.
CLARENDON. *History of the Rebellion.* Vol. iii. Bk. vii. Sec. 84.

In every deed of mischief he had a heart to resolve, a head to contrive, and a hand to execute.
GIBBON. *Decline and Fall of the Roman Empire.* Ch. xlviii.

Heart to conceive, the understanding to direct, or the hand to execute.
JUNIUS. *Letter* xxxvii. Feb. 14, 1770.

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On peut être plus fin qu'un autre, mais non pas plus fin que tous les autres.

We can be more clever than one, but not more clever than all.

LA ROCHEFOUCAULD. *Maxim* 394.

You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time.

ABRAHAM LINCOLN.

There is no lie that many men will not believe; there is no man who does not believe many lies; and there is no man who believes only lies.

JOHN STERLING. *Essays and Tales.*

The world means something to the capable.

GOETHE. *Faust.* Bayard Taylor's trans.

This world's no blot for us
Nor blank; it means intensely, and means good:
To find its meaning is my meat and drink.

BROWNING. *Fra Lippo Lippi.* l. 347.

Possunt quia posse videntur.

They can because they think they can.

VIRGIL. *Æneid.* v. 231. (Trans. CONINGTON.)

Themistocles said that he certainly could not make use of any stringed instrument; could only, were a small and obscure city put into his hands, make it great and glorious.

PLUTARCH. *Life of Themistocles.*

They who plough the sea do not carry the winds in their hands.

SYRUS. *Maxim* 759.

The pilot cannot mitigate the billows or calm the winds.

Ibid. Of the Tranquillity of the Mind.

You are a devil at everything, and there is no kind of thing in the 'versal world but what you can turn your hand to.

CERVANTES. *Don Quixote.* 1. iii.

A traveller at Sparta, standing long upon one leg, said to a Lacedæmonian, "I do not believe you can do as much." "True," said he, "but every goose can."

PLUTARCH. *Remarkable Speeches.*

ABSENCE.

Achilles absent, was Achilles still.

HOMER. *The Iliad.* Bk. xxii. l. 415. Pope's trans.

Portia. There is not one among them but I dote on his very absence, and I wish them a fair departure.

SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 2. l. 98.

Bianca. What! keep a week away! Seven days and nights?
Eight score eight hours? and lovers' absent hours,
More tedious than the dial eight score times?
O weary reckoning!

Ibid. Othello. Act iii. Sc. 4. l. 174.

K. Henry. As 'tis ever common
That men are merriest when they are from home.

Ibid. Henry V. Act i. Sc. 2. l. 271.

In the hope to meet
Shortly again and make our absence sweet.

BEN JONSON. *Underwoods. Miscellaneous Poems.* lix.

Our hours in Love have wings; in absence, crutches.

COLLEY CIBBER. *Xerxes.* Act iv. Sc. 3.

Ye flowers that droop, forsaken by the spring;
Ye birds that, left by summer, cease to sing;
Ye trees that fade, when autumn heats remove,
Say, is not absence death to those who love?

POPE. *Autumn.* l. 24.

Condemn'd whole years in absence to deplore,
And image charms he must behold no more.

Ibid. Eloisa to Abelard. l. 360.

Where'er I roam, whatever realms to see,
My heart untravell'd fondly turns to thee;
Still to my brother turns with ceaseless pain,
And drags at each remove a lengthening chain.

GOLDSMITH. *Traveller.* l. 7.

In all my wanderings round this world of care,
In all my griefs—and God has given my share—

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I still had hopes my latest hours to crown,
Amidst these humble bowers to lay me down.
GOLDSMITH. *The Deserted Village.* l. 81.

Ever absent, ever near;
Still I see thee, still I hear;
Yet I cannot reach thee, dear!
FRANCIS KAZINCZY. *Separation.*

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time and that sweet time of grace?
FRANCES ANN KEMBLE. *Absence.*

Absence!—is not the soul torn by it
Far more than light, or life, or breath?
'Tis Lethe's gloom, but not its quiet,—
The pain without the peace of death!
CAMPBELL. *Absence.*

Ever of thee I'm fondly dreaming,
Thy gentle voice my spirit can cheer.
GEORGE LINLEY. *Ever of Thee.*

When stars are in the quiet skies,
Then most I pine for thee;
Bend on me then thy tender eyes,
As stars look on the sea.
BULWER LYTTON. *When Stars are in the Quiet Skies.*

'Tis sweet to think that where'er we rove
We are sure to find something blissful and dear;
And that when we're far from the lips we love,
We've but to make love to the lips we are near.
MOORE. *'Tis Sweet to Think.*

For there's nae luck about the house,
There's nae luck at a';
There's little pleasure in the house
When our gudeman's awa'.
JEAN ADAM. *Mariner's Wife.*

[This poem, which first appeared on the streets about the middle of the eighteenth century, is sometimes, but probably wrongly, attributed to William J. Mickle. See note in Coates's *Fireside Encyclopædia of Poetry*, p. 975.]

She only said, "My life is dreary,
He cometh not," she said;
She said, "I am aweary, aweary,
I would that I were dead!"
TENNYSON. *Mariana.*

Absent in body, but present in spirit.
New Testament. 1 Corinthians v. 3. 31.

Friends, though absent, are still present.
CICERO. *Friendship.* Ch. vii.

For with G. D., to be absent from the body is sometimes (not to speak profanely) to be present with the Lord.
CHARLES LAMB. *Essays of Elia. Oxford in the Vacation.*

Your absence of mind we have borne, till your presence of body came to be called in question by it.
Ibid. Amicus Redivivus.

L'Absence diminue les médiocres passions et augmente les grandes, comme le vent éteint les bougies et allume le feu.

Absence diminishes little passions and increases great ones, as the wind extinguishes candles and fans a fire.
LA ROCHEFOUCAULD. *Maxim* 276.

L'absence est à l'amour ce qu'est au feu le vent:
Il éteint le petit, il allume le grand.
BUSSY-RABUTIN.

Absence makes the heart grow fonder:
Isle of Beauty, fare thee well!
THOMAS HAYNES BAYLY. *Isle of Beauty.*

Semper in absentes felicior aestus amantes
When those who love are severed, love's tide stronger flows.
PROPERTIUS. *Elegies.* iii. 31, 43 (l. 33, 43).

Distance sometimes endears friendship, and absence sweeteneth it.
HOWELL. *Familiar Letters.* Bk. i. sec. i. No. 6.

'Tis said that absence conquers love;
But oh believe it not!
I've tried, alas! its power to prove,
But thou art not forgot.
FREDERICK W. THOMAS (1808- ——). *Absence Conquers Love.*

I do perceive that the old proverbis be not alwaies trew, for I do finde that the absence of my Nath. doth breede in me the more continuall remembrance of him.
ANNE LADY BACON. *Letter to Jane Lady Cornwallis*, 1613.

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Tho' lost to sight, to mem'ry dear
Thou ever wilt remain:
One only hope my heart can cheer,—
The hope to meet again.
GEORGE LINLEY. *Song.*

[This song was composed for and sung by Augustus Braham about 1840, and was set to music and published in London in 1848. But the words "Though lost to sight, to memory dear" are much older than the poem. Linley incorporated an already familiar quotation of unknown authorship into his poem.]

Though absent, present in desires they be;
Our soul much further than our eyes can see.
M. DRAYTON. *The Baron's Wars.* Bk. iii. 20.

And when he is out of sight, quickly also is he out of mind.
THOMAS A KEMPIS. *Imitation of Christ.* Ch. xxiii.

Quantum oculis, animo tam procul ibit amor.

Far as I journey from thy sight, so far
Shall love too journey from my mind.
PROPERTIUS. *Elegies.* iv. (iii.) 21, 10.

And out of mind as soon as out of sight.
LORD BROOKE. *Sonnet* lvi.

Fer from eze, fer from herte,
Quoth Hendyng.
HENDYNG. *Proverbs, MSS. Circa* 1320.

That out of sight is out of mind
Is true of most we leave behind.
CLOUGH. *Songs of Absence.*

Wives in their husbands' absences grow subtler,
And daughters sometimes run off with the butler.
BYRON. *Don Juan.* Canto iii. St. 22.

Absento nemo ne nocuisse velit.

Let no one be willing to speak ill of the absent.
PROPERTIUS. *Elegiæ.* ii. 19, 32.

Absentes tinnitu aurium præsentire sermones de se receptum est.

It is generally admitted that the absent are warned by a ringing in the ears, when they are being talked about.
PLINY THE ELDER. *Natural History.* xxviii. 5.

ABSTINENCE.

Call'd to the temple of impure delight
He that abstains, and he alone, does right.
If a wish wander that way, call it home;
He cannot long be safe whose wishes roam.
COWPER. *The Progress of Error.* l. 578.

Against diseases here the strongest fence
Is the defensive vertue, abstinence.
HERRICK. *Abstinence.*

Abstinence is as easy to me as temperance would be difficult.
SAM'L JOHNSON. HANNAH MORE'S *Johnsoniana.* 467.

Abstain from beans; that is, keep out of public offices, for anciently the choice of the offices of state was made by beans.
PLUTARCH. *Of the Training of Children.*

L'abstenir pour jouir, c'est l'épicurisme de la raison.

To abstain that we may enjoy is the epicurianism of reason.
ROUSSEAU.

ACCIDENTS.

Chapter of accidents.
CHESTERFIELD. *Letters,* Feb. 16, 1753.
[The phrase is also used by Burke, *Notes for Speeches* (edition 1852, vol. ii., 426. Southey, in *The Doctor*, chapter cxviii., attributes to John Wilkes the saying, "The chapter of accidents is the longest chapter in the book."]

Accidents will occur in the best regulated families.
DICKENS. *David Copperfield* (*Mr. Micawber*). Ch. xxviii.

Our wanton accidents take root, and grow
To vaunt themselves God's laws.
CHARLES KINGSLEY. *Saint's Tragedy.* Act ii. Sc. 4.

At first laying down, as a fact fundamental,
That nothing with God can be accidental.
LONGFELLOW. *Christus. The Golden Legend.* Pt. vi.

What the reason of the ant laboriously drags into a heap, the wind of accident will collect in one breath.
SCHILLER. *Fiesco.* Act ii. Sc. 4.

By many a happy accident.
THOMAS MIDDLETON. *No Wit, No Help, like a Woman's.* Act iv. Sc. 1.

I think it a very happy accident.
CERVANTES. *Don Quixote.* Pt. ii. Ch. lvii.

To what happy accident is it that we owe so unexpected a visit?
GOLDSMITH. *Vicar of Wakefield.* Ch. xix.

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Othello. Wherein I spake of most disastrous chances,
Of moving accidents by flood and field.
SHAKESPEARE. *Othello.* Act i. Sc. 3.

The moving accident is not my trade.
WORDSWORTH. *Hart-Leap Well.* Pt. ii.

Hamlet. Sir, in this audience,
Let my disclaiming from a purpos'd evil
Free me so far in your most generous thoughts,
As that I have shot my arrow o'er the house,
And hurt my brother.
SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 232.

Florizel. As the unthought-on accident is guilty
Of what we wildly do, so we profess
Ourselves to be the slaves of chance, and flies
Of every wind that blows.
Ibid. Winter's Tale. Act iv. Sc. 3. l. 530.

The accident of an accident.
LORD THURLOW. *Speech in reply to Lord Grafton.*
[During a debate on Lord Sandwich's administration of Greenwich Hospital, the Duke of Grafton taunted Thurlow, then Lord Chancellor, on his humble origin. Thurlow rose from the woolsack, and, advancing toward the duke, declared he was amazed at his grace's speech. "The noble duke," he cried, in a burst of oratorical scorn, "cannot look before him, behind him, and on either side of him without seeing some noble peer who owes his seat in this House to his successful exertions in the profession to which I belong. Does he not feel that it is as honorable to owe it to these as to being *the accident of an accident?*"]

The fortuitous or casual concourse of atoms.
BENTLEY. *Sermons.* vii. *Works.* Vol. iii p. 147 (1692).

That fortuitous concourse of atoms.
REVIEW OF SIR ROBERT PEEL'S ADDRESS. *Quarterly Review.* Vol. liii. p. 270 (1835).

To what a fortuitous concurrence do we not owe every pleasure and convenience of our lives.
GOLDSMITH. *Vicar of Wakefield.* Ch. xxxi.

The happy combination of fortuitous circumstances.
SCOTT. *Answer to the Author of Waverley to the Letter of Captain Clutterbuck. The Monastery.*

Fearful concatenation of circumstances.
DANIEL WEBSTER. *Argument on the Murder of Captain White,* 1830.

Fortuitous combination of circumstances.
DICKENS. *Our Mutual Friend.* Vol. ii. Ch. vii. (American edition.)

ACCUSATION.

Macbeth. Thou can'st not say I did it; never shake
Thy gory locks at me.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 50.

Duke. To vouch this is no proof.
Without more certain and more overt test,
Than these thin habits, and poor likelihoods
Of modern seeming do prefer against him.
Ibid. Othello. Act i. Sc. 3. l. 107.

Angelo. Who will believe thee, Isabel?
My unsoil'd name, the austereness of my life,
My vouch against you, and my place i' the state,
Will so your accusation overweigh,
That you shall stifle in your own report,
And smell of calumny.
Ibid. Measure for Measure. Act ii. Sc. 4. l. 154.

The breath
Of accusation kills an innocent name,
And leaves for lame acquittal the poor life,
Which is a mask without it.
SHELLEY. *The Cenci.* Act iv. Sc. 4.

I do not know the method of drawing up an indictment against a whole people.
BURKE. *Speech on Conciliation with America. Works.* Vol. ii. p. 136.

Therefore hath it with all confidence been ordered by the Commons of Great Britain, that I impeach Warren Hastings of high crimes and misdemeanors. I impeach him in the name of the Commons House of Parliament, whose trust he has betrayed. I impeach him in the name of the English nation, whose ancient honor he has sullied. I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has

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turned into a desert. Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all.

BURKE. *Conclusion of Speech at the Trial of Warren Hastings.*

[This is the Macaulayized version of Burke's peroration—conciser, swifter, more dazzling than the original—which has gained popularity through Macaulay's essay on *Warren Hastings.*]

ACTION.

When Demosthenes was asked what was the first part of oratory, he answered, "Action"; and which was the second, he replied, "Action"; and which was the third, he still answered, "Action."

PLUTARCH. *Lives of the Ten Orators.*

[The saying has frequently been imitated. Thus when Louis XI. asked what he needed to make war the Marshal Trivulce replied: "Three things, money, more money, always money." ("Trois choses: de l'argent, encore de l'argent et toujours de l'argent." Fifty years later General von Schussendi repeated the phrase in German: "Sind dreierlei Dinge nötig: Geld, Geld, Geld."]

"Boldness, more boldness, and always boldness, and France is saved" ("De l'audace, et encore de l'audace, et toujours de l'audace, et la France est sauvée").

DANTON. *Speech before the National Assembly*, August, 1792.

And as she lookt about she did behold
How over that same dore was likewise writ
Be bolde, be bolde, and everywhere Be bold.
That much she mused, but could not construe it
By any ridling skill or commune wit,
At last she spyde at that roome's upper end
Another yron dore, on which was writ,
Be not too bold; whereto, though she did bend
Her earnest minde, yet wist not what it might intende.

SPENSER. *Faerie Queene.* iii. 2, 54.

Write on your doors the saying wise and old,
"Be bold! be bold!" and everywhere, "Be bold;
Be not too bold!" Yet better the excess
Than the defect; better the more than less;
Better like Hector in the field to die,
Than like a perfumed Paris turn and fly.

LONGFELLOW. *Morituri Salutamus.*

"Work, more work, and always work!" ("Du travail, encore du travail, et toujours du travail!")

GAMBETTA. *Speech at banquet to General Hoche*, June 24, 1872.

Agitate, agitate, agitate!

DANIEL O'CONNELL.

[O'Connell was known as "the Irish agitator" from this his constant exhortation to his fellow-countrymen. The advice, however, originated with the Marquis of Anglesea when Lord Lieutenant of Ireland under the Duke of Wellington. Parnell substituted as a watchword, "Organize, organize, organize!"]

He is at no end of his actions blest
Whose ends will make him greatest and not best.

GEORGE CHAPMAN. *Tragedy of Charles, Duke of Byron.* Act v. Sc. 1.

Lady Macduff. I am in this earthly world, where to do harm
Is often laudable, to do good sometime
Accounted dangerous folly.

SHAKESPEARE. *Macbeth.* Act iv. Sc. 2. l. 74.

King. From lowest place when virtuous things proceed,
The place is dignified by the doer's deed:
Where great additions swell's and virtue none,
It is a dropsied honor. Good alone
Is good without a name.

Ibid. All's Well That Ends Well. Act ii. Sc. 3. l. 123.

Portia. How far that little candle throws his beams!
So shines a good deed in a naughty world.

Ibid. Merchant of Venice. Act v. Sc. 1. l. 90.

See golden days, fruitful of golden deeds,
With joy and love triumphing.

MILTON. *Paradise Lost.* Bk. iii. l. 337.

Count that day lost whose low descending Sun
Views from thy hand no worthy action done.

ANON.

[A reminiscence of the exclamation of the Emperor Titus, "Friends, I have lost a day" ("Amici diem perdidi") made one night at supper, on reflecting that he had assisted no one that day. The story is told by Suetonius.]

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'I've lost a day"—the prince who nobly cried
Had been an emperor without his crown.
YOUNG. *Night Thoughts.* ii. l. 99.

[The anonymous verses have been found (in MS. and enclosed in quotation marks with Jacob Bobart's autograph) on the fly-leaf of an album in the British Museum. The entry runs thus:

Virtus sua gloria.

"Think that day lost whose descending sun
Views from thy hand no noble action done."

Apparently Bobart trusted to memory and was misled by a defective ear. The more metrical and more familiar version given above is first found (in print) in Staniford's *Art of Reading*, p. 27 (third edition, Boston, 1803).]

Queen. Ay me, what act,
That roars so loud and thunders in the index?
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 54.

Awake, arise, or be forever fallen!
MILTON. *Paradise Lost.* Bk. i. l. 330.

I myself must mix with action lest I wither by despair.
TENNYSON. *Locksley Hall.* l. 98.

Nor doubt that golden chords
Of good works, mingling with the visions, raise
The soul to purer worlds.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. i. xviii. Apology.

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!
LONGFELLOW. *Psalm of Life.*

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
Ibid. Santa Filomena.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.
Ibid. A Psalm of Life.

Something attempted, something done,
Has earned a night's repose.
Ibid. The Village Blacksmith.

It is better to wear out than to rust out.
BISHOP CUMBERLAND. See Horne's *Sermon—On the Duty of Contending for the Truth.*

Whatever is worth doing at all, is worth doing well.
EARL OF CHESTERFIELD. *Letter.* March 10, 1746.

The great end of life is not knowledge, but action.
HUXLEY. *Technical Education.*

The all of things is an infinite conjugation of the verb—"To Do."
CARLYLE. *French Revolution.* Bk. iii. Ch. i.

Non omnia possumus omnes.

We cannot all do all things.
VIRGIL. *Eclogæ.* viii. 63.

Men my brothers, men the workers, ever reaping something new,
That which they have done but earnest of the things that they shall do.
TENNYSON. *Locksley Hall.*

Actum, aiunt, ne agas.

What is done let us leave alone.
TERENCE. *Phormio.* Act ii. Sc. 3. 72. (*Demipho.*)

Acta ne agamus; reliqua paremus.

Let us not go over the old ground but rather prepare for what is to come.
CICERO. *Ad Atticum.* ix. 6, 7.

Action is transitory, a step, a blow,
The motion of a muscle—this way or that.
WORDSWORTH. *The Borderers.* Act iii.

Du musst (herrschen und gewinnen
Oder dienen und verlieren
Leiden oder triumphiren)
Amboss oder Hammer sein.

Thou must (in commanding and winning, or serving and losing, suffering or triumphing) be either anvil or hammer.
GOETHE. *Grosscophta.* ii.

Thy Will for Deed I do accept.
DU BARTAS. *Divine Weekes and Workes.* Second Week. Third Day. Pt. ii.

Actions speak louder than words.
ENGLISH PROVERB.

In one form or another the sentiment reappears in the proverbial and written literature of all languages. A few examples follow:

For as action follows speeches and votes in the order of time, so does it precede and rank before them in force.
DEMOSTHENES. *Olynthiaca.* iii. 15.

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King Henry. 'Tis well said again,
And 'tis a kind of good deed to say well:
And yet words are no deeds.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 153.

Hotspur. I profess not talking: only this,
Let each man do his best.
Ibid. 1 Henry IV. Act v. Sc. 2.

1st *Murderer.* Tut, tut, my lord, we will not stand to prate,
Talkers are no good doers; be assur'd
We come to use our hands and not our tongues.
Ibid. Richard III. Act i. Sc. 3.

Great talkers are never great doers.
MIDDLETON. *Blurt, Master-Constable.* Act i. Sc. 1.

I on the other side
Us'd no ambition to commend my deeds;
The deeds themselves, though mute, spoke loud the doer.
MILTON. *Samson Agonistes.* l. 246.

You do the deeds,
And your ungodly deeds find me the words.
Ibid. Trans. of Sophocles. *Electra.* l. 624.

For now the field is not far off
Where we must give the world a proof
Of deeds, not words.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 867.

Such distance is between high words and deeds!
In proof, the greatest vaunter seldom speeds.
SOUTHWELL. *St. Peter's Complaint.*

Say well is good, but do well is better;
Do well seems the spirit, say well is the letter:
Say well is godly and helps to please,
But do well is godly and gives the world ease;
Say well to silence is sometimes bound,
But do well is free on every ground;
Say well has friends, some here, some there,
But do well is welcome everywhere.
By say well man to God's word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain.
ANON.

Big words do not smite like war clubs,
Boastful breath is not a bow-string,
Taunts are not so sharp as arrows,
Deeds are better things than words are,
Actions mightier than boastings.
LONGFELLOW. *Hiawatha.* ix.

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.
WASHINGTON. *Social Maxims.* Friendship.

Ἀνθρώποισιν οὐκ ἐχρῆν ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.

Never should this thing have been,
That words with men should more avail than deeds.
EURIPIDES. *Hecuba.* 1187. (Trans. A. S. WAY.)

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a singly lovely action.
LOWELL. *Among my Books. Rousseau and the Sentimentalists.*

An acre of performance is worth a whole land of promise.
HOWELL. *Familiar Letters.* Bk. iv. Letter xxxiii. To Mr. R. Lee.

An acre in Middlesex is better than a principality in Utopia.
MACAULAY. *Essay on Lord Bacon.*

The smallest actual good is better than the most magnificent promises of impossibilities.
Ibid.

Men's words are ever bolder than their deeds.
COLERIDGE. *Piccolomini.* Act i. Sc. 4.

Strange thoughts beget strange deeds.
SHELLEY. *The Cenci.* Act iv. Sc. 4.

Thought is the soul of act.
R. BROWNING. *Sordello.* Bk. v.

Action is but coarsened thought—thought become concrete, obscure, and unconscious.
AMIEL. *Journal.* Dec. 30, 1850. (MRS. HUMPHREY WARD, trans.)

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast for ever
One grand, sweet song.
C. KINGSLEY. *A Farewell.*

The soul o' the purpose, ere 'tis shaped as act,
Takes flesh i' the world, and clothes itself a king,
But when the act comes, stands for what 'tis worth.
R. BROWNING. *Luria.* Act iii.

Luciana. Shame hath a bastard bed well managed.
Ill deeds are doubled with an evil word.
SHAKESPEARE. *Comedy of Errors.* Act iii. Sc. 2.

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Words are women, deeds are men.
HERBERT. *Jacula Prudentum.*

They say in Italy, that deeds are men, and words are but women.
J. HOWELL. *Familiar Letters.* Bk. i. Sec. 5. Letter xxi. (To Dr. H. W.)

Words are men's daughters, but God's sons are things.
DR. MADDEN. *Boulter's Monument.* (Supposed to have been inserted by Dr. Johnson, 1745.)

Manfred. Think'st thou existence doth depend on time?
It doth; but actions are our epochs.
BYRON. *Manfred.* Act ii. Sc. 1. l. 54.

Virtue, not rolling suns, the mind matures,
That life is long, which answers life's great end.
The time that bears no fruit, deserves no name;
The man of wisdom is the man of years.
YOUNG. *Night Thoughts.* Night v. l. 772.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end
Beginning, mean, and end to all things,—God.
BAILEY. *Festus.* Sc. A Country Town.

Life is not dated merely by years. Events are sometimes the best calendars.
LORD BEACONSFIELD. *Venetia.* Bk. ii. Ch. i.

But what minutes! Count them by sensation, and not by calendars, and each moment is a day, and the race a life.
Ibid. Sybil. Bk. i. Ch. ii.

ACTORS.

Hamlet. Good, my lord, will you see the players well bestowed? Do you hear, let them be well used; for they are the abstract and brief chronicles of the time: after your death you were better have a bad epitaph than their ill report while you live.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 545.

York. As, in a theatre, the eyes of men,
After a well graced actor leaves the stage,
Are idly bent on him that enters next,
Thinking his prattle to be tedious:
Even so, or with much more contempt, men's eyes
Did scowl on gentle Richard.
Ibid. Richard II. Act v. Sc. 2. l. 23.

Ulysses. And, like a strutting player, whose conceit
Lies in his hamstring, and doth think it rich
To hear the wooden dialogue and sound
'Twixt his stretch'd footing and the scaffoldage.
SHAKESPEARE. *Troilus and Cressida.* Act i. Sc. 3.

Hamlet. O, what a rogue and peasant slave am I!
Is it not monstrous, that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his whole conceit,
That from her working, all his visage wann'd;
Tears in his eyes, distraction in 's aspect,
A broken voice, and his whole function suiting
With forms to his conceit? And all for nothing!
For Hecuba!
What's Hecuba to him, or he to Hecuba,
That he should weep for her? What would he do,
Had he the motive and the cue for passion
That I have? He would drown the stage with tears,
And cleave the general ear with horrid speech;
Make mad the guilty, and appal the free,
Confound the ignorant; and amaze, indeed,
The very faculties of eyes and ears.
Ibid. Hamlet. Act ii. Sc. 2.

Hamlet. Speak the speech, I pray you, as I pronounc'd it to you, trippingly on the tongue; but if you mouth it, as many of our players do, I had as lief the town-crier spoke my lines. Nor do not saw the air too much with your hand, thus; but use all gently. For in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. Oh! it offends me to the soul, to see a robustious periwig-pated fellow tear a passion

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to tatters, to very rags, to split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shews, and noise. I would have such a fellow whipped for o'erdoing Termagant; it out-herods Herod. 'Pray you, avoid it.

1 *Play.* I warrant your Honour.

Ham. Be not too tame neither; but let your own discretion be your tutor. Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of Nature: for anything so overdone is from the purpose of playing; whose end, both at the first, and now, was, and is, to hold, as 'twere, the mirror up to Nature, to shew Virtue her own feature, Scorn her own image, and the very age and body of the Time, his form and pressure. Now this, overdone, or come tardy off, though it make the unskilful laugh, cannot but make the judicious grieve; the censure of which one, must, in your allowance, o'erweigh a whole theatre of others. Oh! there be players—that I have seen play and heard others praise, and that highly not to speak it profanely—that, neither having the accent of Christians, nor the gait of Christian, Pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen had made men, and not made them well, they imitated humanity so abominably.

1 *Play.* I hope, we have reform'd that indifferently with us, sir.

Ham. Oh! reform it altogether.—And let those, that play your Clowns, speak no more than is set down for them: for there be of them, that will themselves laugh, to set on some quantity of barren spectators to laugh too; though, in the mean time, some necessary question of the play be then to be considered; that's villainous; and shows a most pitiful ambition in the fool that uses it.

SHAKESPEARE *Hamlet.* Act iii. Sc. 2.

Coriolanus. Like a dull actor now,
I have forgot my part, and I am out,
Even to a full disgrace.

Ibid. Coriolanus. Act v. Sc. 3. l. 40.

Buckingham. Tut! I can counterfeit the deep tragedian;
Speak and look back, and pry on every side,
Tremble and start at wagging of a straw,
Intending deep suspicion.

SHAKESPEARE. *Richard III.* Act iii. Sc. 5.

To wake the soul by tender strokes of art,
To raise the genius, and to mend the heart;
To make mankind, in conscious virtue bold,
Live o'er each scene, and be what they behold—
For this the tragic Muse first trod the stage.

POPE. *Prologue to Addison's Cato.* l. 1.

The strolling tribe; a despicable race.

CHURCHILL. *Apology.* l. 206.

Or if one tolerable page appears
In folly's volume, 'tis the actor's leaf,
Who dries his own by drawing others' tears,
And, raising present mirth, makes glad his future years.

HORACE SMITH. *Rejected Addresses—Cui Bono?*

ADAPTATION.

To every *thing there is* a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

Old Testament. Ecclesiastes iii. 1–4.

A time to rend, and a time to sew; a time to keep silence, and a time to speak.

Ibid. Ecclesiastes iii. 7.

Magna res est vocis et silentii tempora nosse.

It is a great thing to know the season for speech and the season for silence.

SENECA. *De Moribus.* 74.

There is a time for some things and a time for all things, a time for great things and a time for small things.

CERVANTES. *Don Quixote.* Pt. ii. Ch. xxxiv.

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When thou art at Rome, do as they do at Rome.

CERVANTES. *Don Quixote.* Pt. ii. Ch. liv.

Perhaps the earliest appearance in general literature of a popular proverb which arose in the following manner. St. Augustine was in the habit of dining on Saturday as on Sunday; but, being puzzled with the different practices then prevailing (for they had begun to fast at Rome on Saturday), he consulted St. Ambrose on the subject. Now, at Milan they did not fast on Saturday; and the answer of the Milan saint was: "When I am here I do not fast on Saturday; when at Rome I do fast on Saturday" ("Quando hic sum, non jejuno Sabbato; quando Romæ sum, jejuno Sabbato").

See ST. AUGUSTINE. *Letters.* xxxvi. Sec. 32 *to Casulanus.*

He that fasted on Saturday in *Ionia* or *Smyrna* was a schismatick; and so was he that did *not* fast at *Milan* or *Rome* upon the same day, both upon the same reason:

Cum fueris Romæ, Romano vivito more,
Cum fueris alibi, vivito sicut ibi:

When you're in Rome, then live in Roman fashion;
When you're elsewhere, then live as there they live.

Because he was to conform to the custom of *Smyrna* as well as that of *Milan*, in the respective dioceses.

JEREMY TAYLOR. *Ductor Dubitantium.* Bk. i. Ch. i. 5. 5.

Apollo said that every one's true worship was that which he found in use in the place where he chanced to be.

MONTAIGNE. *Essays.* Bk. ii. Ch. xii. *Apology for Raimond Sebond.*

Isocrates adviseth Demonicus, when he came to a strange city, to worship by all means the gods of the place.

BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 4. Subsec. 5.

The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

EMERSON. *Essays. Self-Reliance.*

I am made all things to all men, that I might by all means save some.

New Testament. Corinthians ix. 22

Suit thyself to the estate in which thy lot is cast.

MARCUS AURELIUS. *Meditations.* vi. 39.

Remember this,—that there is a proper dignity and proportion to be observed in the performance of every act of life.

Ibid. Meditations. iv. 82.

Ne e quovis ligno Mercurius fiat.

Not every wood is fit for a statue of Mercury.

ERASMUS. *Adagiorum Chiliades, Munus aptum.*

Por. The crow doth sing as sweetly as the lark,
When neither is attended; and, I think,
The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.
How many things by season season'd are
To their right praise, and true perfection!

SHAKESPEARE. *Merchant of Venice.* Act v. Sc. 1. l. 102.

Were I a nightingale, I would act the part of a nightingale; were I a swan, the part of a swan.

EPICTETUS. *Discourses.* Ch. xvi.

Biron. At Christmas I no more desire a rose
Than wish a snow in May's new-fangled mirth;
But like of each thing that in season grows.

SHAKESPEARE. *Love's Labor Lost.* Act i Sc. 1.

Helena. I know him a notorious liar;
Think him a great way fool, solely a coward:
Yet these fix'd evils sit so fit in him,
That they take place, when virtue's steely bones
Look bleak in the cold wind.

Ibid. All's Well that Ends Well. Act i. Sc. 1. l. 95.

Fr. Laurence. O, mickle is the powerful grace that lies
In herbs, plants, stones, and their true qualities:
For nought so vile that on the earth doth live
But to the earth some special good doth give,
Nor aught so good but strain'd from that fair use
Revolts from true birth, stumbling on abuse:

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Virtue itself turns vice, being misapplied;
And vice sometime's by action dignified.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 3. l. 15.

Enobarbus. Every time
Serves for the matter that is then born in 't.
Ibid. Antony and Cleopatra. Act ii. Sc. 2.

King. Youth no less becomes
The light and careless livery that it wears,
Than settled age his sables, and his weeds,
Importing health and graveness.
Ibid. Hamlet. Act iv. Sc. 7. l. 78.

They are happy men whose natures sort with their vocations.
LORD BACON.

Wise nature ever, with a prudent hand,
Dispenses various gifts to ev'ry land;
To ev'ry nation frugally imparts
A genius fit for some peculiar arts.
SOAMES JENYNS. *The Art of Dancing.* Canto ii. l. 55.

Crows are fair with crows.
Custom in sin gives sin a lovely dye;
Blackness in Moors is no deformity.
MIDDLETON AND DEKKER. *The Honest Whore.* Pt. ii. Act ii. Sc. 1.

Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him, again and again, and when the hill stood still, he was never a whit abashed, but said, if the hill will not come to Mahomet, Mahomet will go to the hill.
BACON. *Of Boldness.*

Our torments also may in length of time
Become our elements, these piercing fires
As soft as now severe, our temper changed
Into their temper, which must needs remove
The sensible of pain.
MILTON. *Paradise Lost.* Bk. ii. l. 274.

The remnant of his days he safely past,
Nor found they lagg'd too slow, nor flew too fast;
He made his wish with his estate comply,
Joyful to live, yet not afraid to die.
PRIOR.

Metiri se quemque suo modulo ac pede verum est.
For still when all is said the rule stands fast,
That each man's shoe be made on his own last.
HORACE. *Epistolæ.* 7. i. l. 98. (Trans. CONINGTON.)

Let not the shoe be too large for the foot.
LUCIAN. *Pro Imaginibus.* 10.

Wer sich nicht nach der Decke streckt,
Dem bleiben die Füsse unbedeckt.

He who does not stretch himself according to the coverlet, finds his feet uncovered.
GOETHE. *Sprüche in Reimen.* iii.

Temporibus mores sapiens sine crimine mutat.

The wise man does no wrong in changing his habits with the times.
DIONYSIUS CATO. *Disticha de Moribus.* l. 7.

You must cut your coat according to your cloth.
Old Proverb.

According to her cloth she cut her coat.
DRYDEN. *The Cock and the Fox.* l. 20

I shall
Cut my cote after my cloth.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. viii.

Cut thy coat according to thy cloth.
LYLY. *Euphues and his England.*

'Tis foolish to depend on others' mercy!
Keep yourself right, and even cut your cloth, sir,
According to your calling.
FLETCHER. *The Beggar's Bush.* Act iv. Sc. 1.

Cut your coat to match your cloth.
PITT. *Epistle to Mr. Spence.*

Meae (contendere noli)
Stultitiam patiuntur opes; tibi parvula res est:
Arta decet sanum comitem toga.
Don't vie with me, he says, and he says true;
My wealth will bear the silly things I do;

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Yours is a slender pittance at the best:
A wise man cuts his coat—you know the rest.
HORACE. *Epistolæ.* i. 18, 28. (Trans., CONINGTON.)

The whitewash'd wall, the nicely sanded floor,
The varnish'd clock that click'd behind the door;
The chest, contriv'd a double debt to pay,—
A bed by night, a chest of drawers by day.
GOLDSMITH. *Deserted Village.* l. 227.

In the last couplet Goldsmith was plagiarizing from himself:

A night-cap deck'd his brows instead of bay,—
A cap by night, a stocking all the day.
Description of an Author's Bed-chamber.

Each natural agent works but to this end,—
To render that it works on like itself.
CHAPMAN. *Bussy d'Ambois.* Act iii. Sc. 1.

My nature is subdu'd
To what it works in, like the dyer's hand.
SHAKESPEARE. *Sonnet* cxi.

As the husband is, the wife is: thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.
TENNYSON. *Locksley Hall.* l. 47.

But any man that walks the mead,
In bud or blade, or bloom may find,
According as his humours lead,
A meaning suited to his mind.
Ibid. The Day Dream. Moral 2.

ADDISON, JOSEPH.

Peace to all such! but were there one whose fires
True genius kindles, and fair fame inspires;
Bless'd with each talent and each art to please,
And born to write, converse, and live with ease;
Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne;
View him with scornful, yet with jealous eyes,
And hate for arts that caused himself to rise;
Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer;
Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike;
Alike reserved to blame or to commend,
A timorous foe, and a suspicious friend;
Dreading e'en fools, by flatterers besieged,
And so obliging that he ne'er obliged,
Like Cato, give his little senate laws,
And sit attentive to his own applause;
While wits and Templars every sentence raise,
And wonder with a foolish face of praise—
Who but must laugh, if such a man there be?
Who would not weep, if Atticus were he?
POPE. *Satires and Epistles. Prologue to Dr. Arbuthnot.* l. 193.

Nor e'er was to the bowers of bliss conveyed
A fairer spirit or more welcome shade.
THOMAS TICKELL. *On the Death of Mr. Addison.* l. 45.

There taught us how to live; and (oh, too high
The price for knowledge) taught us how to die.
Ibid. On the Death of Mr. Addison. l. 81.
(See under EXAMPLE.)

Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.
JOHNSON. *Lives of the Poets. Addison.*

ADMIRATION.

Where none admire, 't is useless to excel;
Where none are beaux, 't is vain to be a belle.
LORD LITTLETON. *Soliloquy on a Beauty in the Country.*

We always like those who admire us: we do not always like those whom we admire.
LA ROCHEFOUCAULD. *Maxim* 294.

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Un sot trouve toujours un plus sot qui l'admire.

A fool always finds one still more foolish to admire him.

BOILEAU. *Le Art Poëtique.* i. 232.

If Nature wishes to make a man estimable, she gives virtues; if she wishes to make him esteemed, she gives success.

JOUBERT. *Pensées.* No. 149. (ATTWELL, trans.)

ADVERSITY.

(See MISFORTUNE, SORROW.)

If thou faint in the day of thy adversity thy strength is small.

Old Testament. Proverbs xxiv. 10.

Εὐτυχῶν μὲν μέτριος ἴσθι, ἀτυχῶν δὲ φρόνιμος.

Be modest in good fortune, prudent in misfortune.

PERIANDER. (*Stobæus, Florilegium*, iii. 79, η.)

Remember that there is nothing stable in human affairs; therefore avoid undue elation in prosperity, or undue depression in adversity.

ISOCRATES. *Ad Demonicum.* iv. 42. (*Stevens*, p. 11, B.)

It was a high speech of Seneca (after the manner of the Stoics) that "The good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired."

BACON. *Essays: Of Adversity.*

Adversity is sometimes hard upon a man: but for one man who can stand prosperity there are a hundred that will stand adversity.

CARLYLE. *Heroes and Hero Worship. The Hero as Man of Letters.*

We need greater virtues to sustain good than evil fortune.

LA ROCHEFOUCAULD. *Maxim* 25.

"It seems to me, Cyrus, to be more difficult to find a man unspoilt by prosperity than one unspoilt by adversity."

XENOPHON. *Cyropaedia.* viii. 4, 14.

Melius in malis sapimus, secunda rectum auferunt.

We become wiser by adversity; prosperity destroys our appreciation of the right.

SENECA. *Epistolæ Ad Lucilium.* xciv.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.

YOUNG. *Night Thoughts.* Night 9. l. 106.

Prosperity is a great teacher; adversity is a greater.

HAZLITT. *Sketches and Essays. On the Conversation of Lords.*

In adversity it is easy to despise life; the truly brave man is he who can endure to be miserable.

MARTIAL. Bk. xi. Ep. 56.

Secunda felices, adversa magnos probent.

Prosperity proves the fortunate, adversity the great.

PLINY THE YOUNGER. *Panegyric.* 31.

Ignis aurum probat, miseria fortes viros.

Gold is tried by fire, brave men by affliction.

SENECA. *De Providentia.* v. 9.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New.

BACON. *Of Adversity.*

Friar Lawrence. Adversity's sweet milk, philosophy.

SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 3. l. 55.

Duke. Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Ibid. As You Like It. Act ii. Sc. 1. l. 12.

Griffith. His overthrow heap'd happiness upon him;
For then, and not till then, he felt himself,
And found the blessedness of being little.

Ibid. Henry VIII. Act iv. Sc. 2. l. 64.

Nothing is a misery,
Unless our weakness apprehend it so:
We cannot be more faithful to ourselves,

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In anything that's manly, than to make
Ill fortune as contemptible to us
As it makes us to others.
BEAUMONT AND FLETCHER. *Honest Man's Fortune.* Act i. Sc 1.

Artevelde. What time to tardy consummation brings
Calamity, like to a frosty night
That ripeneth the grain, completes at once.
SIR H. TAYLOR. *Philip von Artevelde.* Pt. i. Act iv. Sc. 2.

When pain can't bless, heaven quits us in despair.
YOUNG. *Night Thoughts.* Night 9. l. 500.

Virtue is like precious odors,—most fragrant when they are incensed or crushed.
BACON. *Of Adversity.*

As aromatic plants bestow
No spicy fragrance while they grow;
But crushed or trodden to the ground,
Diffuse their balmy sweets around.
GOLDSMITH. *The Captivity.* Act i.

The good are better made by ill,
As odours crushed are sweeter still.
ROGERS. *Jacqueline.* St. 3.

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
LONGFELLOW. *Resignation.*

Oh, fear not in a world like this,
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer and be strong.
Ibid. The Light of Stars. St. 9.

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and tort'ring hour
The bad affright, afflict the best.
GRAY. *Hymn to Adversity.*

A man I am, cross'd with adversity.
SHAKESPEARE. *Two Gentlemen of Verona.* Act iv. Sc. 1.

Romeo. One writ with me in sour misfortune's book.
Ibid. Romeo and Juliet. Act v. Sc. 3.

2d Murderer. I am one, my liege,
Whom the vile blows and buffets of the world
Have so incensed that I am reckless what
I do to spite the world.
1st Murderer. And I another
So weary with disasters, tugg'd with fortune,
That I would set my life on any chance,
To mend it, or be rid on't.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1.

O suffering, sad humanity!
O ye afflicted ones, who lie
Steeped to the lips in misery,
Longing, yet afraid to die,
Patient, though sorely tried!
LONGFELLOW. *The Goblet of Life.*

'Tis not for mortals always to be blest.
ARMSTRONG. *Art of Preserving Health.* Bk. iv. l. 260.

Adversity is the first path to truth:
He who hath proved war, storm, or woman's rage,
Whether his winters be eighteen or eighty,
Has won the experience which is deemed so weighty.
BYRON. *Don Juan.* Canto xii. St. 50.

ADVICE.

(See also COMFORT.)

Who cannot give good counsel? 'Tis cheap, it costs them nothing.
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. 2. Memb. 3.

Nothing is given so profusely as advice.
LA ROCHEFOUCAULD. *Maxim* 110.

Many receive advice, only the wise profit by it.
PUBLIUS SYRUS. *Maxim* 152.

We give advice, but we cannot give the wisdom to profit by it.
LA ROCHEFOUCAULD. *Maxim* 97.

Let no man value at a little price
A virtuous woman's counsel; her wing'd spirit
Is feather'd oftentimes with heavenly words.
CHAPMAN. *The Gentleman Usher.* Act iv. Sc. 1.

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Ah, gentle dames! it gars me greet
To think how monie counsels sweet,
How monie lengthened sage advices,
The husband frae the wife despises.
BURNS. *Tam O'Shanter.* l. 33.

K. Henry. Friendly counsel cuts off many foes.
SHAKESPEARE. *I. Henry VI.* Act iii. Sc. 1. l. 185.

Adriana. A wretched soul, bruis'd with adversity,
We bid be quiet, when we hear it cry;
But were we burthen'd with like weight of pain,
As much, or more, we should ourselves complain.
Ibid. Comedy of Errors. Act ii. Sc. 1.

We all, when we are well, give good advice to the sick.
TERENCE. *Andria.* ii. 1. 9.

Leonato. I pray thee cease thy counsel,
Which falls into mine ears as profitless
As water in a sieve.
SHAKESPEARE. *Much Ado About Nothing.* Act v. Sc. i. l. 68.

Polonius. Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Ibid. Hamlet. Act i. Sc. 3. l. 68.

Know when to speak—for many times it brings
Danger, to give the best advice to kings.
HERRICK. *Aph. Caution in Council.*

'Tis not enough your counsel still be true;
Blunt truths more mischief than nice falsehoods do.
POPE. *Essay on Criticism.* Pt. iii. l. 13.

Be niggards of advice on no pretence,
For the worst avarice is that of sense.
Ibid. Essay on Criticism. Pt. iii. l. 19.

Advice is seldom welcome; and those who want it the most, always like it the least.
LORD CHESTERFIELD. *Letters to his Son,* 29th Jan., 1748.

We ask advice, but we mean approbation.
COLTON. *Lacon.*

Perhaps it may turn out a sang,
Perhaps turn out a sermon.
BURNS. *Epistle to a Young Friend.*

'Twas good advice, and meant, My son, be good.
CRABBE. *The Learned Boy.*

Good advice is one of those injuries which a good man ought, if possible, to forgive, but at all events to forget at once.
HORACE SMITH. *The Tin Trumpet. Advice.*

The worst men often give the best advice.
Our deeds are sometimes better than our thoughts.
BAILEY. *Festus.* Sc. *A Village Feast.*

Consult the dead upon the things that were,
But the living only on things that are.
LONGFELLOW. *The Golden Legend.* i.

She had a good opinion of advice,
Like all who give and eke receive it gratis,
For which small thanks are still the market price.
BYRON. *Don Juan.*

Of all the horrid, hideous notes of woe,
Sadder than owl-songs or the midnight blast,
Is that portentous phrase, "I told you so,"
Utter'd by friends, those prophets of the past,
Who, 'stead of saying what you now should do,
Own they foresaw that you would fall at last,
And solace your slight lapse 'gainst "*bonos mores,*"
With a long memorandum of old stories.
Ibid. Don Juan. Canto xiv. St. 50.

AFFECTATION.

There affectation, with a sickly mien,
Shows in her cheek the roses of eighteen;
Practis'd to lisp, and hang the head aside;
Faints into airs, and languishes with pride;
On the rich quilt sinks with becoming woe,
Wrapt in a gown, for sickness, and for show.
POPE. *Rape of the Lock.* Canto iv. l. 81.

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In man or woman, but far most in man,
And most of all in man that ministers,
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn:
Object of my implacable disgust.
COWPER. *Task.* Bk. ii. l. 414.

AFFECTION.

Affection is a coal that must be cool'd,
Else, suffer'd, it will set the heart on fire,
The sea hath bounds, but deep desire hath none.
SHAKESPEARE. *Venus and Adonis.* l. 387.

For the affection of young ladies is of as rapid growth as Jack's beanstalk, and reaches up to the sky in a night.
THACKERAY. *Vanity Fair.* Ch. iv.

'Tis sweet to feel by what fine spun threads our affections are drawn together.
STERNE. *Sentimental Journey.*

Deep is a wounded heart, and strong
A voice that cries against a mighty wrong;
And full of death as a hot wind's blight,
Doth the ire of a crushed affection light.
F. HEMANS. *The Indian City.* iii.

There are some feelings Time cannot benumb,
Nor Torture shake, or mine would now be cold and dumb.
BYRON. *Childe Harold.* Canto iv. St. 19.

Talk not of wasted affection, affection never was wasted;
If it enrich not the heart of another, its waters, returning
Back to their springs, like the rain, shall fill them full of refreshment;
That which the fountain sends forth returns again to the fountain.
LONGFELLOW. *Evangeline.* Pt. ii. 1.

AGE (Middle).

Falstaff. Your lordship, though not clean past your youth, hath yet some smack of age in you, some relish of the saltness of time; and I most humbly beseech your lordship to have a reverend care of your health.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 91.

We that are in the vaward of our youth.
SHAKESPEARE. *II. Henry IV.* l. 166.

Fat, fair, and forty.
SCOTT. *St. Ronan's Well.* Ch. vii.

I am resolved to grow fat, and look young till forty.
DRYDEN. *The Maiden Queen.* Act iii. Sc. 1.

Mrs. Trench, in a letter, February 18, 1816, writes: "Lord —— is going to marry Lady ——, a fat, fair, and fifty card-playing resident of the Crescent."

A man of forty is either a fool or a physician.
OLD PROVERB.

Mrs. Quickly. Will you cast away your child on a fool, and physician?
SHAKESPEARE. *Merry Wives of Windsor.* Act iii. Sc. 4.

Be wise with speed;
A fool at forty is a fool indeed.
YOUNG. *Love of Fame.* Satire ii. l. 282.

At thirty man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve,
In all the magnanimity of thought
Resolves, and re-resolves; then dies the same.
YOUNG. *Night Thoughts.* Night i. l. 417.

He who at fifty is a fool,
Is far too stubborn grown for school.
N. COTTON. *Visions in Verse: Slander.*

Hamlet. At your age,
The hey-day in the blood is tame, it's humble,
And waits upon the judgment.
* * * * * *
O shame! where is thy blush? Rebellious hell,
If thou canst mutine in a matron's bones,
To flaming youth let virtue be as wax,
And melt in her own fire: proclaim no shame
When the compulsive ardour gives the charge,
Since frost itself as actively doth burn
And reason panders will.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 69.

She, though in full-blown flower of glorious beauty,
Grows cold even in the summer of her age.
DRYDEN. *Œdipus.* Act iv. Sc. 1.

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Sweet is the infant's waking smile,
And sweet the old man's rest—
But middle age by no fond wile,
No soothing calm is blest.
KEBLE. *The Christian Year. St. Philip and St. James.* St. 3.

Ho, pretty page with the dimpled chin
That never has known the barber's shear,
All your wish is woman to win,
This is the way that boys begin,—
Wait till you come to Forty Year.

Forty times over let Michaelmas pass,
Grizzling hair the brain doth clear,—
Then you know a boy is an ass,
Then you know the worth of a lass,
Once you have come to Forty Year.
THACKERAY. *The Age of Wisdom.*

Of all the barb'rous middle ages, that
Which is most barbarous is the middle age
Of man; it is—I really scarce know what;
But when we hover between fool and sage,
And don't know justly what we would be at—
A period something like a printed page,
Black letter upon fool's-cap, while our hair
Grows grizzled, and we are not what we were;—

Too old for youth—too young, at thirty-five,
To herd with boys, or hoard with good three-score,—
I wonder people should be left alive;
But since they are, that epoch is a bore:
Love lingers still, although 'twere late to wive;
And as for other love, the illusions' o'er;
And money, that most pure imagination,
Gleams only through the dawn of its creation.
BYRON. *Don Juan.* Canto xii. St. 1 and 2.

On his bold visage middle age
Had slightly pressed its signet sage,
Yet had not quench'd the open truth
And fiery vehemence of youth:
Forward and frolic glee was there,
The will to do, the soul to dare.
SCOTT. *Lady of the Lake.* Canto i. St. 21.

AGE (OLD).

In a good old age.
Old Testament. Genesis xv. 15.

Old *and* well stricken in age.
Ibid. Genesis xviii. 11.

The hoary head *is* a crown of glory.
Ibid. Proverbs xvi. 31.

Bring down my gray hairs with sorrow to the grave.
Ibid. Genesis xlii. 38.

Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success.
BACON. Essay xlii. *Of Youth and Age.*

Man in no one respect resembles wine;
For man by age is made intolerable;
But age improves all wine.
ALEXIS.

Regan. O, sir! you are old;
Nature in you stands on the very verge
Of her confine.
SHAKESPEARE. *King Lear.* Act. ii. Sc. 4. l. 145.

Falstaff. You, that are old, consider not the capacities of us that are young; you do measure the heat of our livers with the bitterness of your galls; and we that are in the vaward of our youth, I must confess, are wags too.

Chief Justice. Do you set down your name in the scroll of youth, that are written down old with all the characters of age? Have you not a moist eye, a dry hand, a yellow cheek, a white beard, a decreasing leg, an increasing belly? Is not your voice broken, your wind short, your chin double, your wit single, and every part about you blasted with antiquity? and will you yet call yourself young? Fie, fie, fie, Sir John!

Falstaff. My lord, I was born about three of the clock in the afternoon, with a white head and something a round belly. For my voice, I have lost it with halloing and singing of anthems. To approve my youth further, I will not: the truth is, I am only old in judgement and understanding; and he that will caper with me for a thousand marks, let him lend me the money, and have at him.
Ibid. II. Henry IV. Act i. Sc. 2. l. 164.

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Falstaff. My king! my Jove! I speak to thee, my heart.
King Henry V. I know thee not, old man: fall to thy prayers;
How ill white hairs become a fool and jester!
SHAKESPEARE. *II. Henry IV.* Act. v. Sc. 4. l. 47.

King. Let me not live,
After my flame lacks oil, to be the snuff
Of younger spirits, whose apprehensive senses
All but new things disdain; whose judgments are
Mere fathers of their garments; whose constancies
Expire before their fashions.
Ibid. All's Well that Ends Well. Act. i. Sc. 2. l. 58.

I know it is a sin
For me to sit and grin
At him here;
But the old three-cornered hat,
And the breeches, and all that,
Are so queer!
HOLMES. *The Last Leaf.*

Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things,—old wood best to burn, old wine to drink, old friends to trust, and old authors to read.
BACON. *Apothegms.* 97.

Old wood to burn! Old wine to drink! Old friends to trust! Old authors to read! —Alonso of Aragon was wont to say in commendation of age, that age appeared to be best in these four things.
MELCHIOR. *Floresta Española de Apothegmas o Sentencias.* ii. 1. 20.

Is not old wine wholesomest, old pippins toothsomest, old wood burn brightest, old linen wash whitest? Old soldiers, sweetheart, are surest, and old lovers are soundest.
JOHN WEBSTER. *Westward Ho.* Act. ii. Sc. 2.

Old friends are best. King James us'd to call for his Old Shoes, they were easiest for his Feet.
SELDEN. *Table Talk. Friends.*

What find you better or more honorable than age? * * * Take the preheminence of it in everything;—in an old friend, in old wine, in an old pedigree.
SHAKERLEY MARMION. *Antiquary.* Act. ii. Sc. 1.

Hardcastle I love everything that's old: old friends, old times, old manners, old books, old wine.
GOLDSMITH. *She Stoops to Conquer.* Act. i. Sc. 1.

It's an owercome sooth fo' age an' youth,
And it brooks wi' nae denial,
That the dearest friends are the auldest friends,
And the young are just on trial.
ROBT. LOUIS STEVENSON. *Underwoods. It's an Owercome Sooth.*

For out of old fieldes, as men saithe,
Cometh al this new corne fro yere to yere;
And out of old bookes, in good faithe,
Cometh al this new science that men lere,
CHAUCER. *Assembly of Fowles.* St. 4.

What a sense of security in an old book which Time has criticised for us!
LAMB. *Library of Old Authors.*

K. Richard. I have not that alacrity of spirit,
Nor cheer of mind, that I was wont to have.
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 73.

Othello. For I am declined
Into the vale of years.
Ibid. Othello. Act iii. Sc. 3. l. 269.

Adam. And He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!
Ibid. As You Like It. Act ii. Sc. 3. l. 43.

Adam. Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly.
Ibid. As You Like It. Act ii. Sc. 3. l. 47.

Orlando. O good old man! how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed!
Thou art not for the fashion of these times,
Where none will sweat, but for promotion.
Ibid. As You Like It. Act ii. Sc. 3. l. 56.

Ægeon. Though now this grained face of mine be hid
In sap-consuming winter's drizzled snow,

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And all the conduits of my blood froze up
Yet hath my night of life some memory,
My wasting lamps some fading glimmer left,
My dull deaf ears a little use to hear:
All these old witnesses—I cannot err—
Tell me, thou art my son Antipholus.
SHAKESPEARE. *Comedy of Errors.* Act v. Sc. 1. l. 310.

Leonato. Time hath not yet so dried this blood of mine,
Nor age so eat up my invention,
Nor fortune made such havoc of my means,
Nor my bad life reft me so much of friends,
But they shall find, awaked in such a kind,
Both strength of limb and policy of mind,
Ability in means and choice of friends,
To quit me of them thoroughly.
Ibid. Much Ado about Nothing. Act iv. Sc. 1. l. 193.

Metellus. O, let us have him, for his silver hairs
Will purchase us a good opinion,
And buy men's voices to commend our deeds:
It shall be said his judgment ruled our hands;
Our youths and wildness shall no whit appear,
But all be buried in his gravity.
Ibid. Julius Cæsar. Act ii. Sc. 1. l. 144.

Lear. O heavens,
If you do love old men, if your sweet sway
Allow obedience, if yourselves are old,
Make it your cause.
Ibid. King Lear. Act ii. Sc. 4. l. 188.

Young Clifford. The silver livery of advised age.
Ibid. II. Henry VI. Act v. Sc. 2. l. 47.

Green old age.
VIRGIL.

[There is no other locution that has been so persistently twisted from its legitimate meaning. It is a literal translation of V'rgil's description of Charon, the ferryman of the nether regions. The poet speaks of him as "*Jam senior; sed cruda deo viridisque senectus* (somewhat aged; but his godship's old age was still fresh and green). This we might say of a hale sexagenarian; but to talk, as we do, of the green old age of a nonogenarian, however hale, is sheer nonsense. In describing the preparations made by Galgacus, the leader of the Britons, to give battle to the Roman legions at the foot of the Grampians, the historian uses the very words applied by Virgil to Charon. "Already," he says, "there were upwards of thirty thousand armed warriors to be seen; while all the youth kept pouring in, and those whose old age was still fresh and green (*quibus cruda ac viridis senectus*)."]

His hair just grizzled
As in a green old age.
DRYDEN. *Œdipus.* Act iii. Sc. 1.

A green old age, unconscious of decays,
That proves the hero born in better days.
HOMER. *Iliad.* Bk. xxiii. l. 925. (POPE, trans.)

An age that melts with unperceived decay,
And glides in modest innocence away;
Whose peaceful day Benevolence endears,
Whose night congratulating Conscience cheers;
The general favorite as the general friend:
Such age there is, and who shall wish its end?
DR. JOHNSON. *Vanity of Human Wishes.* l. 293.

The man of wisdom is the man of years.
YOUNG. *Night Thoughts.* Night 5. l. 775.

Remote from cities liv'd a Swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage.
GAY. *Fables. The Shepherd and the Philosopher.*

Jacques. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose, and pouch on side,
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 157.

What though she be toothless and bald as a coote?
JOHN HEYWOOD. *Proverbs.* Bk. i. Ch. v.

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Macbeth. I have lived long enough: my way of life
Is fallen into the sear, the yellow leaf,
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but, in their stead,
Curses not loud but deep, mouth-honor, breath,
Which the poor heart would fain deny, and dare not.
SHAKESPEARE. *Macbeth.* Act v. Sc. 3. l. 22.

That time of year thou may'st in me behold
When yellow leaves, or none, or few do hang
Upon those boughs which shake against the cold,
Bare ruin'd choirs, where late the sweet birds sang.
Ibid. Sonnet lxxiii.

When men once reach their autumn, sickly joys
Fall off apace, as yellow leaves from trees,
At every little breath misfortune blows,
'Till left quite naked of their happiness,
In the chill blasts of winter they expire;
This is the common lot.
YOUNG.

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!
BYRON. *On this day I complete my Thirty-sixth Year.*

When he's forsaken,
Wither'd and shaken,
What can an old man do but die?
HOOD. *Spring it is Cheery.*

Old men are testy, and will have their way.
SHELLEY. *The Cenci.* Act i. Sc. 2. l. 34.

Dogberry. A good old man, sir; he will be talking: as they say, When the age is in, the wit is out.
SHAKESPEARE. *Much Ado about Nothing.* Act iii. Sc. 5. l. 32.

Chiefs, who no more in bloody fight engage,
But wise through time, and narrative with age,
In summer-days like grasshoppers rejoice,
A bloodless race, that send a feeble voice.
HOMER. *Iliad.* Bk. iii. l. 199. (POPE, trans.)

Age too shines out; and, garrulous, recounts
The feats of youth.
THOMSON. *The Seasons (Autumn).* l. 1231.

As ancient Priam at the Scæan gate
Sat on the walls of Troy in regal state
With the old men, too old and weak to fight,
Chirping like grasshoppers in their delight
To see the embattled hosts, with spear and shield,
Of Trojans and Achaians in the field;
So from the snowy summits of our years
We see you in the plain, as each appears,
And question of you; asking, "Who is he
That towers above the others? Which may be
Atreides, Menelaus, Odysseus,
Ajax the great, or bold Idomeneus?"
LONGFELLOW. *Morituri Salutamus.*

Yet Time, who changes all, had altered him
In soul and aspect as in age: years steal
Fire from the mind as vigor from the limb;
And life's enchanted cup but sparkles near the brim.
BYRON. *Childe Harold.* Canto iii. St. 8.

Years following years, steal something every day;
At last they steal us from ourselves away.
POPE. Epistle ii. Bk. ii.

What though youth gave love and roses,
Age still leaves us friends and wine.
MOORE. *Spring and Autumn.*

Age is a tyrant who forbids at the penalty of life all the pleasures of youth.
LA ROCHEFOUCAULD. *Maxim* 461.

Shall our pale, wither'd hands, be still stretch'd out,
Trembling, at once, with eagerness and age?
With av'rice, and convulsions, grasping hard?
Grasping at air! for what has earth beside?
Man wants but little; nor that little long;[1]

[1] See under CONTENTMENT.

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How soon must he resign his very dust,
Which frugal nature lent him for an hour!
YOUNG. *Night Thoughts.* Night 4. l. 114.

Hides from himself his state, and shuns to know
That life protracted is protracted woe.
JOHNSON. *Vanity of Human Wishes.* l. 257.

Superfluous lags the veteran on the stage,
Till pitying Nature signs the last release,
And bids afflicted worth retire to peace.
Ibid. Vanity of Human Wishes. l. 308.

Few people know how to be old.
LA ROCHEFOUCAULD. *Maxim* 448.

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.
AMIEL. *Journal.* Sept. 14, 1874 (MRS. HUMPHREY WARD, trans.)

The monumental pomp of age
Was with this goodly personage;
A stature undepressed in size,
Unbent, which rather seemed to rise,
In open victory o'er the weight
Of seventy years, to loftier height.
WORDSWORTH. *The White Doe of Rylstone.* Canto iii. l. 146.

"You are old, Father William," the young man cried;
"The few locks which are left you are gray;
You are hale, Father William,—a hearty old man:
Now tell me the reason I pray."
SOUTHEY. *The Old Man's Comforts, and how he Gained Them.*

Venerable men! you have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day.
DANIEL WEBSTER. *Address at Laying the Corner-stone of the Bunker Hill Monument,* June 17, 1825.

Oh for one hour of blind old Dandolo,
Th' octogenarian chief, Byzantium's conquering foe!
BYRON. *Childe Harold.* Canto iv. St. 12.

The tall, the wise, the reverend head
Must lie as low as ours.
WATTS. *Hymns and Spiritual Songs.* Bk. ii. Hymn 63.

O good gray head which all men knew.
TENNYSON. *On the Death of the Duke of Wellington.* St. 4.

Plenus annis abiit, plenus honoribus.

He is gone from us, full of years and full of honours.
PLINY THE YOUNGER. *Epistolæ.* ii. 1.

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old.
O. W. HOLMES. *Letter to Julia Ward Howe on her seventieth birthday.* May 27, 1889.

We do not count a man's years, until he has nothing else to count.
EMERSON. *Society and Solitude. Old Age.*

Has there any old fellow got mixed with the boys?
If there has, take him out, without making a noise.
Hang the Almanac's cheat and the Catalogue's spite!
Old time is a liar! We're twenty to-night!

We're twenty! We're twenty! Who says we are more?
He's tipsy,—young jackanapes!—show him the door!
"Gray temples at twenty?"—Yes! *white* if you please;
Where the snow-flakes fall thickest there's nothing can freeze.
HOLMES. *The Boys.*

The proverb says that old men grow into second childhood.
LUCIAN. *Saturnalia.*

An old man's twice a child.
MASSINGER. *The Bashful Lover.* Act iii. Sc. 1.

Old men are twice boys.
ARISTOPHANES. *Nubes.* 1417.

Old men are twice children.
RANDOLPH. *The Jealous Lovers.* Act iii. Sc. 6.

Old Age, a second child, by Nature curst,
With more and greater evils than the first:
Weak, sickly, full of pains, in every breath;
Railing at life and yet afraid of death.
CHURCHILL. *Gotham.* Bk. i. l. 215.

Old age is an incurable disease.
SENECA. *Works. Epistles.* No. 108. (Thomas Lodge, Editor.)

When a man fell into his anecdotage it was a sign for him to retire.
DISRAELI. *Lothair.* Ch. xxviii.

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The fears of old age disturb us, yet how few attain it?

LA BRUYÈRE. *Characters. Of Man.* (ROWE, trans.)

We hope to grow old, and yet we fear old age; that is, we are willing to live, and afraid to die.

Ibid.

Every man desires to live long; but no man would be old.

SWIFT. *Thoughts on Various Subjects. Moral and Diverting.*

Thus aged men, full loth and slow,
The vanities of life forego,
And count their youthful follies o'er,
Till Memory lends her light no more.

SCOTT. *Rokeby.* Canto v. St. 1.

Youth beholds happiness gleaming in the prospect. Age looks back on the happiness of youth, and, instead of hopes, seeks its enjoyment in the recollections of hope.

COLERIDGE. *Table Talk. Additional Table Talk. Youth and Age.*

What makes old age so sad is, not that our joys, but that our hopes then cease.

RICHTER. *Titan.* Cycle 34. (BROOKS, trans.)

Old men's prayers for death are lying prayers, in which they abuse old age and long extent of life. But when death draws near, not one is willing to die, and age no longer is a burden to them.

EURIPIDES. *Alcestis.* 669.

The tree of deepest root is found
Least willing still to quit the ground:
'Twas therefore said by ancient sages,
That love of life increased with years
So much, that in our latter stages,
When pain grows sharp, and sickness rages,
The greatest love of life appears.

HESTER L. THRALE. *Three Warnings.*

Mater ait natæ, dic natæ, natam
Ut moneat natæ, plangere filiolam.
The mother to her daughter spake:
"Daughter," said she, "arise!
Thy daughter to her daughter take,
Whose daughter's daughter cries."

A Distich, according to Zwingler, on a Lady of the Dalburg Family who saw her descendants to the sixth generation.

The mother said to her daughter, "Daughter, bid thy daughter tell her daughter that her daughter's daughter hath a daughter.

GEORGE HAKEWILL. *Apologie.* Bk. iii. Ch. v. Sec. 9.

Old age comes on apace to ravage all the clime.

BEATTIE. *The Minstrel.* Bk. i. St. 25.

Drawing near her death, she sent most pious thoughts as harbingers to heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body.

FULLER. *Life of Monica.*

The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time has made.
Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

WALLER. *On his Divine Poems.*

A fiery soul, which, working out its way,
Fretted the pygmy-body to decay,
And o'er-inform'd the tenement of clay.

DRYDEN. *Absalom and Achitophel.* Pt. i. l. 156.

To vanish in the chinks that Time has made.

ROGERS. *Pæstum.* l. 59.

As that the walls worn thin, permit the mind
To look out thorough, and his frailty find.

SAMUEL DANIEL. *History of the Civil War.* Bk. iv. St. 84.

When men grow virtuous in their old age they are merely making a sacrifice to God of the devil's leavings.

SWIFT. *Thoughts on Various Occasions.*

Thus fares it still in our decay:
And yet the wiser mind
Mourns less for what age takes away
Than what it leaves behind.

WORDSWORTH. *The Fountain.* St. 9.

Ternissa. O what a thing is age!
Leontion. Death without death's quiet.

LANDOR. *Imaginary Conversations. Epicurus, Leontion, and Ternissa.*

Whatever poet, orator, or sage
May say of it, old age is still old age.

LONGFELLOW. *Morituri Salutamus.*

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AGNOSTICISM.

He hath denied the faith, and is worse than an infidel.

New Testament. 1 Timothy v. 8.

I took thought, and invented what I conceived to be the appropriate title of "agnostic." It came into my head as suggestively antithetic to the "Gnostic" of Church history who professed to know so much about the very things of which I was ignorant, and I took the earliest opportunity of parading it at our society, to show that I, too, had a tail like the other foxes. To my great satisfaction, the term took; and when the *Spectator* had stood godfather to it, any suspicion in the minds of respectable people that a knowledge of its parentage might have awakened was, of course, completely lulled.

HUXLEY. *Christianity and Agnosticism: a Controversy.*

The world, and whatever that be which we call the heavens, by the vault of which all things are enclosed, we must conceive to be a deity, to be eternal, without bounds, neither created nor subject at any time to destruction. To inquire what is beyond it is no concern of man; nor can the human mind form any conjecture concerning it.

PLINY THE ELDER. *Natural History.* Bk. ii. Sec. 1.

It is ridiculous to suppose that the great head of things, whatever it be, pays any regard to human affairs.

Ibid.

I am going to take a frightful leap in the dark.

THOMAS HOBBES.

[Lord Derby used to characterize his Reform Bill of 1867 sometimes as a "dishing of the Whigs," sometimes as "a leap in the dark." But he did not coin the latter phrase. It is to be found (quoted) in Lord Byron's diary, under date December 5, 1813: "The 'leap in the dark' is the least to be dreaded." The originator is probably Hobbes, who, on his death-bed (1679), is reported to have said: "I am going to take a frightful leap in the dark." Somewhat analogous is Rabelais's death-bed expression in 1553: "I am going in search of a great Perhaps." ("*Je m' en vais chercher un grand peut-estre*"); and, indeed, we find this Englished by Motteux in his *Life* as "I am just going to leap into the dark."]

His religion at best is an anxious wish,—like that of Rabelais, a great Perhaps.

CARLYLE. *Essays. Burns.*

Ah, well a day, for we are souls bereaved!
Of all the creatures under heaven's wide scope
We are most hopeless who had once most hope
And most beliefless who had once believed.

CLOUGH. *Dipsichus.*

So runs my dream: but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry.

TENNYSON. *In Memoriam.* St. liv

Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here, as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

MATTHEW ARNOLD. *Dover Beach.* l. 29.

Why, all the Saints and Sages who discuss'd
Of the Two Worlds so wisely—they are thrust
Like foolish Prophets forth; their Words to Scorn
Are scatter'd, and their Mouths are stopt with Dust.

FITZGERALD. *Rubaiyat of Omar Khayyam.* xxvi.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door where in I went.

Ibid. Rubaiyat of Omar Khayyam. xxvii.

AGRICULTURE.

Let us never forget that the cultivation of the earth is the most important labor of man.

DANIEL WEBSTER. *Speech*, Boston, Jan. 13, 1840. *The Agriculture of England*

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When tillage begins, other arts follow. The farmers therefore are the founders of human civilization.

DANIAL WEBSTER. *Speech*, Boston, Jan. 13, 1840. *The Agriculture of England.*

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes and lords may flourish or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

GOLDSMITH. *The Deserted Village.* l. 51.

Trade increases the wealth and glory of a country; but its real strength and stamina are to be looked for among the cultivators of the land.

LORD CHATHAM.

The life of the husbandman,—a life fed by the bounty of earth and sweetened by the airs of heaven.

DOUGLAS JERROLD. *The Husbandman's Life.*

He that by the plough would thrive,
Himself must either hold or drive.

B. FRANKLIN. *Poor Richard's Almanac.*

Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool, sequestered vale of life
They kept the noiseless tenor of their way.

GRAY. *Elegy in a Country Churchyard.* St. 19. l. 73.

In sober state,
Through the sequestered vale of rural life,
The venerable patriarch guileless held
The tenor of his way.

BEILBY PORTEUS. *Death.* l. 108.

The little smiling cottage! where at eve
He meets his rosy children at the door,
Prattling their welcomes, and his honest wife,
With good brown cake and bacon slice, intent
To cheer his hunger after labor hard.

DYER. *The Fleece.* l. 120.

For them no more the blazing hearth shall burn
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

GRAY. *Elegy.* St. 8.

At length his lonely cot appears in view,
Beneath the shelter of an aged tree;
Th' expectant wee-things, toddlin, stacher through
To meet their dad, wi' flichterin noise and glee.
His wee-bit ingle, blinking bonnily,
His clean hearth-stane, his thrifty wifie's smile
The lisping infant prattling on his knee,
Does a' his weary kiaugh and care beguile,
And makes him quite forget his labour an' his toil.

BURNS. *The Cotter's Saturday Night.* l. 19.

Then gathering round his bed, they climb to share
His kisses, and with gentle violence there,
Break in upon a dream not half so fair.

ROGERS. *Human Life.*

AIM.

Macbeth. Time, thou anticipatest my dread exploits:
The flighty purpose never is o'ertook
Unless the deed go with it: from this moment
The very firstlings of my heart shall be
The firstlings of my hand.

SHAKESPEARE. *Macbeth.* Act. iv. Sc. 1. l. 144.

Desdemona. Men's natures wrangle with inferior things,
Though great ones are their object.

Ibid. Othello. Act iii. Sc. 4. l. 151.

When men are arrived at the goal, they should not turn back.

PLUTARCH. *Of the Training of Children.*

Do not turn back when you are just at the goal.

PUBLILIUS SYRUS. *Maxim* 580.

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Who sweeps a room as for Thy laws
Makes that and th' action fine.
HERBERT. *The Elixir.*

The man who consecrates his hours
By vigorous effort and an honest aim,
At once he draws the sting of life and death.
YOUNG. *Night Thoughts.* Night 2. l. 185.

Of every noble action, the intent
Is to give worth reward—vice punishment.
BEAUMONT AND FLETCHER. *Captain.* Act v. Sc. 5.

In every work regard the writer's end,
Since none can compass more than they intend.
POPE. *Essay on Criticism.* Pt. ii. l. 55.

The surest way to hit a woman's heart is to take aim kneeling.
DOUGLAS JERROLD. (*In Conversation.*)

Our hopes, like tow'ring falcons, aim
At objects in an airy height:
The little pleasure of the game
Is from afar to view the flight.
PRIOR. *To the Hon. Charles Montague.*

Who shoots at the mid-day sun, though he be sure he shall never hit the mark: yet as sure he is, he shall shoot higher than he who aims at a bush.
SIR P. SIDNEY. *Arcadia.* Bk. ii.

Who aimeth at the skie
Shoots higher much than he that means a tree.
HERBERT. *The Temple, The Church Porch.* St. 56.

They build too low, who build beneath the stars.
YOUNG. *Night Thoughts.* Night 8. l. 215.

A noble aim,
Faithfully kept, is as a noble deed;
In whose pure sight all virtue doth succeed.
WORDSWORTH. *Poems dedicated to National Independence and Liberty.* Pt. ii. xix.

Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed
As, God be thanked! I do not.
BROWNING. *The Inn Album.* iv. l. 450.

The aim, if reached or not, makes great the life:
Try to be Shakespeare, leave the rest to fate!
Ibid. Bishop Blougram's Apology. l. 494.

Pembroke. When workmen strive to do better than well
They do confound their skill in covetousness.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 28.

Albany. How far your eyes may pierce I cannot tell:
Striving to better, oft we mar what's well.
Ibid. King Lear. Act i. Sc. 4. l. 346.

Slight not what's near through aiming at what's far.
EURIPIDES. *Rhesus.* 482.

I hear you reproach, "But delay was best,
For their end was a crime."—Oh, a crime will do
As well, I reply, to serve for a test,
As a virtue golden through and through,
Sufficient to vindicate itself
And prove its worth at a moment's view!
. . . . . .
Let a man contend to the uttermost
For his life's set prize, be it what it will!
The counter our lovers staked was lost
As surely as if it were lawful coin:
And the sin I impute to each frustrate ghost
Is—the unlit lamp and the ungirt loin,
Though the end in sight was a vice, I say.
BROWNING. *The Statue and the Bust.* l. 288.

Ogni. Ever judge of men by their professions! For though the bright moment of promising is but a moment and cannot be prolonged, yet, if sincere in its moment's extravagant goodness, why, trust it, and know the man by it, I say,—not by his performance; which is half the world's work, interfere as the world needs must, with its accidents and circumstances: the profession was purely the man's own. I judge people by what they might be,—not are, nor will be.
Ibid. A Soul's Tragedy.

That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.

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That low man goes on adding one to one,
His hundred's soon hit:
This high man, aiming at a million,
Misses an unit.
That, has the world here—should he need the next,
Let the world mind him!
This throws himself on God, and unperplexed
Seeking shall find him.
BROWNING. *A Grammarian's Funeral.* l. 113.

Lofty designs must close in like effects.
Ibid. A Grammarian's Funeral. l. 146.

Whosoe'er would reach the rose,
Treads the crocus under foot.
MRS. BROWNING. *Bertha in the Lane.*

ALLITERATION.

Who often, but without success, have pray'd
For apt Alliteration's artful aid.
CHURCHILL. *The Prophecy of Famine.* l. 85.

An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade.
Cossack commanders cannonading come,
Dealing destruction's devastating doom.
Every endeavor engineers essay,
For fame, for fortune fighting,—furious fray!
Generals 'gainst generals grapple—gracious God!
How honors Heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Just Jesus, instant innocence instill!
Kindred kill kinsmen, kinsmen kindred kill.
Labor low levels longest, loftiest lines;
Men march 'mid mounds, 'mid motes, 'mid murderous mines.
Now noxious, noisy numbers, nothing, naught,
Of outward obstacles opposing ought;
Poor patriots partly purchased, partly pressed,
Quite quaking, quickly "Quarter, quarter!" quest;
Reason returns, religious right redounds,
Suwarrow stops such sanguinary sounds.
Truce to thee, Turkey! Triumph to thy train,
Unwise, unjust, unmerciful Ukraine!
Vanish vain victory! vanish victory vain!
Why wish we warfare? Wherefore welcome were
Xerxes, Ximenes, Xanthus, Xavier?
Yield, ye youths! ye yeomen, yield your yell!
Zeno's, Zayater's, Zoroaster's zeal,
Attracting all, arms against acts appeal!
Et cæterā, et cæterā, et cæterā.
ANON. *Alliteration, or the Siege of Belgrade.*

ALONE.

And the Lord God said, *It is* not good that the man should be alone; I will make him a help meet for him.
Old Testament. Genesis ii. 18.

In solitude
What happiness who can enjoy alone?
Or all enjoying what contentment find?
MILTON. *Paradise Lost.* Bk. viii. l. 364.

No man is born unto himself alone;
Who lives unto himself, he lives to none.
QUARLES. *History of Queen Esther.* Sc. 1. Med. 1.

The world was sad!—the garden was a wild!
And man, the hermit, sigh'd—till woman smiled.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 37.

Man was not formed to live alone:
I'll be that light, unmeaning thing
That smiles with all, and weeps with none.
BYRON. *Occasional Pieces: One Struggle More.*

Alone!—that worn-out word,
So idly spoken, and so coldly heard;
Yet all that poets sing, and grief hath known,
Of hope laid waste, knells in that word—ALONE!
BULWER-LYTTON *The New Timon.* Pt. ii.

When you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not alone; but God is within, and your genius is within,—and what need have they of light to see what you are doing?
EPICTETUS. *Discourses.* Ch. xiv.

He is never less at leisure than when at leisure, nor less alone than when he is alone.
CICERO. *De Officiis.* Bk. iii. Ch. i.

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I was never less alone than when by myself.
GIBBON. *Life of Edward Gibbon, by Milman.* Ch. v.

They are never alone that are accompanied with noble thoughts.
SIR PHILIP SIDNEY. *The Arcadia.* Bk. i.

O! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul!
Who think it solitude, to be alone.
YOUNG. *Night Thoughts.* Night 3. l. 6.

Then never less alone than when alone.
SAM'L ROGERS. *Human Life.* l. 759.

In solitude, when we are *least* alone.
BYRON. *Childe Harold.* Canto iii. St. 90.

When is man strong until he feels alone?
Colombe's Birthday. Act iii.

'Tis solitude should teach us how to die;
It hath no flatterers; vanity can give
No hollow aid; alone—man with his God must strive.
BYRON. *Childe Harold.* Canto iv. St. 33.

When, musing on companions gone,
We doubly feel ourselves alone.
SCOTT. *Marmion.* Canto ii. *Introduction.* l. 134.

When I remember all
The friends, so link'd together,
I've seen around me fall,
Like leaves in wintry weather;
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.
MOORE. *Oft in the Stilly Night.*

Alone, alone—all, all alone,
Alone on a wide, wide sea.
COLERIDGE. *The Ancient Mariner.* Pt. iv.

And now I'm in the world alone,
Upon the wide, wide sea:
But why should I for others groan,
When none will sigh for me?
Perchance my dog will whine in vain,
Till fed by stranger hands:
But long ere I come back again
He'd tear me where he stands.
BYRON. *Childe Harold.* Canto i. St. 13.

She dwelt among the untrodden ways
Beside the springs of Dove,
A maid whom there were none to praise
And very few to love:

A violet by a mossy stone
Half hidden from the eye!
Fair as a star, when only one
Is shining in the sky.
WORDSWORTH. *Poems founded on the Affections.* viii.

All we ask is to be let alone.
JEFFERSON DAVIS. *First Message to the Confederate Congress,* March, 1861.

Why should we faint and fear to live alone,
Since all alone, so Heaven has willed, we die,
Nor e'en the tenderest heart, and next our own
Knows half the reasons why we smile and sigh?
KEBLE. *The Christian Year. Twenty-fourth Sunday after Trinity.*

Yes! in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone.
The islands feel the enclasping flow,
And then their endless bounds they know.
MATTHEW ARNOLD. *Switzerland.*

How lonely we are in the world! how selfish and secret of everybody! . . . Ah, sir, a distinct universe walks about under your hat and under mine,—all things in nature are different to each,—the woman we look at has not the same features, the dish we eat from has not the same taste to one and the other,—you and I are but a pair of infinite isolations, with some fellow-islands a little more or less near to us.
THACKERAY. *Pendennis.*

ALTRUISM.

And as ye would that men should do to you, do ye also to them likewise.
New Testament. Luke vi. 31.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
Ibid. Matthew vii. 12.

What I do not wish men to do to me, I also wish not to do to them.
CONFUCIUS. *Analects.* Bk. v. Ch. xi. (LEGGE, translator.)

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Ἃ πάσχοντες ἐφ' ἑτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε.

Do not do to others what angers you if done to you by others.
ISOCRATES. *Nicocles.* xiii. 61. (*Stephens.* p. 39, c.)

And with what measure ye mete, it shall be measured to you again.
New Testament. Matthew vii. 2.

Men are used as they use others.
PILPAY. *The King who became Just.* Fable ix.

Ab alio exspectes, alteri quod feceris.

Look to be treated by others as you have treated others.
PUBLIUS SYRUS. 1.

The question was once put to him, how we ought to behave to our friends; and the answer he gave was, "As we should wish our friends to behave to us."
DIOGENES LAERTIUS. *Aristotle.* xi.

We ought to do our neighbour all the good we can. If you do good, good will be done to you; but if you do evil, the same will be measured back to you again.
Dabeschelim and Pilpay. Ch. i.

Conduct thyself towards thy parents as thou wouldst wish thy children to conduct themselves towards thee.
ISOCRATES. *Ad Demonicum.* iv. 14. (*Stephens*, p. 4, E.)

Thou shalt love thy neighbour as thy self.
Old Testament. Leviticus xix. 18.

For this I think charity, to love God for himself, and our neighbor for God.
SIR THOMAS BROWNE. *Religio Medici.* Pt. ii. Sec. 14.

Wolsey. Love thyself last: cherish those
hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 443.

He husbands best his life, that freely gives
It for the publick good; he rightly lives,
That nobly dies: 'tis greatest mastery,
Not to be fond to live, nor feare to die
On just occasion; he that (in case) despises
Life, earns it best; but he that over-prizes
His dearest blood, when honour bids him die,
Steals but a life, and lives by robbery.
QUARLES. *History of Esther.* Sec. 15. Med. 15.

Youth, beauty, graceful action seldom fail;
But common interest always will prevail:
And pity never ceases to be shown
To him who makes the people's wrongs his own.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 723.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace.
LEIGH HUNT. *Abou ben Adhem.*

Write me as one who loves his fellow-men.
Ibid. Abou ben Adhem.

And lo! Ben Adhem's name led all the rest.
Ibid. Abou ben Adhem.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence:
. . . . . .
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.
GEORGE ELIOT. *O May I Join the Choir Invisible.*

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Still glides the stream, and shall forever glide;
The Form remains, the Function never dies;
While we, the brave, the mighty, and the wise,
We Men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

WORDSWORTH. *After-Thought.*

Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.
So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

LONGFELLOW. *Charles Sumner.*

When good men die their goodness does not perish,
But lives though they are gone. As for the bad,
All that was theirs dies and is buried with them.

EURIPIDES. *Temenidæ.* Frag. 734.

To live in hearts we leave behind,
Is not to die.

CAMPBELL. *Hallowed Ground.*

But whether on the scaffold high
Or in the battle's van,
The fittest place where man can die
Is where he dies for man!

MICHAEL J. BARRY: *The Dublin Nation*, September 28, 1844. vol. ii. p. 809.

Everything that lives,
Lives not alone nor for itself.

BLAKE. *The Book of Thel.* ii.

To rest the weary and to soothe the sad,
Doth lessen happier men, and shames at least the bad.

BYRON. *Childe Harold.* Canto ii. St. 68.

Affliction's sons are brothers in distress;
A brother to relieve, how exquisite the bliss!

BURNS. *A Winter Night.* l. 87.

Love took up the harp of Life, and smote on all the chords with might;
Smote the chord of Self, that, trembling, passed in music out of sight.

TENNYSON. *Locksley Hall.* l. 33.

AMBER.

E'en such small critics some regard may claim
Preserved in Milton's or in Shakespeare's name.
Pretty! in amber to observe the forms
Of hairs, or straws, or dirt, or grubs, or worms.
The things, we know, are neither rich nor rare,
But wonder how the devil they got there.

POPE. *Prologue to Satires.* l. 169.

The last line seems to be a reminiscence of Dryden:
And wonders how the devil they durst come there.
Prologue to *The Husband his own Cuckold.*

If Pope plagiarized, he has been plagiarized from in turn. Thus Sidney Smith wrote of Canning:
He is a fly in amber; nobody cares about the fly. The only question is, "How the devil did it get there?"

Peter Plymley's Letters.

A less obvious resemblance is the following:
"No!" cried the staring Monarch with a grin;
"How, how the devil got the Apple in?"

JOHN WOLCOTT (Peter Pindar). *The Apple Dumplings and a King.*

The bee enclosed and through the amber shown,
Seems buried in the juice which was his own.

MARTIAL. Bk. iv. 32. vi. 15. (HAY, trans.)

While an ant was wandering under the shade of the tree of Phæton, a drop of amber enveloped the tiny insect; thus she, who in life was disregarded, became precious by death.

MARTIAL. *Epigrams.* Bk. vi. Ep. 15.

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Whence we see spiders, flies, or ants entombed and preserved forever in amber, a more than royal tomb.
BACON. *Historia Vitæ et Mortis; Sylva Sylvarum.* Cent. i. Exper. 100.

I saw a flie within a beade
Of amber cleanly buried.
HERRICK. *The Amber Bead.*

AMBITION.

For my part, I had rather be the first man among these fellows than the second man in Rome.
PLUTARCH. *Cæsar.*

Ἐγὼ μὲν ἐβουλόμην παρὰ τούτοις εἶναι μᾶλλον πρῶτος ἢ παρὰ Ῥωμαίοις δεύτερος.

I would rather be the first man among these fellows, than the second man in Rome.
Ibid. PLUTARCH. *Lives. Cæsar.*

I would rather sleep in the southern corner of a little country churchyard than in the tomb of the Capulets.
BURKE. *Letter to Matthew Smith.*

Family vault of "all the Capulets."
BURKE. *Reflections on the Revolution in France.* Vol. ii. p. 349.

Alexander wept when he heard from Anaxarchus that there was an infinite number of worlds; and his friends asking him if any accident had befallen him, he returns this answer: "Do you not think it a matter worthy of lamentation that when there is such a vast multitude of them, we have not yet conquered one?"
PLUTARCH. *On the Tranquillity of the Mind.*

Whenever Alexander heard Philip had taken any town of importance, or won any signal victory, instead of rejoicing at it altogether, he would tell his companions that his father would anticipate everything, and leave him and them no opportunities of performing great and illustrious actions.
Ibid. Life of Alexander.

While Alexander was a boy, Philip had great success in his affairs, at which he did not rejoice, but told the children that were brought up with him, "My father will leave me nothing to do."
Ibid. Apophthegms of Kings and Great Commanders. Alexander.

Antony. The noble Brutus
Hath told you Cæsar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Cæsar answer'd it.
Here, under leave of Brutus, and the rest,
For Brutus is an honourable man;
So are they all, all honourable men,—
Come I to speak in Cæsar's funeral.
He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honourable man.
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill:
Did this in Cæsar seem ambitious?
When that the poor have cried, Cæsar hath wept:
Ambition should be made of sterner stuff.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 2. l. 75.

Cymbeline. Cæsar's ambition,
Which swell'd so much that it did almost stretch
The sides o' the world.
Ibid. Cymbeline. Act iii. Sc. 1. l. 47.

Macbeth. I have no spur,
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself,
And falls on the other.
Ibid. Macbeth. Act i. Sc. 7. l. 25.

Prince Henry. Ill-weaved ambition, how much art thou shrunk!
When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now two paces of the vilest earth
Is room enough.
Ibid. Henry IV. Pt. i. Act v. Sc. 4. l. 88.

Antony. But yesterday the word of Cæsar might
Have stood against the world: now lies he there,
And none so poor to do him reverence.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 118.

Ventidius. Who does i' the wars more than his captain can
Becomes his captain's captain: and ambition,

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The soldier's virtue, rather makes choice of loss
Than gain which darkens him.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 1. l. 21.

Wolsey. Mark but my fall and that that ruin'd me.
Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?
Ibid. Henry VIII. Act iii. Sc. 2. l. 437.

Pride still is aiming at the bless'd abodes,
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel.
POPE. *Essay on Man.* Ep. i. l. 125.

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it.
BACON. *Essay. On Goodness.*

Ambition, like a torrent, ne'er looks back;
And is a swelling, and the last affection
A high mind can put off; being both a rebel
Unto the soul and reason, and enforceth
All laws, all conscience, treads upon religion,
And offereth violence to nature's self.
BEN JONSON. *Catiline.* Act iii. Sc. 2.

To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heaven.
MILTON. *Paradise Lost.* Bk. i. l. 262.

O, sons of earth! attempt ye still to rise,
By mountains pil'd on mountains to the skies?
Heaven still with laughter the vain toil surveys,
And buries madmen in the heaps they raise.
POPE. *Essay on Man.* Ep. iv. l. 74.

Duke of Guise. Oft have I levelled, and at last have learned
That peril is the chiefest way to happiness,
And resolution honor's fairest aim.

What glory is there in a common good,
That hangs for every peasant to achieve?
That like I best, that flies beyond my reach.
Set me to scale the high pyramides,
And thereon set the diadem of France;
I'll either rend it with my nails to nought,
Or mount the top with my aspiring wings,
Although my downfall be the deepest hell.
MARLOWE. *Massacre at Paris.*

Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est.

Though ambition itself be a vice, yet it is oftentimes the cause of virtues.
QUINTILIAN. *De Institutione Oratoria.* i. 2, 22.

Ventidius. Ambition,
The soldier's virtue, rather makes choice of loss
Than gain which darkens him.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 1. l. 23.

To take a soldier without ambition is to pull off his spurs.
BACON. *Essays. Of Ambition.*

Awake, my St. John! leave all meaner things
To low ambition and the pride of kings.
POPE. *Essay on Man.* Ep. i. l. 1.

Low ambition and the thirst of praise.
COWPER. *Table Talk.* l. 591.

It is not love, it is not hate,
Nor low Ambition's honors lost,
That bids me loathe my present state,
And fly from all I prized the most.
BYRON. *Childe Harold.* Canto i. St. 84.

Ambition is our idol, on whose wings
Great minds are carry'd only to extreme;
To be sublimely great, or to be nothing.
THOS. SOUTHERNE. *The Loyal Brother.* Act i. Sc. 1.

There's no game
So desperate, that the wisest of the wise
Will not take freely up for love of power,
Or love of fame, or merely love of play.
SIR H. TAYLOR. *Philip von Artevelde.* Pt. i. (Ackerman.) Act i. Sc. 3.

Mad Ambition ever doth caress
Its own sure fate, in its own restlessness.
COLERIDGE. *Zapolya.* Pt. ii. Act iv.

Mad Ambition's gory hand.
BURNS. *A Winter Night.*

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Gloster. Virtue is choked with foul ambition.

SHAKESPEARE. *II. Henry VI.* Act iii. Sc. 1. l. 144.

Antony. The spirit of a youth
That means to be of note, begins betimes.

Ibid. Antony and Cleopatra. Act iv. Sc. 4. l. 34.

Rosse. Thriftless ambition, that wilt ravin up
Thine own life's means.

Ibid. Macbeth. Act ii. Sc. 4. l. 35.

Guilderstern. The very substance of the ambitious is merely the shadow of a dream.

Ibid. Hamlet. Act ii. Sc. 2.

O fading honours of the dead!
O high ambition, lowly laid!

SCOTT. *Lay of the Last Minstrel.* Canto ii. St. 10.

Brutus. 'Tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend.

SHAKESPEARE. *Julius Cæsar.* Act ii. Sc. 1. l. 21.

King Henry. But if it be a sin to covet honour,
I am the most offending soul alive.

Ibid. Henry V. Act iv. Sc. 3. l. 30.

The true ambition there alone resides,
Where justice vindicates, and wisdom guides;
Where inward dignity joins outward state,
Our purpose good, as our achievement great;
Where public blessings public praise attend;
Where glory is our motive, not our end.
Wouldst thou be famed? have those high acts in view,
Brave men would act, though scandal should ensue.

YOUNG. *Love of Fame.* Satire vii. l. 175.

Brutes find out where their talents lie:
A bear will not attempt to fly;
A founder'd horse will oft debate,
Before he tries a five-barr'd gate;
A dog by instinct turns aside,
Who sees the ditch too deep and wide;
But man we find the only creature
Who, led by folly, combats nature;
Who, when she loudly cries—forbear,
With obstinacy fixes there;
And, where his genius least inclines,
Absurdly bends his whole designs.

SWIFT. *On Poetry.*

But wild Ambition loves to slide, not stand,
And Fortune's ice prefers to Virtue's land.

DRYDEN. *Absalom and Achitophel.* Pt. i. l. 198.

It has never, we believe, been remarked that two of the most striking lines in the description of Achitophel are borrowed, and from a most obscure quarter. In Knolles' *History of the Turks*, printed more than sixty years before the appearance of Absalom and Achitophel, are the following verses, under a portrait of Sultana Mustapha 1:

Greatnesse on goodnesse loves to slide, not stand,
And leaves for Fortune's ice Vertue's firme land.

The circumstance is the more remarkable, because Dryden has really no couplet more intensely Drydenian, both in thought and expression than this, of which the whole thought, and almost the whole expression are stolen.

MACAULAY. *Essays, Sir William Temple.* Note.

Well is it known that ambition can creep as well as soar.

BURKE. *Letters on the Regicide Peace.* iii. 1797.

He who would climb and soar aloft
Must needs keep ever at his side
The tonic of a wholesome pride.

CLOUGH. *The Higher Courage.*

Let proud Ambition pause
And sicken at the vanity that prompts
His little deeds.

MALLETT. *The Excursion.* Canto ii. l. 221.

Too low they build, who build beneath the stars.

YOUNG. *Night Thoughts.* Night 8. l. 225.

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I had a soul above buttons.
GEORGE COLMAN (the Younger). *Sylvester Daggerwood, or New Hay at the Old Market.* Sc. 1.

Ambition is the growth of every clime.
BLAKE. *King Edward the Third.*

Ambition is the only power that combats love.
COLLEY CIBBER. *Cæsar in Egypt.* Act. i.

When some sad swain shall teach the grove,
Ambition is no cure for love!
SIR W. SCOTT. *The Lay of the Last Minstrel.* Canto i. XXVII.

AMERICA.

Hail Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in Freedom's cause,
Who fought and bled in Freedom's cause,
And when the storm of war was gone,
Enjoyed the peace your valor won.
Let independence be our boast,
Ever mindful what it cost;
Ever grateful for the prize,
Let its altar reach the skies!
JOSEPH HOPKINSON. *Hail Columbia!*

Here shall the Press the People's right maintain,
Unaw'd by influence and unbrib'd by gain;
Here patriot Truth her glorious precepts draw,
Pledg'd to Religion, Liberty, and Law.
JOSEPH STORY (1779–1845): *Motto of the "Salem Register."* (*Life of Story*, vol. i. p. 127.)

And ne'er shall the sons of Columbia be slaves,
While the earth bears a plant or the sea rolls its waves.
ROBERT TREAT PAINE (1772–1811). *Adams and Liberty.*

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the Pilgrim's pride,
From every mountain side
Let freedom ring.
SAM'L F. SMITH. *National Hymn.*

O beautiful and grand,
My own, my Native Land!
Of thee I boast:
Great Empire of the West,
The dearest and the best,
Made up of all the rest,
I love thee most.
ABRAHAM COLES. *My Native Land.*

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies!
Thy genius commands thee; with rapture behold,
While ages on ages thy splendors unfold.
TIMOTHY DWIGHT. *Columbia.*

If I were an American, as I am an Englishman, while a foreign troop was landed in my country I never would lay down my arms, never! never! never!
WILLIAM PITT (Earl of Chatham). *Speech.* Nov. 18, 1777.

I shall know but one country. The ends I aim at shall be my country's, my God's, and Truth's. I was born an American; I live an American; I shall die an American.
DANIEL WEBSTER. *Speech.* July 17, 1850. p. 437.

Let us then stand by the constitution as it is, and by our country as it is, one, united, and entire; let it be a truth engraven on our hearts; let it be borne on the flag under which we rally in every exigency, that we have one country, one constitution, one destiny.
Ibid. Speech. New York, March 15, 1837. Reception at New York.

. . . When honored and decrepit age shall lean against the base of this monument, and troops of ingenuous youth shall be gathered round it, and when the one shall speak to the other of its objects, the purposes of its construction, and the great and glorious events with which it is connected, there shall rise from every youthful breast the ejaculation, "Thank God, I—I also—AM AN AMERICAN!"
Ibid. Address. Charlestown, Mass., June 17, 1843. Completion of the Bunker Hill Monument, p. 107.

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Let us cultivate a true spirit of union and harmony. In pursuing the great objects our condition points out to us, let us act under a settled conviction and an habitual feeling that these twenty-four States are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, OUR COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

DANIEL WEBSTER. *Speech.* Charlestown, Mass., June 17, 1825. The Bunker Hill Monument.

Our country—whether bounded by the St. John's and the Sabine, or however otherwise bounded or described, and be the measurements more or less; —still our country, to be cherished in all our hearts, and to be defended by all our hands.

ROBT. C. WINTHROP. *Toast at Faneuil Hall.* July 4, 1845.

There are no points of the compass on the chart of true patriotism.

Ibid. Letter to Boston Commercial Club. June 12, 1879.

I have heard something said about allegiance to the South. I know no South, no North, no East, no West, to which I owe any allegiance.

Ibid. Speech. 1848.

A star for every State, and a State for every star.

Ibid. Address on Boston Common in 1862.

Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.

GEORGE BERKELEY, BISHOP OF CLOYNE. *Verses on the Prospect of Planting Arts and Learning in America.* St. last.

The "Verses" have an interesting history. They were written under the inspiration of a project formed in Berkeley's youth, of establishing in the Bermuda Islands a college for the training of young natives as missionaries to their fellow-Indians in America. "Religion is failing in the Old World," he cries in a pamphlet published in 1825; "in Europe the Protestant religion hath of late years considerably lost ground, and America seems the likeliest place wherein to make up what has been lost in Europe." Full of these visions, he, for the first and last time in his life, burst into song. The project was finally abandoned for lack of funds. But the verses will survive as one more example of a prophecy fulfilled in a manner very different from the expectations of its author.

George Bancroft, or his binders, in an epigraph stamped on the back of the cover of the early editions of Bancroft's History, misquoted the first line of the above stanza in a form which has been frequently followed:

Westward the star of empire takes its way.

Long before Berkeley, Samuel Daniel (1562-1619) and George Herbert had dreamed similar dreams of future glory in the unknown West:

And who (in time) knows whither we may vent
The treasure of our tongue? To what strange shores
This gain of our best glory shall be sent
T'enrich unknowing nations with our stores?
What worlds in the yet unformed Occident
May come refin'd with th' accents that are ours?

DANIEL. *Musophilus.* St. 57.

Religion stands on tiptoe in our land,
Ready to pass to the American strand.

HERBERT. *The Church Militant.* l. 235.

There is America, which at this day serves for little more than to amuse you with stories of savage men and uncouth manners, yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world.

BURKE. *Speech on the Conciliation of America. Works.* Vol. ii. p. 115.

Into a world unknown—the corner-stone of a nation!

LONGFELLOW. *Courtship of Miles Standish.* iv.

Poor lost America, high honors missing,
Knows nought of Smile and Nod, and sweet Hand-kissing;
Knows nought of golden promises of kings;
Knows nought of coronets, and stars, and strings.

PETER PINDAR. *The Rights of Kings.* Ode ix.

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In the four quarters of the globe, who reads an American book? or goes to an American play? or looks at an American picture or statue? What does the world yet owe to American physicians or surgeons? What new substances have their chemists discovered? or what old ones have they analyzed? What new constellations have been discovered by the telescopes of Americans? What have they done in mathematics? Who drinks out of American glasses? or eats from American plates? or wears American coats or gowns? or sleeps in American blankets? Finally, under which of the old tyrannical governments of Europe is every sixth man a slave, whom his fellow-creatures may buy, and sell, and torture?

SYDNEY SMITH. *Edinburgh Review.* January, 1820.

America, half brother of the world!
With something good and bad of every land;
Greater than thee have lost their seat—
Greater scarce none can stand.

BAILEY. *Festus.* Sc. *The Surface.*

Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

LONGFELLOW. *Building of the Ship.*

Earth's biggest country 's gut her soul,
An' risen up Earth's greatest nation.

LOWELL. *Biglow Papers.* Second Series. No. vii.

O Beautiful! my Country! ours once more!
Smoothing thy gold of war-dishevelled hair
O'er such sweet brows as never others wore,
And letting thy set lips,
Freed from wrath's pale eclipse,
The rosy edges of thy smile lay bare,
What words divine of lover or of poet
Could tell our love and make thee know it,
Among the nations bright beyond compare?

Ibid. Commemoration Ode.

The soil out of which such men as he are made is good to be born on, good to live on, good to die for and to be buried in.

LOWELL. *Democracy and Addresses. Garfield.*

ANARCHY.

Where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand:
For hot, cold, moist, and dry, four champions fierce,
Strive here for mastery.

MILTON. *Paradise Lost.* Bk. ii. l. 894.

"Whatever is, is not," is the maxim of the anarchist, as often as anything comes across him in the shape of a law which he happens not to like.

RICHARD BENTLEY. *Declaration of Rights.*

They made and recorded a sort of institute and digest of anarchy, called the Rights of Man.

BURKE. *On the Army Estimates.* Vol. iii. p. 221.

ANCESTRY.

(See ARISTOCRACY; HEREDITY.)

"I take but small account of noble birth;
For me the virtuous is the noble man;
The vicious, though his father ranked above
Great Zeus himself, I still would base-born call."

EURIPIDES. *Dictys.* Fragment 10.

Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictos ostendere vultus
Majorum?"
"Your ancient house!" No more.—I cannot see
The wondrous merits of a pedigree:
No, Ponticus; nor of a proud display
Of smoky ancestors in wax or clay.

JUVENAL. *Satires.* viii. 1. (GIFFORD, trans.)

Lycus. Qui genus jactat suum
Aliena laudat.

Who of his lineage boasts but praises others' merits.

SENECA. *Hercules Furens.* 344.

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It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.
PLUTARCH. *Of the Training of Children.*

The man who has not anything to boast of but his illustrious ancestors is like a potato,—the only good belonging to him is underground.
SIR T. OVERBURY. *Characters.*

They that on glorious ancestors enlarge,
Produce their debt, instead of their discharge.
YOUNG. *Love of Fame.* Satire i. l. 147.

Superior worth your rank requires;
For that mankind reveres your sires:
If you degenerate from your race,
Their merits heighten your disgrace.
GAY. *Fables.* Pt. ii. fable 11.

Men should press forward, in fame's glorious chase;
Nobles look backward, and so lose the race.
YOUNG. *Love of Fame.* Satire i. l. 129.

Narcissus is the glory of his race;
For who does nothing with a better grace?
Ibid. Love of Fame. Satire iv. l. 85.

Almost in every kingdom the most ancient families have been at first princes' bastards; their worthiest captains, best wits, greatest scholars, bravest spirits in all our annals, have been base [born].
BURTON. *Anatomy of Melancholy.* Pt. ii. Sc. 2. member 3.

Le premier qui fut roi, fut un soldat heureux;
Qui soert bien son pays, n'a pas besoin d'aïeux.
The first king was a successful soldier;
He who serves well his country has no need of ancestors.
VOLTAIRE. *Mérope.* Act i. Sc. 3.

Yet what can they see in the longest kingly line in Europe, save that it runs back to a successful soldier?
SCOTT. *Woodstock.* Ch. xxxvii.

The sap which at the root is bred
In trees, through all the boughs is spread;
But virtues which in parents shine
Make not like progress through the line.
WALLER. *To Zelinda.*

Nobler is a limited command
Given by the love of all your native land,
Than a successive title, long and dark,
Drawn from the mouldy rolls of Noah's ark.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 299.

Whoe'er amidst the sons
Of reason, valor, liberty, and virtue
Displays distinguished merit, is a noble
Of Nature's own creating.
JAMES THOMSON. *Coriolanus.* iii. 3.

Great families of yesterday we show,
And lords, whose parents were the Lord knows who.
DEFOE. *True-Born Englishman.* Pt. i. l. 1.

And ever since the Conquest have been fools.
EARL OF ROCHESTER. *Artemesia to the Town to Chloe in the Country.*

Sorry pre-eminence of high descent,
Above the vulgar born, to rot in state!
BLAIR. *The Grave.* l. 154.

David. Our ancestors are very good kind of folks; but they are the last people I should choose to have a visiting acquaintance with.
SHERIDAN. *The Rivals.* Act iv. Sc. 1.

Bishop Warburton is reported to have said that high birth was a thing which he never knew any one disparage except those who had it not, and he never knew any one make a boast of it who had anything else to be proud of.
WHATELY. *Annotation on Bacon's Essay.*

First Clown. There is no ancient gentlemen but gardeners, ditchers, and grave-makers: they hold up Adam's profession.
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 29.

From yon blue heavens above us bent,
The gardener Adam and his wife
Smile at the claims of long descent.
TENNYSON. *Lady Clara Vere de Vere.* St. 7.
[In the first draft of this poem the second line of the foregoing quotation appeared thus:
"The grand old gardener and his wife."]

As he said in Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, etc. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what is the difference?"
BURTON. *Anatomy of Melancholy.* Pt. ii. Sc. 2. Member 3.

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Nobles and heralds, by your leave,
Here lies what once was Matthew Prior;
The son of Adam and of Eve;
Can Bourbon or Nassau claim higher?
PRIOR. *Epitaph. Extempore.*

[Prior borrowed these lines from an inscription on a very ancient tombstone in Scotland:

Johnnie Carnegie lais heer,
Descendit of Adam and Eve.
Gif ony con gang hieher,
Ise willing give him leve.]

For all that faire is, is by nature good;
That is a signe to know the gentle blood.
SPENSER. *An Hymne in Honor of Beautie.* l. 139.

Duke. The hand that hath made you fair hath made you good.
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 179.

Howe'er it be, it seems to me
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
TENNYSON. *Lady Clara Vere de Vere.*

I am my own ancestor.
ANDOCHE JUNOT, DUKE OF ABRANTES.

[When the Emperor Napoleon created Junot, a soldier who had risen from the ranks, Duke of Abrantes, a French nobleman of the old régime sneeringly asked what was his ancestry. "*Ah, ma foi,*" was his reply, "*je ne'en sais rien; moi je suis mon ancêtre.*" ("Faith, I know nothing about it; I am my own ancestor.") The blunt soldier had certainly never heard of the Emperor Tiberius's description of Curtius Rufus:

He seems to be a man sprung from himself.

Napoleon made a kindred reply to his prospective father-in-law, the Emperor of Austria, when the latter would fain trace the Bonaparte lineage to some petty prince:

Sire, I am my own Rudolph of Hapsburg.

(Rudolph was the founder of the Hapsburg family). Again, he silenced a genealogist by saying:

Friend, my patent of nobility comes from Montenotte,

his first great victory. Roscoe Conkling, in nominating Grant at the Republican Presidential Convention, June, 1880, quoted this verse from Miles O'Reilly:

When asked what state he hails from,
Our sole reply shall be,
He comes from Appomattox
And its famous apple tree.]

To Harmodius, descended from the ancient Harmodius, when he reviled Iphicrates [a shoemaker's son] for his mean birth, "My nobility," said he, "begins in me, but yours ends in you."
PLUTARCH. *Apothegms.*

[Almost the same words were used by Alexander Dumas when asked if he were not descended from an ape (a covert sneer at his negro grandmother): "Very likely: my ancestry began where yours ends."]

He lives to build, not boast, a generous race;
No tenth transmitter of a foolish face.
RICHARD SAVAGE. *The Bastard.* l. 7.

A penniless lass wi' a lang pedigree.
LADY NAIRNE. *The Laird o' Cockpen.*

When Adam dalfe and Eve spane
So spire if thou may spede,
Whare was then the pride of man,
That now merres his meed?
RICHARD ROLLE DE HAMPOLE. *Early English Text Society Reprints.* No. 26. p. 79.

[This is the first appearance in English literature of this phrase. But it had long before been extant as a proverb. During Watt Tyler's rebellion against Richard II. John Ball used it as his text for an address to the mob in this more familiar form:

When Adam delved and Eve span
Who was then the gentleman?

Ray, in his Proverbs, adds a second couplet which provides an answer to the first, but is probably of much later birth:

Up start a churl, and gathered good,
And thence did spring our gentle blood.]

People will not look forward to posterity who never look backward to their ancestors.
BURKE. *Reflections on the Revolution in France.* Vol. iii. p. 274.

If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent,—a character in them that bear rule so fine and high and pure that as men come within the circle of its influence they involuntarily pay homage to that which is the one pre-eminent distinction, the royalty of virtue.
BISHOP HENRY C. POTTER. *Address at Washington Centennial Service in St. Paul's Chapel, New York,* April 30, 1889.

Norfolk. Surely, sir,
There's in him stuff that puts him to these ends:

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For, being not propp'd by ancestry, whose grace
Chalks successors their way; nor call'd upon
For high feats done to the crown; neither allied
To eminent assistants; but, spider-like,
Out of his self-drawing web, he gives us note,
The force of his own merit makes his way;
A gift that heaven gives him, which buys
A place next to the king.
SHAKESPEARE. *Henry VIII.* Act i. Sc. 1. l. 58.

Dost thou look back on what hath been,
As some divinely gifted man,
Whose life in low estate began
And on a simple village green;
Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star;
Who makes by force his merit known
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne;
And moving up from high to higher,
Becomes on Fortune's crowning slope
The pillar of a people's hope,
The centre of a world's desire.
TENNYSON. *In Memoriam.* St. 54.

ANGELS.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.
New Testament. Hebrews xiii. 2.

Unbless'd thy hand, if in this low disguise
Wander, perhaps, some inmate of the skies.
HOMER. *Odyssey.* Bk. xvii. l. 576. (POPE, trans.)

Angels are bright still, though the brightest fell:
Though all things foul would wear the brows of grace,
Yet grace must still look so.
SHAKESPEARE. *Macbeth.* Act iv. Sc. 3.

Laertes. A ministering angel shall my sister be.
Ibid. Hamlet. Act v. Sc. 1.

How oft do they their silver bowers leave
To come to succour us that succour want!
SPENSER. *Faerie Queene.* Bk. ii. Canto viii. St. 2.

Every man hath a good and a bad angel attending on him in particular all his life long.
BURTON. *Anatomy of Melancholy.* Pt. i. Sc. 2. Member 1. Subsec. 2.
[Burton also quotes Anthony Rusca in this connection, v. xviii.]

Gratiano. This sight would make him do a desperate turn;
Yea, curse his better angel from his side,
And fall to reprobation.
SHAKESPEARE. *Othello.* Act v. Sc. 2. l. 211.

Hear all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers.
MILTON. *Paradise Lost.* Bk. v. l. 600.

Speak ye who best can tell, ye sons of light,
Angels, for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heaven.
On earth join all ye creatures, to extol
Him first, him last, him midst, and without end.
Ibid. Paradise Lost. Bk. v. l. 160.

How sweetly did they float upon the wings
Of silence through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smiled!
Ibid. Comus. l. 249.

At last, divine Cecilia came,
Inventress of the vocal frame;
The sweet enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to solemn sounds,
With nature's mother-wit, and arts unknown before.
Let old Timotheus yield the prize,
Or both divide the crown;
He rais'd a mortal to the skies;
She drew an angel down.
DRYDEN. *Alexander's Feast.* Last stanza.

Orpheus cou'd lead the savage race;
And trees uprooted left their place,
Sequacious of the lyre:
But bright Cecilia rais'd the wonder higher:

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When to her organ vocal breath was giv'n,
An angel heard, and straight appear'd
Mistaking earth for heav'n.
DRYDEN. *Song for St. Cecilia's Day.* St. 7.

I thank God, that if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down.
DANIEL WEBSTER. p. 316.

And the angel said, Let me go, for the day breaketh. And Jacob said, I will not let thee go, except thou bless me.
Old Testament. Genesis xxxii. 26.

Hold the fleet angel fast until he bless thee.
NATHANIEL COTTON. *To-morrow.* l. 36.

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.
WHITTIER. *My Soul and I.* St. 34.

Could we forbear dispute and practise love,
We should agree as angels do above.
WALLER. *Divine Love.* Canto iii.

When Nature's happiest touch could add no more,
Heaven lent an angel's beauty to her face.
MICKLE. *Mary, Queen of Scots.*

Though an angel should write, still 't is devils must print.
MOORE. *The Fudges in England.* Letter iii.

Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.
YOUNG. *Night Thoughts.* Night 2. l. 90.

When one that holds communion with the skies
Has fill'd his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
COWPER. *Charity.* l. 435.

Angels from friendship gather half their joy.
YOUNG. *Night Thoughts.* Night 2. l. 575.

We are ne'er like angels till our passion dies.
DEKKER. *The Honest Whore.* Pt ii. Act i. Sc. 2.

"A-well-a-day! do what we can for him," said Trim, maintaining his point, "the poor soul will die." "*He shall not die, by —— !*" cried my Uncle Toby. The accusing spirit which flew up to heaven's chancery with the oath, blushed as he gave it in, and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out forever.
STERNE. *Tristram Shandy.* Ch. xlix.

The Recording Angel has been freely imitated and plagiarized. Thus Campbell:

But, sad as angels for the good man's sin,
Weep to record, and blush to give it in.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 357.

Thackeray, in "Pendennis," has a passage less obviously patterned after Sterne. Old Major Pendennis has just heard that his nephew is dangerously sick, and Lord Steyne hustles him into a carriage:

"You've twenty minutes to catch the mail-train. Jump in, Pendennis; and drive like h——, sir! do you hear?"

The carriage drove off swiftly with Pendennis and his companions, and let us trust that the oath will be pardoned to the Marquis of Steyne.

This world has angels all too few,
And Heaven is overflowing.
COLERIDGE. *To a Young Lady.*

What though my winged hours of bliss have been
Like angels' visits, few and far between.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 378.

The good he scorned
Stalked off reluctant, like an ill-used ghost,
Not to return; or if it did, in visits
Like those of angels, short and far between.
BLAIR. *The Grave.* Pt. ii. l. 586.

[Hazlitt, in his *Lectures on the English Poets*, first pointed out Campbell's indebtedness to Blair. He added: "Mr. Campbell, in altering the expression, has spoilt it. 'Few' and 'far between' are the same thing." Elsewhere he notes that Campbell never forgave him this bit of detective work. But Blair himself was not original. He borrowed from John Norris, of Bemerton (1656-1711), who twice used the image:

How fading are the joys we dote upon!
Like apparitions seen and gone;
But those which soonest take their flight
Are the most exquisite and strong:
Like angels' visits, short and bright,
Mortality's too weak to bear them long.
NORRIS. *The Parting.*

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Angels, as 'tis but seldom they appear,
So neither do they make long stay;
They do but visit and away.
NORRIS. *To the Memory of His Niece.*

Once at the Angelus
(Ere I was dead),
Angels all glorious
Came to my bed;
Angels in blue and white,
Crowned on the head.
One was the friend I left
Stark in the snow;
One was the wife that died
Long, long ago;
One was the love I lost,
Now could she know?
One had my mother's eyes
Wistful and mild;
One had my father's face;
One was a child;
All of them bent to me,—
Bent down and smiled.
AUSTIN DOBSON. *Good Night, Babette.*

How did he git thar? Angels.
He could never have walked in that storm.
They jest scooped down and toted him
To whar it was safe and warm,
And I think that saving a little child,
And bringing him to his own,
Is a derned sight better business
Than loafing around the Throne.
JOHN HAY. *Pike County Ballads. Little Breeches.*

Was there no star that could be sent,
No watcher in the firmament,
No angel from the countless host
That loiters round the crystal coast,
Could stoop to heal that only child?
EMERSON. *Threnody.*

ANGER.

(See HATRED.)

Let not the sun go down upon your wrath.
New Testament. Ephesians. Ch. iv. 26.

Anger may repast with thee for an hour, but not repose for a night; the continuance of anger is hatred, the continuance of hatred turns malice. That anger is not warrantable which hath seen two suns.
QUARLES. *Enchiridion.* Cent. ii. No. 60.

Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.
EPICTETUS. *How the Semblances of Things are to be Combated.* Ch. xviii.

As Athenodorus was taking his leave of Cæsar, "Remember," said he, "Cæsar, whenever you are angry, to say or do nothing before you have repeated the four-and-twenty letters to yourself."
PLUTARCH. *Cæsar Augustus.*

Ira furor brevis est: animum rege: qui nisi paret imperat.

Anger is momentary madness, so control your passion or it will control you.
HORACE. *Epistolæ.* 1. 2. 62.

Norfolk. Stay, my lord,
And let your reason with your choler question
What 'tis you go about: to climb steep hills
Requires slow pace at first: anger is like
A full hot horse, who being allowed his way,
Self mettle tires him.
SHAKESPEARE. *Henry VIII.* Act i. Sc. 1. l. 129.

He that strives not to stem his anger's tide,
Does a wild horse without a bridle ride.
COLLEY CIBBER. *Love's Last Shift.* Act iii. Sc. 1. Last lines.

Mœcenas. Never anger made good guard for itself.
SHAKESPEARE. *Antony and Cleopatra.* Act iv. Sc. 1. l. 9.

King R. High stomached are they both and full of ire,
In rage deaf as the sea, hasty as fire.
Ibid. Richard II. Act i. Sc. 1. l. 18.

Hostess. I beseek you now, aggravate your choler.
Ibid. II. Henry IV. Act ii. Sc. 4. l. 183.

Hamlet. Though I am not splenitive and rash,
Yet have I something in me dangerous.
Ibid. Hamlet. Act v. Sc. 1. l. 255.

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Beware of him that is slow to anger; anger, when it is long in coming, is the stronger when it comes, and the longer kept.
QUARLES. *Enchiridion.* Cent. ii. No. 67.

Beware the fury of a patient man.
DRYDEN. *Absalom and Achitophel.* Pt. 1. l. 1005.

Brutus. O Cassius! You are yoked with a lamb,
That carries anger as the flint bears fire;
Who, much enforced, shows a hasty spark,
And straight is cold again.
SHAKESPEARE. *Julius Cæsar.* Act iv. Sc. 3. l. 109.

Horatio. A countenance more
In sorrow than in anger.
Ibid. Hamlet. Act i. Sc. 2. l. 231.

Norfolk. Heat not a furnace for your foe so hot
That it do singe yourself: we may outrun,
By violent swiftness, that which we run at,
And lose by over-running. Know you not,
The fire, that mounts the liquor till it run o'er,
In seeming to augment it, wastes it?
Ibid. Henry VIII. Act i. Sc. 1. l. 140.

Wolsey. What should this mean?
What sudden anger's this? How have I reap'd it?
He parted frowning from me, as if ruin
Leap'd from his eyes: So looks the chafed lion
Upon the daring huntsman that has gall'd him;
Then makes him nothing.
Ibid. Henry VIII. Act iii. Sc. 2. l. 204.

Olivia. Oh, what a deal of scorn looks beautiful
In the contempt and anger of his lip!
Ibid. Twelfth Night. Act iii. Sc. 1. l. 142.

Volumnia. Anger's my meat; I sup upon myself,
And so shall starve with feeding.
Ibid. Coriolanus. Act iv. Sc. 2. l. 50.

Constance. O, that my tongue were in the thunder's mouth!
Then with a passion would I shake the world.
Ibid. King John. Act iii. Sc. 4. l. 38.

Romeo. Away to heaven, respective lenity,
And fire-eyed fury be my conduct now.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 1. l. 120.

Kath. Fye, fye! unknit that threat'ning unkind brow;
And dart not scornful glances from those eyes,
To wound thy lord, thy king, thy governor:
It blots thy beauty as frosts do bite the meads;
Confounds thy fame as whirlwinds shake fair buds;
And in no sense is meet or amiable.
A woman moved is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty;
And, while it is so, none so dry or thirsty
Will deign to sip or touch one drop of it.
Ibid. Taming of the Shrew. Act v. Sc. 2. l. 136.

And her brow cleared, but not her troubled eye;
The wind was down, but still the sea ran high.
BYRON. *Don Juan.* Canto vi. St. 110.

Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned.
CONGREVE. *The Mourning Bride.* Act iii. Sc. 3.
(See under ESTRANGEMENT.)

We shall find no fiend in hell can match the fury of a disappointed woman,—scorned, slighted, dismissed without a parting pang.
CIBBER. *Love's Last Shift.* Act iv.

The anger of a woman is the greatest evil with which one can threaten his enemies.
CHILLON.

Tantæne animis cœlestibus iræ?

Can heavenly minds such anger entertain?
VIRGIL. *Æneid.* i. 11.

Colax. Valour's whetstone, anger,
Which sets an edge upon the sword, and makes it
Cut with a spirit.
RANDOLPH. *The Muses' Looking-Glass.* Act iii. Sc. 3.

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Not die here in a rage, like a poisoned rat in a hole.
SWIFT. *Letter to Bolingbroke.* March 21, 1729.

Senseless and deformed,
Convulsive Anger storms at large; or pale
And silent, settles into fell revenge.
THOMSON. *The Seasons. Spring.* l. 281.

A soft answer turneth away wrath: but a grievous word stirreth up anger.
Old Testament. Proverbs xv. 1.

The elephant is never won with Anger,
Nor must that man who would reclaim a lion
Take him by the teeth.
EARL OF ROCHESTER. *Valentinian.* Act i. Sc. 1.
[This play was only corrected by the Earl of Rochester; the whole authorship is unknown, though some of the scenes were by J. Fletcher.]

What signifies a few foolish angry words? they don't break bones, nor give black eyes.
DUKE OF BUCKINGHAM. *The Militant Couple* (*Bellair*).

Nursing her wrath, to keep it warm.
BURNS. *Tam O'Shanter.* l. 12.

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe,
I told it not, my wrath did grow.
BLAKE. *Christian Forbearance.*

He chew'd
The thrice-turn'd cud of wrath, and cook'd his spleen.
TENNYSON. *The Princess.* i.

ANGLING.

Ursula. The pleasantest angling is to see the fish
Cut with her golden oars the silver stream,
And greedily devour the treacherous bait.
SHAKESPEARE, *Much Ado About Nothing.* Act iii. Sc. 1. l. 26.

Cleopatra. Give me mine angle; we'll to the river: there,
My music playing far off, I will betray
Tawny finned fishes; my bended hooks shall pierce
Their slimy jaws.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 5. l. 10.

Charmian. 'Twas merry when
You wager'd on your angling; when your diver
Did hang a salt-fish on his hook, which he
With fervency drew up.
Ibid. Antony and Cleopatra. Act ii. Sc. 5. l. 15.

Polonius. Your bait of falsehood takes this carp of truth.
Ibid. Hamlet. Act ii. Sc. 1. l. 63.

Canst thou draw out leviathan with an hook?
Old Testament. Job xli. 1.

For angling-rod he took a sturdy oak;
For line, a cable that in storm ne'er broke;
His hook was such as heads the end of pole
To pluck down house ere fire consumes it whole;
This hook was baited with a dragon's tail,—
And then on rock he stood to bob for whale.
SIR WILLIAM DAVENANT. *Britannia Triumphans.* p. 15.

For angling rod he took a sturdy oak;
For line, a cable that in storm ne'er broke:
. . . . . .
His hook was baited with a dragon's tail,—
And then on rock he stood to bob for whale.
From *The Mock Romance*, a rhapsody attached to *The Loves of Hero and Leander*, published in London in the years 1653 and 1677.

His angle-rod made of a sturdy oak;
His line, a cable which in storms ne'er broke;
His hook he baited with a dragon's tail,—
And sat upon a rock, and bobb'd for whale.
WILLIAM KING (1663–1712). *Upon a Giant's Angling.*

To fish in troubled waters.
MATHEW HENRY. *Commentaries.* Psalm lx.

I am, sir, a brother of the angle.
IZAAK WALTON. *The Complete Angler.* Pt. i. Ch. i.

O! the gallant fisher's life,
It is the best of any:
'Tis full of pleasure, void of strife,
And 'tis beloved of many.

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Other joys
Are but toys;
Only this,
Lawful is;
For our skill
Breeds no ill,
But content and pleasure.

IZAAK WALTON. *The Complete Angler.* Pt. 1. Ch. xvi.

I shall stay him no longer than to wish * * * that if he be an honest angler, the east wind may never blow when he goes a fishing.

Ibid. The Complete Angler. The Author's Preface.

It [angling] deserves commendations; * * * it is an art worthy the knowledge and practice of a wise man.

Ibid. The Complete Angler. Pt. 1. Ch. 1.

As no man is born an artist, so no man is born an angler.

Ibid. The Complete Angler. Author's Preface.

Angling is somewhat like poetry, men are to be born so.

Ibid. The Complete Angler. Pt. 1. Ch. 1.

This dish of meat is too good for any but anglers, or very honest men.

Ibid. The Complete Angler. Pt. 1. Ch. viii.

Thus use your frog: * * * put your hook, I mean the arming wire, through his mouth, and out at his gills, and then with a fine needle and silk sew the upper part of his leg with only one stitch to the arming wire of your hook, or tie the frog's leg above the upper joint to the armed wire; and in so doing use him as though you loved him.

Ibid. The Complete Angler. Pt. 1. Ch. viii.

And angling, too, that solitary vice,
Whatever Izaak Walton sings or says:
The quaint, old cruel cox-comb, in his gullet
Should have a hook, and a small trout to pull it.

BYRON. *Don Juan.* Canto xiii. St. 106.

But should you lure
From his dark haunt, beneath the tangled roots
Of pendent trees, the Monarch of the brook,
Behoves you then to ply your finest art.

THOMSON. *The Seasons. Spring.* l. 420.

ANIMALS.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Old Testament. Proverbs xii. 10.

I think I could turn and live with animals, they are so placid and self-contained,
I stand and look at them long and long.
They do not sweat and whine about their condition;
They do not lie awake in the dark and sweat for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things.
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

WALT WHITMAN. *Leaves of Grass. Song of Myself.* 32.

Animals are such agreeable friends—they ask no questions, they pass no criticisms.

GEORGE ELIOT. *Scenes of Clerical Life: Mr. Gilfil's Love Story.*

I envy not the beast that takes
His license in the field of time,
Unfetter'd by the sense of crime,
To whom a conscience never wakes.

TENNYSON. *In Memoriam.* St. 27.

God made all the creatures and gave them our love and our fear,
To give sign, we and they are his children, one family here.

BROWNING. *Saul.* vi.

As when in Cymbrian plaine
An herd of bulles, whom kindly rage doth sting,
Do for the milky mothers want complaine,
And fill the fieldes with troublous bellowing.

SPENSER. *Faerie Queene.* Bk. 1. Canto viii. St. 11.

I am she, O most bucolical juvenal, under whose charge are placed the milky mothers of the herd.

SCOTT. *The Betrothed.* Ch. xxviii.

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Sic. Nature teaches beasts to know their friends.
Men. Pray you, who does the wolf love?
Sic. The lamb.
Men. Ay, to devour him; as the hungry plebeians would the noble Marcius.
SHAKESPEARE. *Coriolanus.* Act ii. Sc. 1. l. 6.

The cattle are grazing,
Their heads never raising;
There are forty feeding like one!
WORDSWORTH. *Written in March.*

O Mary, go and call the cattle home,
And call the cattle home,
And call the cattle home
Across the sands o' Dee!
KINGSLEY. *The Sands of Dee.*

ANTICIPATION.

Many count their chickens before they are hatched; and where they expect bacon, meet with broken bones.
CERVANTES. *Don Quixote.* Bk. ii. Ch. lv.

To swallow gudgeons ere they're catched,
And count their chickens ere they're hatch'd.
BUTLER. *Hudibras.* Pt. ii. Canto 3.

[The proverb "Never count your chickens before they are hatched," is probably a reminiscence of Æsop's fable of *The Milkmaid*, versified by Lafontaine under the title of *Pierrette*. The milkmaid loses herself in a dream of what she will do with the proceeds of her milk, deciding to invest them in eggs, which, when hatched, will lead by slow gradations to fortune. A sudden jar topples the milk-pail off her head, and away go all her dreams. A similar story with Alnaschar for its hero forms one of the *Arabian Nights*.]

'Tis expectation makes a blessing dear;
Heaven were not heaven if we knew what it were.
SUCKLING. *Against Fruition.*

Experience finds
Few of the scenes that lively hope designs.
CRABBE. *The Widow's Tale.*

Second Witch. By the pricking of my thumbs,
Something wicked this way comes.
SHAKESPEARE. *Macbeth.* Act iv. Sc. 1. l. 44.

Isabella. The sense of death is most in apprehension;
And the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies.
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 79.

Gent. He hath borne himself beyond the promise of his age, doing, in the figure of a lamb, the feats of a lion: He hath indeed better bettered expectation than you must expect of me to tell you how.
Ibid. Much Ado About Nothing. Act i. Sc. 1.

Helena. Oft expectation fails, and most oft there
Where most it promises; and oft it hits,
Where hope is coldest, and despair most sits.
Ibid. All's Well that Ends Well. Act ii. Sc. 1. l. 141.

Macbeth. This supernatural soliciting
Cannot be ill, cannot be good: if ill,
Why hath it given me earnest of success,
Commencing in a truth? I am thane of Cawdor:
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings:
My thought, where murder yet is but fantastical,
Shakes so my single state of man that function
Is smothered in surmise, and nothing is
But what is not.
Ibid. Macbeth. Act i. Sc. 3. l. 294.

Bolingbroke. The absent Danger greater still appears.
Less fears he who is near the thing he fears.
S. DANIEL. *Tragedy of Cleopatra.* Act iv. Sc. 1.

Peace, brother, be not over-exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief,
And run to meet what he would most avoid?
MILTON. *Comus.* l. 359.

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Past sorrows, let us moderately lament them;
For those to come, seek wisely to prevent them.
JOHN WEBSTER. *The Duchess of Malfi.* Act iii. Sc. 2.

Let's fear no storm, before we feel a show'r.
DRAYTON. *The Baron's Wars.* Bk. iii. l. 55.

All things are less dreadful than they seem.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. i. vii.

Nothing is so good as it seems beforehand.
GEORGE ELIOT. *Silas Marner.* Ch. xviii.

The best laid schemes o' mice and men,
Gang aft a-gley,
And leave us naught but grief and pain,
For promised joy.
BURNS. *To a Mouse.*

Alas! regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to-day.
GRAY. *Ode on the Distant Prospect of Eton College.*

Why should we shrink from what we cannot shun?
Each hath his pang, but feeble sufferers groan
With brain-born dreams of evil all their own.
BYRON. *Childe Harold.* Canto ii. St. 7.

Tranquillity of mind depends much on ourselves, and greatly on due reflection "how much pain have cost us the evils which have never happened."
THOMAS JEFFERSON.

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.
LOWELL. *Democracy and Addresses.*

I have had many troubles in my life, but the worst of them never came.
GARFIELD (*in conversation*).

Thy leaf has perish'd in the green,
And while we breathe beneath the sun,
The world, which credits what is done,
Is cold to all that might have been.
TENNYSON. *In Memoriam.* lxxv. St. 4.

ANTIPATHY.

Shylock. Some men there are love not a gaping pig;
Some, that are mad, if they behold a cat;
And others, when the bag-pipe sings i'the nose,
Cannot contain their urine; for Affection,
Mistress of passion, sways it to the mood
Of what she likes, or loaths. Now, for your answer:
As there is no firm reason to be render'd,
Why he cannot abide a gaping pig;
Why he a harmless necessary cat;
Why he a swollen bag-pipe; but of force
Must yield to such inevitable shame,
As to offend himself, being offended;
So can I give no reason, nor I will not,
More than a lodged hate, and a certain loathing
I bear Antonio, that I follow thus
A losing suit against him.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. iv. l. 48.

Bertram. At first
I struck my choice upon her, ere my heart
Durst make too bold a herald of my tongue:
Where the impression of mine eye infixing,
Contempt his scornful perspective did lend me,
Which warp'd the line of every other favour;
Scorn'd a fair colour, or express'd it stolen;
Extended or contracted all proportions
To a most hideous object; thence it came,
That she, whom all men prais'd, and whom myself,
Since I have lost, have lov'd, was in mine eye
The dust that did offend it.
Ibid. All's Well that Ends Well. Act v. Sc. 3. l. 54.

I do not love thee, Dr. Fell,
The reason why I cannot tell;
But this I know, and know full well—
I do not love thee, Dr. Fell.
TOM BROWN.

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A free translation from the Latin of Martial:

Non amo te, Sabidi, nec possum dicere quare;
Hoc tantum possum dicere, non amo te, Sabidi.

I love thee not, Sabidius, nor can I say why; this, however I can say, I love thee not, Sabidius.

Epigrams. I. 33.

In changing the name from Sabidius to Dr. Fell, the facetious Thomas is said to have had in mind no less a personage than his contemporary, Dr. John Fell, Dean of Christ Church, Oxford, and Bishop of Oxford. The story runs that Brown in his student days was dismissed from Christ Church College by Dean Fell, but was recalled and promised restitution if he would translate extempore the thirty-third epigram from the first book of Martial. Thereupon he produced the famous impromptu. It is a little singular that Brown was subsequently chosen to write the inscription for Dr. Fell's monument in Christ Church. It was probably before Brown's English version that Roger de Bussy, Comte de Rabutin (1618-93), produced this French translation of Martial's epigram:

Je ne vous aime pas, Hylas;
Je n'en saurais dire la cause,
Je sais seulement une chose:
C'est que je ne vous aime pas.

Commonly, we say a judgment falls upon a man for something in him we cannot abide.

JOHN SELDEN. *Table Talk. Judgments.*

There is one species of terror which those who are unwilling to suffer the reproach of cowardice have wisely dignified with the name of *antipathy*.

DR. JOHNSON. *Rambler.* No. 126.

ANTIQUITY.

"Antiquitas sæculi juventus mundi." These times are the ancient times, when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves.

BACON. *Advancement of Learning.* Bk. i. 1605.

It is worthy of remark that a thought which is often quoted from Francis Bacon occurs in [Giordano] Bruno's *Cena di Cenere*, published in 1564: I mean the notion that the later times are more aged than the earlier.

WHEWELL. *Philosophy of the Inductive Sciences.* Vol. ii. p. 198. London, 1847.

As in the little, so in the great world, reason will tell you that old age or antiquity is to be accounted by the farther distance from the beginning and the nearer approach to the end,—the times wherein we now live being in propriety of speech the most ancient since the world's creation.

GEORGE HAKEWILL. *An Apologie or Declaration of the Power and Providence of God in the Government of the World.* London, 1627.

For as old age is that period of life most remote from infancy, who does not see that old age in this universal man ought not to be sought in the times nearest his birth, but in those most remote from it?

PASCAL. *Preface to the Treatise on Vacuum.*

All this cant about our ancestors is merely an abuse of words, by transfering phrases true of contemporary men to succeeding ages. Whereas of living men the oldest has, *cæteris paribus*, the most experience, of generations the oldest has, *cæteris paribus*, the least experience. Our ancestors up to the Conquest were children in arms; chubby boys in the time of Edward I.; striplings under Elizabeth; men in the reign of Queen Anne; and we are the only white-bearded, silver headed ancients, who have treasured up, and are prepared to profit by, all the experience human life can supply.

SIDNEY SMITH. *Peter Plymley's Letters.* v.

We are Ancients of the earth,
And in the morning of the times.

TENNYSON. *The Day Dream. L'Envoi.*

With a perfect distrust of my own abilities, a total renunciation of every speculation of my own, and with a profound reverence for the wisdom of our ancestors.

BURKE. *Speech on Conciliation with America,* March 22, 1775.

Nor rough, nor barren, are the winding ways
Of hoar antiquity, but strewn with flowers.

T. WARREN. *Written on a Blank Leaf of Dugdale's Monasticon.*

Age shakes Athena's tower, but spares gray Marathon.

BYRON. *Childe Harold.* Canto ii. St. 88.

To the glory that was Greece
And the grandeur that was Rome.

POE. *To Helen.*

APOTHECARY.

Romeo. I do remember an apothecary,—
And hereabouts he dwells,—which late
I noted

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In tatter'd weeds, with overwhelming brows,
Culling of simples; meagre were his looks;
Sharp misery had worn him to the bones:
And in his needy shop a tortoise hung,
An alligator stuff'd and other skins
Of ill-shaped fishes; and about his shelves
A beggarly account of empty boxes,
Green earthen pots, bladders and musty seeds,
Remnants of packthread and old cakes of roses,
Were thinly scatter'd, to make up a show.
Noting this penury, to myself I said,
An' if a man did need a poison now,
Whose sale is present death in Mantua,
Here lives a caitiff wretch would sell it him.
SHAKESPEARE. *Romeo and Juliet.* Act v. Sc. 1. l. 37.

Lear. Give me an ounce of civet, good apothecary, to sweeten my imagination.
Ibid. King Lear. Act iv. Sc. 6. l. 130.

When taken,
To be well shaken.
GEORGE COLMAN. *The Newcastle Apothecary.*

APPARITION.

(See GHOST; SPIRIT.)

Macbeth. Is this a dagger which I see before me,
The handle toward my hand? Come, let me clutch thee.
I have thee not, and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling as to sight? or art thou but
A dagger of the mind, a false creation,
Proceeding from the heat-oppressed brain?
I see thee yet, in form as palpable
As this which now I draw.
Thou marshall'st me the way that I was going;
And such an instrument I was to use.
Mine eyes are made the fools of the other senses,
Or else worth all the rest.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 1. l. 33.

Banquo. The earth hath bubbles, as the water has
And these are of them. Whither are they vanished?
Macbeth. Into the air: and what seemed corporal melted
As breath into the wind.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 79.

The other shape,
If shape it might be call'd, that shape had none
Distinguishable in member, joint, or limb.
MILTON. *Paradise Lost.* Bk. ii. l. 666.

Of calling shapes, and beck'ning shadows dire,
And airy tongues, that syllable men's names.
Ibid. Comus. l. 207.

APPEARANCE.

(See also DRESS; HYPOCRISY.)

Appearances to the mind are of four kinds. Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be. Rightly to aim in all these cases is the wise man's task.
EPICTETUS. Ch. xxvii.

Judge not according to the appearance.
New Testament. St. John vii. 24.

You can't judge a horse by the harness.
OLD PROVERB.

There is no trusting to appearances.
SHERIDAN. *The School for Scandal.* Act v. Sc. 2.

Fronti nulla fides.
Trust not to outward show.
JUVENAL. *Satires* ii. 8.

For what is form, or what is face,
But the soul's index, or its case?
N. COTTON. *Visions in Verse, Pleasure.*

Non semper ea sunt quæ videntur; decipit
Frons prima multos.
Things are not always what they seem; first appearances deceive many.
PHAEDRUS. *Fables.* iv. 2, 5.

Garde-toi, tant que tu vivras,
De juger des gens sur la mine.
Beware so long as you live, of judging people by appearances.
LA FONTAINE. *Fables.* vi. 5.

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For of the soule the bodie forme doth take;
For soule is forme, and doth the bodie make.
SPENSER. *An Hymne in Honour of Beautie.* l. 132.

Worcester. Look how we can, or sad, or merrily,
Interpretation will misquote our looks.
SHAKESPEARE. *Henry IV.* Pt. i. Act v. Sc. 2. l. 13.

Duncan. There's no art
To find the mind's construction in the face.
Ibid. Macbeth. Act i. Sc. 4. l. 12.

Bass. So may the outward shows be least themselves;
The world is still deceiv'd with ornament.
In law, what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on his outward parts.
How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars,
Who, inward search'd, have livers white as milk;
And these assume but valour's excrement,
To render them redoubted!
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 73.

Iago. Men should be what they seem;
Or those that be not, would they might seem none.
Ibid. Othello. Act iii. Sc. 3. l. 126.

Man should be ever better than he seems.
SIR AUBREY DE VERE. *A Song of Faith.*

Esse quam videri bonus malebat.
He preferred to be good, rather than to seem so.
SALLUST. *Catalina.* liv.

No one is wicked enough to wish to appear wicked.
QUINTILIAN. *De Institutione Oratoria.* iii. 8, 44.

Appearances to save, his only care;
So things seem right, no matter what they are.
CHURCHILL. *Rosciad.* l. 299.

It matters not what men assume to be
Or good or bad, they are but what they are.
P. J. BAILEY. *Festus* (*Lucifer*). iii.

All is not false which seems at first a lie.
SOUTHEY. *St. Gualberto.* l. 28.

O purblind race of miserable men,
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true!
TENNYSON. *Geraint and Enid.*

Antonio. O what a goodly outside falsehood hath!
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 3. l. 103.

Bassanio. Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
To entrap the wisest.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 97.

Hamlet. One may smile, and smile, and be a villain.
Ibid. Hamlet. Act i. Sc. 5. l. 109.

Gloster. And thus I clothe my naked villainy
With old odd ends, stol'n forth of holy writ;
And seem a saint, when most I play the devil.
Ibid. Richard III. Act i. Sc. 3. l. 336.

And was the first
That practised falsehood under saintly show,
Deep malice to conceal, couch'd with revenge.
MILTON. *Paradise Lost.* Bk. iv. l. 121.

He seemed
For dignity compos'd and high exploit:
But all was false and hollow.
Ibid. Paradise Lost. Bk. ii. l. 110.

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He was the mildest mannered man
That ever scuttled ship or cut a throat.
BYRON. *Don Juan.* Canto iii. St. 41.

Miranda. There's nothing ill can dwell in such a temple:
If the ill spirit have so fair a house,
Good things will strive to dwell with 't.
SHAKESPEARE. *Tempest.* Act i. Sc. 2. l. 457.

It is not alle golde that glareth.
CHAUCER. *The House of Fame.* Bk. i. l. 272.

All thing which that shineth as the gold
Ne is no gold, so have I heard it told.
Ibid. Canterbury Tales. Chanones Yeomannes Tale. l. 962.

The allusion is to the old proverb, "All that glisters is not gold," now usually quoted "All that glitters," etc.—the form in which Dryden put it:—

All, they say, that glitters is not gold.
DRYDEN. *The Hind and the Panther.*

It is familiar to many other languages. An early appearance in French literature is this:

Que tout n'est pas or c'on voit luire.
(Everything is not gold that one sees shining.)
Li Dis de Freire Denise, Cordelier. Circa 1300.

All is not gold that glisters.
BEN JONSON. *A Tale of a Tub.* Act ii. Sc. 1.

Alle is not golde that shewyth goldishe hewe.
LYDGATE. *Chorle and Byrde.*

Hills. All is not gold that glisters.
JOHN HEYWOOD. *Proverbs.* Bk. i. Ch. x.

Not everything that gives
A gleame and glittering showe,
Is to be counted gold, indeede
This prouerbe well you knowe.
TUBERVILLE. *The Aunswere of a Woman to hir Louer.*

All that glisters is not gold—
Often have you heard that told:
Many a man his life hath sold,
But my outside to behold:
Gilded tombs do worms infold;
Had you been as wise as bold,
Young in limbs, in judgment old,
Your answer had not been enscroll'd:
Fare you well: your suit is cold.
SHAKESPEARE. *Merchant of Venice.* Act ii. Sc. 7. (*Inscription in golden casket.*)

Maidens, like moths, are ever caught by glare,
And mammon wins his way where seraphs might despair.
BYRON. *Childe Harold.* Canto i. 9.

The world is an old woman, and mistakes any gilt farthing for a gold coin; whereby, being often cheated, she will thenceforth trust nothing but the common copper.
CARLYLE. *Sartor Resartus.* Bk. ii. Ch. iv.

Morocco. Mislike me not for my complexion,
The shadow'd livery of the burnish'd sun.
SHAKESPEARE. *Merchant of Venice.* Act ii. Sc. 1. l. 1.

Constable. Covering discretion with a coat of folly.
SHAKESPEARE. *Henry V.* Act ii. Sc. 4. l. 38.

Touch. God 'ild you, sir; I desire you of the like. I press in here, sir, amongst the rest of the country copulatives, to swear, and to forswear; according as marriage binds and blood breaks. A poor virgin, sir, an ill-favoured thing, sir, but mine own; a poor humour of mine, sir, to take that that no man else will: Rich honesty dwells like a miser, sir, in a poor-house; as your pearl, in your foul oyster.
Ibid. As You Like It. Act v. Sc. 4. l. 56.

Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good.
HERBERT. *The Temple, The Church Porch.* St. 72.

Mellow nuts have hardest rind.
SIR W. SCOTT. *Lord of the Isles.* Canto iii. St. 21.

O pang all pangs above,
Is kindness counterfeiting absent Love.
COLERIDGE. *The Pang more Sharp than All.*

Gaunt. Things sweet to taste prove in digestion sour.
SHAKESPEARE. *Richard II.* Act i. Sc. 3. l. 236.

All our geese are swans.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Subsec. 14.

By outward show let's not be cheated;
An ass should like an ass be treated.
GAY. *Fables.* Pt. ii. Fable 2.

Hood an ass with rev'rend purple,
So you can hide his too ambitious ears,
And he shall pass for a cathedral doctor.
BEN JONSON. *Volpone.* Act i. Sc. 1.

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Blush, folly, blush; here's none that fears
The wagging of an ass's ears,
Although a wolfish case he wears.
Detraction is but baseness' varlet;
And apes are apes though clothed in scarlet.
BEN JONSON. *The Poetaster.* Act v. Sc. 1.

L'habit ne fait le moine.
The dress does not make the monk.
RABELAIS. *Prologue.* i.

Constance. Thou wear a lion's hide! doff it for shame,
And hang a calf's-skin on those recreant limbs.
SHAKESPEARE. *King John.* Act iii. Sc. 1. l. 128.

It follows not, because
The hair is rough, the dog's a savage one.
SHERIDAN KNOWLES. *The Daughter* (*Norris*). Act i. Sc. 1.

Rosalind. Were it not better,
Because that I am more than common tall,
That I did suit me all points like a man?
A gallant curtle-axe upon my thigh,
A boar-spear in my hand; and (in my heart
Lie there what hidden woman's fear there will)
We'll have a swashing and a martial outside;
As many other mannish cowards have,
That do outface it with their semblances.
SHAKESPEARE. *As You Like It.* Act i. Sc. 3. l. 116.

Not always actions show the man; we find
Who does a kindness, is not therefore kind:
Perhaps prosperity becalm'd his breast,
Perhaps the wind just shifted from the east:
Not therefore humble he who seeks retreat,
Pride guides his steps, and bids him shun the great:
Who combats bravely is not therefore brave,
He dreads a death-bed like the meanest slave:
Who reasons wisely is not therefore wise,
His pride in reasoning, nor in acting, lies.
POPE. *Moral Essays.* Epistle i. Pt. ii. l. 11.

Boobies have looked as wise and bright
As Plato or the Stagyrite;
And many a sage and learnèd skull
Has peeped through windows dark and dull!
T. MOORE. *Nature's Labels.*

La gravité est un mystère du corps inventé pour cacher les défauts de l'esprit.
Gravity is a mystery of the body invented to conceal the defects of the mind.
LA ROCHEFOUCAULD. *Maxim* 257.

Lear. Through tatter'd clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with gold,
And the strong lance of justice hurtling breaks;
Arm it in rags, a pigmy's straw doth pierce it.
SHAKESPEARE. *King Lear.* Act iv. Sc. 6. l. 168.

The man forget not, though in rags he lies,
And know the mortal through a crown's disguise.
AKENSIDE. *Epistle to Curio.* l. 198.

Though men can cover crimes with bold stern looks,
Poor women's faces are their own faults' books.
SHAKESPEARE. *The Rape of Lucrece.* l. 1252.

Ill may a sad mind forge a merry face,
Nor hath constrainèd laughter any grace.
G. CHAPMAN. *Hero and Leander.* Sestiad v.

APPETITE.

Put a knife to thy throat if thou be a man given to appetite.
Old Testament. Proverbs xxiii. 2.

Macbeth. Sweet remembrancer!—
Now good digestion wait on appetite,
And health on both!
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 37.

Keen appetites
And quick digestion wait on you and yours.
DRYDEN. *Cleomenes.* Act iv. Sc. 1.

King Henry. And then to breakfast with
What appetite you have.
SHAKESPEARE. *King Henry VIII.* Act iii. Sc. 2. l. 208.

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Pompey. Epicurean cooks
Sharpen with cloyless sauce his appetite.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 1. l. 24.

Hamlet. Why, she would hang on him,
As if increase of appetite had grown
By what it fed on.
Ibid. Hamlet. Act i. Sc. 2. l. 144.

My appetite comes to me while eating.
MONTAIGNE. *Essays.* Bk. iii. Ch. ix.

Appetite comes with eating, says Angeston.
RABELAIS. *Works.* Bk. i. Ch. v.

Benedick. Doth not the appetite alter? A man loves the meat in his youth, that he cannot endure in his age.
SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 3. l. 250.

Hunger is the best sauce.
CICERO. *De Finibus.* ii. 28, 90.

His thirst he slakes at some pure neighboring brook,
Nor seeks for sauce where appetite stands cook.
CHURCHILL. *Gotham.* iii. l. 133.

Nothing more shameless is than Appetite,
Who still, whatever anguish load our breast,
Makes us remember in our own despite
Both food and drink.
WORSLEY. *Homer's Odyssey.* vii. 216.

APPLAUSE.

Macbeth. I would applaud thee to the very echo,
That should applaud again.
SHAKESPEARE. *Macbeth.* Act v. Sc. 3. l. 58.

Third Gent. Such a noise arose
As the shrouds make at sea in a stiff tempest,
As loud and to as many tunes,—hats, cloaks,
Doublets, I think flew up; and had their faces
Been loose, this day they had been lost.
Ibid. Henry VIII. Act iv. Sc. 1. l. 71.

Marcius. They threw their caps
As they would hang them on the horns o' the moon,
Shouting their emulation.
Ibid. Coriolanus. Act i. Sc. 1. l. 216.

Messenger. I have seen
The dumb men throng to see him, and the blind
To hear him speak: the matrons flung their gloves,
Ladies and maids their scarfs and handkerchiefs,
Upon him as he passed; the nobles bended
As to Jove's statue; and the commons made
A shower and thunder with their caps and shouts.
SHAKESPEARE. *Coriolanus.* Act ii. Sc. 1. l. 278.

Ulysses. And give to dust that is a little gilt
More laud than gilt-o'er-dusted.
Ibid. Troilus and Cressida. Act iii. Sc. 3. l. 178.

Bassanio. And there is such confusion in my powers,
As, after some oration fairly spoke
By a beloved prince, there doth appear
Among the buzzing pleased multitude:
Where every something being blent together,
Turns to a wild of nothing.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 180.

Duke. I love the people
But do not like to stage me to their eyes;
Though it do well, I do not relish well
Their loud applause, and Aves vehement;
Nor do I think the man of safe discretion,
That does affect it.
Ibid. Measure for Measure. Act i. Sc. 1. l. 68.

Applause is the spur of noble minds, the end and aim of weak ones.
COLTON. *Lacon.* ccccxxiv.

At the conclusion of one of Mr. Burke's eloquent harangues, Mr. Cruger, finding nothing to add, or perhaps as he thought to add with effect, exclaimed earnestly, in the language of the counting-house, "I say ditto to Mr. Burke! I say ditto to Mr. Burke!"
PRIOR. *Life of Burke.* p. 152.

Your deeds are known
In words that kindle glory from the stone.
SCHILLER. *The Walk.*

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Oh popular applause! what heart of man
Is proof against thy sweet, seducing charms?
COWPER. *Task.* Bk. ii. l. 481.

ARABIA.

Lady Macbeth. All the perfumes of Arabia will not sweeten this little hand.
SHAKESPEARE. *Macbeth.* Act v. Sc. i. l. 57.

Sabean odors from the spicy shore
Of Araby the blest.
MILTON. *Paradise Lost.* Bk. iv. l. 162.

And all Arabia breathes from yonder box.
POPE. *Rape of the Lock.* Canto i. l. 134.

A goodly place, a goodly time,
For it was in the golden prime
Of good Haroun Alraschid.
TENNYSON. *Recollections of the Arabian Nights.*

ARCHER—ARCHERY.

Bassanio. In my school-days, when I had lost one shaft,
I shot his fellow of the selfsame flight
The selfsame way, with more advised watch,
To find the other forth; and by adventuring both,
I oft found both.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. i. l. 140.

Oh, many a shaft at random sent
Finds mark the archer little meant!
And many a word at random spoken
May soothe, or wound, a heart that's broken!
SCOTT. *Lord of the Isles.* Canto v. St. 18.

The bow too tensely strung is easily broken.
PUBLILIUS SYRUS. *Maxim* 388.

Arcus . . .
Si nunquam cesses tendere, mollis erit.
The bow . . .
If it be ne'er unbent, will lose its power.
OVID. *Heroides.* iv. 91.

The bow soon breaks if it be always strung;
Unbend it, and 'twill serve you at your need.
PHAEDRUS. *Fables.* iii. 14, 10.

ARCHITECTURE.

Die Baukunst ist eine estarrte Musik.

Architecture is frozen music.
GOETHE. *Conversation with Eckermann,* March 23, 1829.

Architecture is in general frozen music.
SCHELLING. *Philosophie der Kunst.* p. 576.

It is music in space, as it were a frozen music.
Ibid. Philosophie der Kunst. p. 576.

Simonides calls painting silent poetry, and poetry speaking painting.
PLUTARCH. *Whether the Athenians were more Warlike or Learned.* iii.

La vue d'un tel monument est comme une musique continuelle et fixée.

The sight of such a monument is like a continuous and stable music.
MADAME DE STAEL. *Corinne.* iv. 3.

Anon out of the earth a fabric huge
Rose, like an exhalation, with the sound
Of dulcet symphonies and voices sweet.
MILTON. *Paradise Lost.* Bk. i. l. 710.

No workman steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung.
Majestic silence!
BISHOP HEBER. *Palestine.* l. 168.

[This is the final form which the poet adopted. In the earlier editions the lines ran:
No hammer fell, no ponderous axes rung:
Like some tall palm the mystic fabric sprung.
Majestic silence!

The poem describes the erection of the Temple, which "was built of stone made ready before it was brought thither: so that there were neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." (I. Kings vi. 7.) Heber might have had in mind Cowper's description of the ice palace reared by the Empress Catherine of Russia:
Silently as a dream the fabric rose;
No sound of hammer or of saw was there.
COWPER. *The Task.* Bk. v. l. 144.]

Lord Bardolph. When we mean to build
We first survey the plot, then draw the model;
And when we see the figure of the house,
Then must we rate the cost of the erection.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 3. l. 41.

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?
New Testament. Luke xiv. 28.

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Old houses mended,
Cost little less than new before they're ended.
COLLEY CIBBER. *Double Gallant.* Prologue.

The man who builds, and wants wherewith to pay,
Provides a home from which to run away.
YOUNG. *Love of Fame.* Satire i. l. 171.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere.
LONGFELLOW. *The Builders.*

The hand that rounded Peter's dome
And groined the aisles of Christian Rome
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew.

. . . . . .

Earth proudly wears the Parthenon,
As the best gem upon her zone.
EMERSON. *The Problem.* l. 19.

Every one is the architect of his own fortunes.
[Attributed by Sallust (?) to Appius Claudius Cæcus.]

There are extant two letters addressed to Cæsar, "*Duæ Epistolæ de Republica ordinanda*," which contain political counsel and advice, and are attributed, on doubtful authority, to the historian Sallust. In the first of these letters occurs the following sentence: "But these things teach us the truth of what Appius says in his verses, that everyone is the architect of his own fortune" (*Fabrum esse suæ quemque fortunæ*). The reference is to Appius Claudius Cæcus, who held the office of censor in B.C. 312. His poems have not survived him.

Bacon refers approvingly to the saying of Appius: "It cannot be denied, but outward accidents conduce much to fortune; favor, opportunity, death of others, occasion fitting virtue: but chiefly, the mould of a man's fortune is in his own hands: *Faber quisque fortunæ suæ.*
ESSAYS. xl. *On Fortune.*

The wise man is the maker of his own fortune, and, unless he be a bungling workman, little can befall him which he would desire to change.
PLAUTUS. *Trinummus.* Act ii. Sc. 2. 84. (*Philto.*)

His own character is the arbiter of everyone's fortune.
PUBLILIUS SYRUS. *Maxim* 283.

Every man's fortune is moulded by his character.
CORNELIUS NEPOS. *Atticus.* xi.

Every one is the son of his own works.
CERVANTES. *Don Quixote.* Pt. i. Bk. iv. Ch. xx.

Cassius. Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 139.

The brave man carves out his fortune, and every man is the son of his own works.
CERVANTES. *Don Quixote.* Pt. i. Bk. i. Ch. iv.

Each person is the founder
Of his own fortune, good or bad.
FLETCHER AND MASSINGER. *Love's Pilgrimage.* Act i. Sc. 1.

Every man is the maker of his own fortune.
STEELE. *The Tatler.* No. 52.

We all do stamp our value on ourselves.
The price we challenge for ourselves is given us.
There does not live on earth the man so stationed,
That I despise myself compared with him.
Man is made great or little by his own will.
SCHILLER. *The Death of Wallenstein.* Act iii. Sc. 8. (Translated by COLERIDGE.)

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.
LONGFELLOW. *The Builders.*

ARGUMENT.

In discourse more sweet,
For eloquence the soul, song charms the sense,
Others apart sat on a hill retir'd,
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute;
And found no end, in wand'ring mazes lost.
MILTON. *Paradise Lost.* Bk. ii. l. 556.

Where we desire to be informed, 'tis good to contest with men above ourselves; but to confirm and establish our opinions, 'tis best to argue with judgments below our own, that the frequent spoils and victories over their reasons

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may settle in ourselves an esteem and confirmed opinion of our own.

SIR THOS. BROWNE. *Religio Medici.* Pt. i. vi.

Curan. For they are yet but ear-kissing arguments.

SHAKESPEARE. *King Lear.* Act ii. Sc. 1. l. 7.

Touch. I did dislike the cut of a certain courtier's beard: he sent me word, if I said his beard was not cut well, he was in the mind it was: This is called the Retort Courteous. If I sent him word again it was not well cut, he would send me word, he cut it to please himself: This is called the Quip Modest. If again, it was not well cut, he disabled my judgment: This is called the Reply Churlish. If again, it was not well cut, he would answer, I spake not true: This is called the Reproof Valiant. If again, it was not well cut, he would say, I lie: This is called the Countercheck Quarrelsome; and so to the Lie Circumstantial, and the Lie Direct.

Jaq. And how oft did you say his beard was not well cut?

Touch. I durst go no further than the Lie Circumstantial, nor he durst not give me the Lie Direct; and so we measured swords and parted.

Jaq. Can you nominate in order now the degrees of the lie?

Touch. O, sir, we quarrel in print, by the book; as you have books for good manners: I will name you the degrees. The first, the Retort Courteous; the second, the Quip Modest; the third, the Reply Churlish; the fourth, the Reproof Valiant; the fifth, the Countercheck Quarrelsome; the sixth, the Lie with Circumstance; the seventh, the Lie Direct. All these you may avoid, but the Lie Direct; and you may avoid that too, with an If. I knew when seven justices could not take up a quarrel; but when the parties were met themselves, one of them thought but of an If, as, 'If you said so, then I said so;' and they shook hands, and swore brothers. Your If is the only peace-maker; much virtue in If.

Ibid. As You Like It. Act v. Sc. 4. l. 66.

Falstaff. Give you a reason on compulsion! if reasons were as plentiful as blackberries, I would give no man a reason upon compulsion, I.

SHAKESPEARE. *King Henry IV.* Pt. i. Act ii. Sc. 4. l. 231.

Bassanio. Gratiano speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them: and when you have them, they are not worth the search.

Ibid. Merchant of Venice. Act i. Sc. 1. l. 114.

Nay, if he take you in hand, sir, with an argument,
He'll bray you in a mortar.

BEN JONSON. *The Alchemist.* Act ii. Sc. 1.

But all was false and hollow; though his tongue
Dropped manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels.

MILTON. *Paradise Lost.* Bk. ii. l. 112.

Τὸν ἥττω δὲ λόγον κρείττω ποιεῖν.

To make the worse appear the better reason.

ARISTOTLE. *Rhetorica.* ii. 24.

For comic writers charge Socrates with making the worse appear the better reason.

(Nam et Socrati objiciunt comici, docere eum quomodo pejorem causam meliorem faciat.)

QUINTILIAN. *De Institutione Oratoria.* ii. 17. 1.

There is a demand in these days for men who can make wrong conduct appear right.

(Hinc nunc præmium est, qui recta prava faciunt.)

TERENCE. *Phormio.* viii. 2. 6.

Candida de nigris, et de candentibus atra.

He makes black white, and white he turns to black.

OVID. *Metamorphoses.* xi. 315.

And finds with keen, discriminating sight,
Black's not so black,—nor white so *very* white.

CANNING. *New Morality.*

Nimium altercando veritas amittitur.

In a heated argument we are apt to lose sight of the truth.

PUBLILIUS SYRUS. 326.

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Every why hath a wherefore.
SHAKESPEARE. *Comedy of Errors.* Act ii. Sc. 2. l. 43.

Fluellen. There is occasions and causes why and wherefore in all things.
Ibid. Henry V. Act v. Sc. 1. l. 3.

Whatever Sceptic could inquire for,
For every why he had a wherefore.
BUTLER. *Hudibras.* Pt. i. Canto 1. l. 131.

He could raise scruples dark and nice,
And after solve 'em in a trice;
As if Divinity had catch'd
The itch, on purpose to be scratch'd.
Ibid. Hudibras. Pt. i. Canto 1. l. 163.

He'd undertake to prove, by force
Of argument, a man's no horse.
He'd prove a buzzard is no fowl,
And that a Lord may be an owl,
A calf an Alderman, a goose a Justice,
And rooks, Committee-men or Trustees.
Ibid. Hudibras. Pt. i. Canto 1. l. 71.

I've heard old cunning stagers
Say, fools for arguments use wagers.
Ibid. Hudibras. Pt. ii. Canto 1. l. 297.

Revenons à nos moutons.
ANON. *L'Avocat Patelin.*

[The earliest French play extant is "L'Avocat Patelin," in one act. Guillaume, a cloth dealer, prosecutes his shepherd Agnelet for stealing some of his sheep, and employs the advocate Patelin. But lo! in the thick of his evidence against the shepherd he spies the advocate arrayed in cloth he can swear to as of his own make. He must have stolen it. The thought so troubles his poor brain that he keeps wandering from the stolen sheep to the stolen cloth, while the judge keeps striving to make him stick to his story by adjuring him "*Revenons à nos moutons*"—*i. e.*, "Let us return to our sheep." As *mouton* is French alike for sheep and for mutton, English waggery or ignorance has translated the phrase "Let us return to our muttons."]

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
HERBERT. *Temple. Church Porch.* St. 52.

A knock-down argument; 'tis but a word and a blow.
DRYDEN. *Amphitryon.* Act 1. Sc. 1.

'Twas blow for blow, disputing inch by inch,
For one would not retreat, nor t'other flinch.
BYRON. *Don Juan.* Canto 8. St. 77.

I have found you an argument; I am not obliged to find you an understanding.
BOSWELL. *Life of Johnson.* Vol. viii. Ch. ix. 1784.

In arguing, too, the parson owned his skill,
For e'en though vanquish'd, he could argue still;
While words of learned length and thundering sound
Amaz'd the gazing rustics rang'd around;
And still they gaz'd, and still the wonder grew
That one small head could carry all he knew.
GOLDSMITH. *Deserted Village.* l. 211.

The brilliant chief, irregularly great,
Frank, haughty, rash—the Rupert of debate.
BULWER LYTTON. *The New Timon.* Pt. i. 1846.

The noble lord is the Rupert of debate.
BENJ. DISRAELI. *Speech.* April, 1844.

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.
LOWELL. *Democracy and Other Addresses. Democracy.*

Not to put too fine a point upon it.
C. DICKENS. *Bleak House* (*Mr. Snagsby*). Ch. xi.

Much might be said on both sides.
ADDISON. *Spectator.* No. 122.

Much may be said on both sides.
FIELDING. *The Covent Garden Tragedy.* Act i. Sc. 8.

And coxcombs vanquish Berkeley by a grin.
JOHN BROWN. *An Essay on Satire.*

ARISTOCRACY.

(See ANCESTRY; RANK.)

Nobility of birth commonly abateth industry; and he that is not industrious envieth him that is. Besides, noble persons cannot go much higher; and he that standeth at a stay when others rise can hardly avoid motions of envy.
BACON. *Essays. Of Nobility.*

Idleness is an appendix to nobility.
BURTON. *Anatomy of Melancholy.* Subsec. vi.

But he never would believe that Providence had sent a few men into the world, ready booted and spurred to ride,

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and millions ready saddled and bridled to be ridden.

RICHARD RUMBOLD. *On the Scaffold.* 1685. See MACAULAY'S *History of England.* Vol. i. Ch. v.

'Tis from high life high characters are drawn;
A saint in crape is twice a saint in lawn;
A judge is just, a chancellor juster still;
A gown-man learn'd: a bishop what you will:
Wise if a minister; but if a king,
More wise, more learn'd, more just, more everything.

POPE. *Moral Essays.* Epistle i. Pt. ii. l. 87.

What woful stuff this madrigal would be,
In some starved hackney sonnetteer, or me?
But let a lord once own the happy lines,
How the wit brightens! how the style refines!

Ibid. Essay on Criticism. Pt. ii. l. 218.

I want you to see Peel, Stanley, Graham, Sheil, Russell, Macaulay, Old Joe, and so on. They are all upper-crust here.

HALIBURTON. *Sam Slick in England.* Ch. xxiv.

Those families, you know, are our upper crust, not upper ten thousand.

COOPER. *The Ways of the Hour.* Ch. vi.

At present there is no distinction among the upper ten thousand of the city.

N. P. WILLIS. *Necessity for a Promenade Drive.*

'Tis a very fine thing to be father-in-law
To a very magnificent three-tailed bashaw.

GEORGE COLMAN (The Younger). *Blue Beard.* Act iii. Sc. 4.

No, by the names inscribed in History's page,
Names that are England's noblest heritage,
Names that shall live for yet unnumbered years
Shrined in our hearts with Cressy and Poictiers,
Let wealth and commerce, laws and learning die,
But leave us still our old nobility.

LORD JOHN MANNERS. *England's Trust and other Poems.* Pt. iii. l. 227.

[These lines, published in 1841, created a great sensation in England, where they were hailed as voicing the sentiments of the "Young England" Party, an essentially conservative and aristocratic group. In answer to assailants, some of Lord Manners' friends sought to explain that nobility of character and not of caste was meant. The explanation was not accepted. The noble poet, who afterward became Duke of Rutland, lived to express regret for the sentiment, characterizing it as the foolish ebullition of youth. Curiously enough, the lines had been anticipated, but in a sarcastic sense, by an anonymous satirical poet of a quarter century previous:

Be aristocracy the only joy:
Let commerce perish, let the world expire.

Modern Gulliver's Travels (1796). p. 192.]

ARMY.

Terrible as an army with banners.

Old Testament. The Song of Solomon vi. 4, 10.

Chatillion. And all the unsettled humours of the land—
Rash, inconsiderate, fiery voluntaries,
With ladies' faces, and fierce dragons' spleens—
Have sold their fortunes at their native homes,
Bearing their birthrights proudly on their backs,
To make a hazard of new fortunes here.

SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 66.

Vernon. All furnished, all in arms,
All plumed like estridges that wing the wind,
Baited like eagles having lately bathed;
Glittering in golden coats, like images;
As full of spirit as the month of May,
And gorgeous as the sun at midsummer.

Ibid. 1. Henry IV. Act iv. Sc. 1. l. 98.

Falstaff. Now my whole charge consists of ancients, corporals, lieutenants, gentlemen of companies, slaves as ragged as Lazarus in the painted cloth, where the glutton's dogs licked his sores; and such as, indeed, were never soldiers; but discarded unjust serving-men, younger sons to younger brothers, revolted tapsters, and ostlers trade-fallen; the cankers of a calm world and a long peace; ten times more dishonourable ragged than an old faced ancient. . . . A mad fellow met me on the way, and told me, I had unloaded all

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the gibbets, and prest'd the dead bodies. No eye hath seen such scare-crows. I'll not march through Coventry with them, that's flat.—Nay, and the villains march wide betwixt the legs, as if they had gyves on; for indeed, I had the most of them out of prison. There's but a shirt and a half in all my company; and the half-shirt is two napkins, tacked together, and thrown over the shoulders, like an herald's coat without sleeves; and the shirt, to say the truth, stolen from my host at St. Alban's, or the red-nose inn-keeper of Daventry. But that's all one; they'll find linen enough on every hedge.

SHAKESPEARE. *I. Henry IV.* Act iv. Sc. 2. l. 26.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.

BYRON. *The Destruction of Sennacherib.*

Like the leaves of the forest when Summer is green,
That host, with their banners, at sunset were seen;
Like the leaves of the forest, when Autumn hath blown,
That host, on the morrow, lay wither'd and strown!

Ibid. The Destruction of Sennacherib.

Firm-paced and slow, a horrid front they form,
Still as the breeze, but dreadful as the storm;
Low murmuring sounds along their banners fly,
Revenge or death—the watchword and reply,
Then peal'd the notes, omnipotent to charm,
And the loud tocsin toll'd their last alarm.

CAMPBELL. *Pleasures of Hope.* Pt. i. l. 367.

Napoleon's troops fought in bright fields, where every helmet caught some gleams of glory; but the British soldier conquered under the cool shade of aristocracy. No honours awaited his daring, no despatch gave his name to the applauses of his countrymen; his life of danger and hardship was uncheered by hope, his death unnoticed.

NAPIER. *Peninsular War* (1810). Vol. ii. Bk. xi. Ch. iii.

ART.

Art is Long, and Time is fleeting.

LONGFELLOW. *A Psalm of Life.* St. 4.

A rendering of the Latin proverb, Ars longa, vita brevis est ("Art is long, life brief," which in its turn is based upon the Greek of HIPPOCRATES (*Aphorism* i.): "Life is short and the art long and occasion swift, and experience fallacious and judgment difficult." Hippocrates complains that the longest life is insufficient to acquire more than the rudiments of any art or science. Seneca in rebuttal declares that although that greatest of the sayings of the doctors, "Vita brevem esse, longam artem," was indorsed by Aristotle, nevertheless this is an unjust railing against Nature or Providence. Chaucer closely follows Hippocrates:

The lyfe so short, the crafte so long to lerne,
Th' assay so hard, so sharpe the conquering.

Assembly of Fowls. l. 1.

Art indeed is long, but Life is short.

MARVELL. *Upon the Death of Lord Hastings.* Last line.

Art is long, life short; judgment difficult, opportunity transient.

GOETHE. *Wilhelm Meister.* Bk. viii. Ch. ix.

All passes; Art alone
Enduring stays to us:
The Bust outlasts the throne.
The Coin, Tiberius.

AUSTIN DOBSON. *Ars Victrix.*

Dead he is not, but departed,—for the artist never dies.

LONGFELLOW. *Nuremberg.* St. 13.

Ἡ τέχνη τέλειος, ἡνίκ' ἂν φύσις εἶναι δοκῇ.

Art is consummate when it seems to be nature.

LONGINUS. *De Sublimitate.* xxii. 2.

Now, nature is not at variance with art, nor art with nature; they being both the servants of his providence. Art is the perfection of nature. Were the world now as it was the sixth day, there were yet a chaos. Nature hath made one world, and art another. In brief, all things are artificial; for nature is the art of God.

SIR THOMAS BROWNE. *Religio Medici.* Sec. xvi.

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Hobbes quotes the last sentence in the above extract, without acknowledgment, at the beginning of his introduction to *Leviathan*. But before Browne Sir Thomas Overbury had said:

Nature is God's, Art is man's instrument.
A Wife. St. 8.

Overbury in his turn was indebted to Plato:

Those things which are said to be done by Nature are indeed done by Divine Art.

Young borrowed the phrase and spoilt it:

The course of Nature is the Art of God.
YOUNG. *Night Thoughts.* Night 9. l. 1269.

Shakespeare anticipated Browne in pointing out that nature and art are not at variance, that the difference between them is ultimately arbitrary. In the *Winter's Tale* Perdita explains to the disguised visitors, Polixenes and Camillo, that she cares not to plant in her garden "streaked gillyvors" (*i. e.*, gilly flowers) which "some call Nature's bastards":

Pol. Wherefore, gentle maiden,
Do you neglect them?
Per. For I have heard it said,
There is an art which, in their piedness, shares
With great creating nature.
Pol. Say, there be;
Yet nature is made better by no mean,
But nature makes that mean: so, over that art,
Which, you say, adds to nature, is an art
That nature makes. You see, sweet maid, we marry
A gentler scion to the wildest stock;
And make conceive a bark of baser kind
By bud of nobler race: This is an art
Which does mend nature,—change it rather: but
The art itself is nature.
Per. So it is.
Pol. Then make your garden rich in gilly'vors,
And do not call them bastards.

It is the fashion to talk as if art were something to nature, with power to finish what nature has begun or correct her when going aside. . . . In truth man has no power over nature except that of motion,—the power, I say, of putting natural bodies together or separating them,—the rest is done by nature within.
BACON. *Descriptio Globi Intellectualis.*

All Nature is but art unknown to thee;
All chance direction, which thou canst not see.
POPE. *Essay on Man.* Ep. i. l. 289.

Lovely, indeed, the mimic works of art,
But nature's works far lovelier. I admire,
None more admires, the painter's magic skill,
Who shows me that which I shall never see:
. . . .
But imitative strokes can do no more
Than please the eye—sweet Nature every sense.
. . . . . .
Beneath the open sky she spreads the feast;
'Tis free to all—'tis every day renewed;
Who scorns it starves deservedly at home.
COWPER. *The Task.* Bk. i. *The Sofa.*

By viewing nature, nature's handmaid, art,
Makes mighty things from small beginnings grow;
Thus fishes first to shipping did impart,
Their tail the rudder, and their head the prow.
DRYDEN. *Annus Mirabilis.* St. 155.

Thus then to Man the voice of Nature spake—
"Go, from the creatures thy instructions take;
Learn from the birds what food the thickets yield;
Learn from the beasts the physic of the field;
Thy arts of building from the bee receive;
Learn of the mole to plough, the worm to weave;
Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.
POPE. *Essay on Man.* Ep. iii. l. 169.

Art may err, but Nature cannot miss.
DRYDEN. *The Cock and Fox.* l. 452.

Art quickens nature; care will make a face;
Neglected beauty perisheth apace.
HERRICK. *Hesperides.* 284.

Art may make a suit of clothes: but Nature must produce a man.
HUME. Essay xv. *The Epicurean.*

Ars est celare artem ("Art lies in concealing art").
Latin Proverb.

A popular rendering of Ovid's line in the "Art of Love," ii., 313: "Si latet ars prodest" ("If the art is concealed, it succeeds"). The meaning, of course, is that true art must always appear natural and spontaneous, and give no evidence of the labor which

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perfected it. As Burke says, "Art can never give the rules that make an art" (*The Sublime and Beautiful*, pt. i. sec. 9).

The contrary fault is indicated in Collins' lines.—

Too nicely Jonson knew the critic's part;
Nature in him was almost lost in Art.

On Sir Thomas Hanmer's Edition of Shakespeare.

Ars adeo latet arte sua.

So art lies hid by its own artifice.

OVID. *Metamorphoses.* x. 252.

Ubicunque ars ostentatur, veritas abesse videatur.

Wherever art displays itself, there would seem to be an absence of truth.

QUINTILIAN. *De Institutione Oratoria.* ix. 3, 102.

Pythias, once scoffing at Demosthenes, said that his arguments smelt of the lamp.

PLUTARCH. *Life of Demosthenes.*

If, where the rules not far enough extend,
(Since rules were made but to promote their end,)
Some lucky licence answer to the full
The intent proposed, that licence is a rule.
Thus Pegasus, a nearer way to take,
May boldly deviate from the common track.
Great wits sometimes may gloriously offend,
And rise to faults true critics dare not mend;
From vulgar bounds with brave disorder part,
And snatch a grace beyond the reach of art.

POPE. *Essay on Criticism.* l. 144.

A prudent chief not always must display
His powers in equal ranks and fair array,
But with the occasion and the place comply,
Conceal his force, nay, seem sometimes to fly.
Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream.

Ibid. Essay on Criticism. l. 171.

His noble negligences teach
What others' toils despair to reach.

PRIOR. *Alma.* Canto ii. l. 7.

To me more dear, congenial to my heart
One native charm than all the gloss of art.

GOLDSMITH. *The Deserted Village.* l. 253.

Infantine Art, divinely artless.

R. BROWNING. *Red Cotton Nightcap Country.* ii.

No work of art can be great but as it deceives; to be otherwise, is the prerogative of nature only.

BURKE. *The Sublime and Beautiful.* Pt. ii. Sec. xi.

The highest problem of every art is, by means of appearances, to produce the illusion of a loftier reality.

GOETHE. *Truth and Poetry.* Bk. xi. (GODWIN, trans.)

It is the glory and good of Art
That Art remains the one way possible
Of speaking truth,—to mouths like mine, at least.

R. BROWNING. *The Ring and the Book.* l. 842.

Οστις τέχνην κατέδειξε πρῶτος τῶν θεῶν,
οὗτος μέγιστον εὗρεν ἀνθρώποις κακόν.

Who of the gods first taught the artist's craft
Laid on the human race their greatest curse.

ANTIPHANES. *Knapheus.* Fragment. l. 1.

He is the greatest artist who has embodied, in the sum of his works, the greatest number of the greatest ideas.

RUSKIN. *Modern Painters.* Pt. i. Sec. i. Ch. ii.

ASHES.

E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires.

GRAY. *Elegy.* St. 23.

Yet in our ashen cold is fire yreken.

CHAUCER. *The Reves Prologue.* l. 3880.

In me thou see'st the glowing of such fire,
That on the ashes of his youth doth lie,

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As the death-bed whereon it must expire,
Consumed with that which it was nourish'd by.
SHAKESPEARE. Sonnet 73.

Cleopatra. Pry'thee go hence;
Or shall I show the cinders of my spirits
Through the ashes of my chance.
Ibid. Antony and Cleopatra. Act v. Sc. 2. l. 171.

The temple of fame stands upon the grave; the flame that burns upon its altars is kindled from the ashes of dead men.
HAZLITT. *Lectures on the English Poets.* Lecture viii.

As thou these ashes, little Brook! wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main Ocean they, this Deed accurst
An emblem yields to friends and enemies
How the bold Teacher's Doctrine, sanctified
By Truth, shall spread, throughout the world dispersed.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. ii. xvii. *To Wickliffe.*

In obedience to the order of the Council of Constance (1415), the remains of Wickliffe were exhumed and burned to ashes, and these cast into the Swift, a neighbouring brook running hard by; and "thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over."
FULLER. *Church History.* Sec. ii. Bk. iv. Paragraph 53.

What Heraclitus would not laugh, or what Democritus would not weep? . . . For though they digged up his body, burned his bones, and drowned his ashes, yet the word of God and truth of his doctrine, with the fruit and success thereof, they could not burn.
FOX. *Book of Martyrs.* Vol. i. p. 606. (Edition, 1641.)

Some prophet of that day said,—
"The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust shall spread abroad
Wide as the waters be."
DANIEL WEBSTER. *Address before the Sons of New Hampshire,* 1849.
These lines are similarly quoted by the Rev. John Cumming in the *Voices of the Dead.*

ASPIRATION.

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.
Old Testament. Psalms xlii. 1.

Ulysses. 'Tis he, I ken the manner of his gait;
He rises on the toe: that spirit of his
In aspiration lifts him from the earth.
SHAKESPEARE. *Troilus and Cressida.* Act iv. Sc. 5. l. 14.

Helena. T'were all one,
That I should love a bright particular star,
And think to wed it.
Ibid. All's Well That Ends Well. Act i. Sc. 1. l. 79.

The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow.
SHELLEY. *One Word is too often Profaned.*

'Tis immortality to die aspiring,
As if a man were taken quick to heaven.
CHAPMAN. *Conspiracy of Charles, Duke of Byron.* Act i. Sc. 1.

What shall I do to be forever known,
And make the age to come my own?
COWLEY. *The Motto.*

Inflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages.
MILTON. *Tractate on Education.*

Some for the Glories of this World; and some
Sigh for the Prophet's Paradise to come;
Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum!
FITZGERALD. *Rubaiyat of Omar Khayyam.* xiii.

So many worlds, so much to do,
So little done, such things to be.
TENNYSON. *In Memoriam.* lxxiii. St. 1.

Why thus longing, thus forever sighing
For the far-off, unattain'd, and dim
While the beautiful all round thee lying
Offers up its low, perpetual hymn?
HARRIET W. SEWALL (1819–89). *Why thus Longing?*

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It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
TENNYSON. *Ulysses.*

The sea
Waits ages in its bed, 'till some one wave
Out of the multitude aspires, extends
The empire of the whole.
R. BROWNING. *Paracelsus.* Sc. 3.

Faust. Two souls, alas! reside within my breast,
And each withdraws from, and repels, its brother.
One with tenacious organs holds in love
And clinging lust the world in its embraces;
The other strongly sweeps this world above,
Into the high ancestral spaces.
GOETHE. *Faust.* (TAYLOR, trans.) Pt. 1. Sc. 2.

A good man, through obscurest aspiration,
Has still an instinct of the one true way.
Ibid. Prologue in Heaven.

Was there nought better than to enjoy?
No feat which done, would make time break,
And let us pent-up creatures through
Into eternity, our due—
No forcing earth teach heaven's employ?

No wise beginning, here and now,
What cannot grow complete (earth's feat),
And heaven must finish there and then?
No tasting earth's sweet fruit for men
Its sweet in sad, its sad in sweet.
R. BROWNING. *Dis Aliter Visain.* St. 24 and 25.

But quiet to quick bosoms is a hell,
And *there* hath been thy bane; there is a fire
And motion of the soul which will not dwell
In its own narrow being, but aspire
Beyond the fitting medium of desire.
BYRON. *Childe Harold.* Canto iii. St. 42.

ASS.

He shall be buried with the burial of an ass.
Old Testament. Jeremiah xxii. 19.

My thoughts ran a wool-gathering; and I did like the countryman who looked for his ass while he was mounted on his back.
CERVANTES. *Don Quixote.* Pt. ii. Ch. lvii.

The ass will carry his load but not a double load; ride not a free horse to death.
Ibid. Don Quixote. Ch. lxxi.

Con. Away! you are an ass, you are an ass.
Dogb. Dost thou not suspect my place? Dost thou not suspect my years? O that he were here to write me down, an ass! But, masters, remember, that I am an ass; though it be not written down, yet forget not that I am an ass. No, thou villain, thou art full of piety, as shall be proved upon thee by good witness. I am a wise fellow; and, which is more, an officer; and, which is more, a house-holder; and, which is more, as pretty a piece of flesh as any in Messina; and one that knows the law, go to; and a rich fellow enough, go to; and a fellow that hath had losses; and one that hath two gowns, and everything handsome about him. Bring him away. O, that I had been writ down, an ass!
SHAKESPEARE. *Much Ado about Nothing.* Act iv. Sc. 2. l. 68.

Clown. Marry, sir, they praise me and make an ass of me; now my foes tell me plainly I am an ass; so that by my foes, sir, I profit in the knowledge of myself.
Ibid. Twelfth Night. Act v. Sc. 1. l. 20.

Iago. Egregiously an ass.
Ibid. Othello. Act ii. Sc. 1. l. 318.

ASTROLOGY.

When princes meet, astrologers may mark it
An ominous conjunction, full of boding,
Like that of Mars with Saturn.
SIR W. SCOTT. *Quentin Durward.* Ch. xxxi.

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Ye stars! which are the poetry of Heaven,
If in your bright leaves we would read the fate
Of men and empires,—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap their mortal state,
And claim a kindred with you.
BYRON. *Childe Harold.* Canto iii. St. 88.

ASTRONOMY.

Biron. Small have continual plodders ever won
Save base authority from others' books.
These earthly godfathers of heaven's lights
That give a name to every fixed star
Have no more profit of their shining nights
Than those that walk and wot not what they are.
Too much to know is to know naught but fame;
And every godfather can give a name.
SHAKESPEARE. *Love's Labor's Lost.* Act i. Sc. 1. l. 86.

Hereafter, when they come to model heaven
And calculate the stars, how they will wield
The mighty frame, how build, unbuild, contrive,
To save appearances, how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb.
MILTON. *Paradise Lost.* Bk. viii. l. 78.

But who can count the stars of Heaven?
Who sing their influence on this lower world?
THOMSON. *Seasons—Winter.* l. 528.

It may well wait a century for a reader, as God has waited six thousand years for an observer.
JOHN KEPLER (1571-1630). *Martyrs of Science* (*Brewster*). p. 197.

O how loud
It calls devotion! genuine growth of night!
Devotion! daughter of Astronomy!
An undevout Astronomer is mad.
YOUNG. *Night Thoughts.* Night 9. l. 766.

Eyes of some men travel far
For the finding of a star;
Up and down the heavens they go,
Men that keep a mighty rout!
I'm as great as they, I trow,
Since the day I found thee out,
Little Flower!—I'll make a stir,
Like a great astronomer.
WORDSWORTH. *To the Small Celandine.*

ATHEISM; ATHEIST.

The fool hath said in his heart, there is no God.
Old Testament. Psalm xiv. 1.

He who does not believe that God is above all is either a fool or has no experience of life.
CÆCILIUS STATIUS. *Incert. Fragment.* xv.

"There is no God," the foolish saith,—
But none, "There is no sorrow":
And Nature oft the cry of Faith
In bitter need will borrow.
Eyes which the preacher could not school,
By wayside graves are raised;
And lips say, "God be pitiful,"
Who ne'er said "God be praised."
MRS. BROWNING. *Cry of the Human.*

"There is no God," the wicked saith,
"And truly it's a blessing,
For what He might have done with us
It's better only guessing."
. . . . .
Some others, also, to themselves
Who scarce so much as doubt it,
Think there is none, when they are well
And do not think about it.
. . . . .
And almost every one, when age,
Disease, or sorrows strike him,
Inclines to think there is a God,
Or something very like Him.
CLOUGH. *Dipsychus.* Pt. i. Sc. 5.

Sir, he [Bolingbroke] was a scoundrel and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left

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half a crown to a beggarly Scotchman to draw the trigger at his death.
BOSWELL. *Life of Johnson.* Vol. ii. Ch. i. 1754.

They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.
BACON. *Essays. Of Atheism.*

I do not know, sir, that the fellow is an infidel; but if he be an infidel, he is an infidel as a dog is an infidel; that is to say, he has never thought upon the subject.
BOSWELL. *Life of Johnson.* Vol. iii. Ch. iii. 1769.

The writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own.
BURKE. *A Vindication of Natural Society.* Preface. Vol. i. p. 7.

Every philosopher is cousin to an atheist.
A. DE MUSSET.

But if man loses all, when life is lost,
He lives a coward, or a fool expires.
A daring infidel (and such there are,
From pride, example, lucre, rage, revenge,
Or pure heroical defect of thought),
Of all earth's madmen, most deserves a chain.
YOUNG. *Night Thoughts.* Night 7. l. 199.

Who tells me he denies his soul's immortal,
Whate'er his boast, has told me he's a knave.
His duty, 'tis to love himself alone;
Nor care though mankind perish, if he smiles,
Who thinks ere long the man shall wholly die,
Is dead already; nought but brute survives.
Ibid. Night Thoughts. Night 7. l. 1168.

This sacred shade, and solitude, what is it?
'Tis the felt presence of the Deity.
Few are the faults we flatter when alone.
Vice sinks in her allurements, is ungilt,
And looks, like other objects, black by night;
By night an atheist half-believes a God.
YOUNG. *Night Thoughts.* Night 5. l. 171.

An Atheist-laugh's a poor exchange
For Deity offended!
BURNS. *Epistle to a Young Friend.*

Forth from his dark and lonely hiding-place
(Portentous sight!) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fring'd lids, and holds them close,
And hooting at the glorious sun in heaven
Cries out, "Where is it?"
COLERIDGE. *Fears in Solitude.*

O Reader! hast thou ever stood to see
The Holly-tree?
The eye that contemplates it well perceives
Its glossy leaves
Ordered by an Intelligence so wise
As might confound the Atheist's sophistries.
SOUTHEY. *The Holly-Tree.* St. 1.

This dull product of a scoffer's pen.
WORDSWORTH. *Excursion.* Bk. ii.

We must repeat the often repeated saying, that it is unworthy a religious man to view an irreligious one either with alarm or aversion, or with any other feeling than regret and hope and brotherly commiseration.
CARLYLE. *Essays. Voltaire.*

AUDIENCE.

Still govern thou my song,
Urania, and fit audience find, though few.
MILTON. *Paradise Lost.* Bk. ii. l. 36.

Plus apud me ratio valebit quam vulgi opinio.

Reason weighs more with me than the opinion of the vulgar.
[This anonymous phrase is quoted on the title of "Poems" by Anthony Pasquin (1789).]

The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.
STEELE. *Spectator.* No. 188.

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And for the few that only lend their ear,
That few is all the world.
DANIEL. *Musophilis.* St. 97.

AUTHORITY.

For he taught them as one having authority and not as the scribes.
New Testament. Matthew vii. 29.

I would have nobody to control me; I would be absolute: and who but I? Now, he that is absolute can do what he likes; he that can do what he likes can take his pleasure; he that can take his pleasure can be content; and he that can be content has no more to desire. So the matter's over; and come what will come, I am satisfied.
CERVANTES. *Don Quixote.* Pt. i. Bk. iv. Ch. xxiii. (LOCKHART, trans.)

I would do what I pleased; and doing what I pleased, I should have my will; and having my will, I should be contented; and when one is contented, there is no more to be desired; and when there is no more to be desired, there is an end of it.
Ibid. Don Quixote.

Gentle of speech, but absolute of rule.
LONGFELLOW. *Emma and Eginhard. Tales of a Wayside Inn.*

For him the teacher's chair became a throne.
Ibid. Sonnet to Parker Cleaveland.

Isabella. Could great men thunder
As Jove himself does, Jove would ne'er be quiet;
For every pelting petty officer
Would use his heaven for thunder; nothing but thunder.
Merciful heaven!
Thou rather, with thy sharp and sulphurous bolt,
Split'st the unwedgeable and gnarled oak,
Than the soft myrtle. O, but man! proud man!
Dress'd in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 111.

Lear. Thou hast seen a farmer's dog bark at a beggar,
And the creature run from the cur: There.
There, thou might'st behold the great image of authority;
A dog's obeyed in office.
SHAKESPEARE. *King Lear.* Act iv. Sc. 6. l. 159.

O slavish man! will you not bear with your own brother, who has God for his Father, as being a son from the same stock, and of the same high descent? But if you chance to be placed in some superior station, will you presently set yourself up for a tyrant?
EPICTETUS. *Discourses.* Ch. xiii.

Ἄνας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ.
Who holds a power
But newly gained is ever stern of mood.
ÆSCHYLUS. *Prometheus Vinctus.* 35. (*Hephaestus.*)

Asperius nihil est humili, quum surgit in altum.
None is more severe
Than he of humble birth, when raised to high estate.
CLAUDIANUS. *In Eutropium.* i. 181.

AUTHORS.

Tenet insanabile multo
Scribendi cacoëthes, et aegro in corde senescit.
The insatiate itch of scribbling, hateful pest,
Creeps, like a titter, through the human breast;
Nor knows, nor hopes a cure.
JUVENAL. *Satires.* vii. 51. (GIFFORD, trans.)

But every little busy scribbler now
Swells with the praises which he gives himself;
And, taking sanctuary in the crowd,
Brags of his impudence, and scorns to mend.
HORACE. *Of the Art of Poetry.* l. 475. (WENTWORTH DILLON, trans.)

Nonum prematur in annum.
Let your literary compositions be kept from the public eye for nine years.
Ibid. An Introduction to the Art of Poetry.

Let our literary compositions be laid aside for some time, that we may after a reasonable period return to their perusal, and find them, as it were, altogether new to us.
QUINTILIAN. *Art of Rhetoric.*

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There are men that will make you books, and turn them loose into the world, with as much dispatch as they would do a dish of fritters.
CERVANTES. *Don Quixote.* Pt. ii. Ch. iii.

Devise, wit; write, pen; for I am for whole volumes in folio.
SHAKESPEARE. *Love's Labor's Lost.* Act i. Sc. 2.

He who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem.
MILTON. *Apology for Smectymnuus.*

Look in thy heart and write.
SIR PHILIP SIDNEY. *Wm. Gray's Life of Sir Philip Sidney.*

Look, then, into thine heart and write!
LONGFELLOW. *Voices of the Night.* Prelude. St. 19.

Why did I write? what sin to me unknown
Dipt me in ink, my parents', or my own?
As yet a child, nor yet a fool to fame,
I lisp'd in numbers, for the numbers came.
But why then publish? Granville, the polite,
And knowing Walsh would tell me I could write.
POPE. *Prologue to Satires.* l. 125.

The unhappy man who once has trail'd a pen,
Lives not to please himself, but other men;
Is always drudging, wastes his life and blood,
Yet only eats and drinks what you think good.
DRYDEN. *Prologue to Lee's Cæsar Borgia.*

Deign on the passing world to turn thine eyes,
And pause awhile from letters to be wise,
There mark what ills the scholar's life assail,
Toil, envy, want, the patron, and the jail;
See nations slowly wise, and meanly just,
To buried merit raise the tardy bust.
JOHNSON. *Vanity of Human Wishes.* l. 157.

We that live to please, must please to live.
JOHNSON. *Prologue on Opening Drury Lane Theatre.*

Of all those arts in which the wise excel,
Nature's chief masterpiece is writing well.
DUKE OF BUCKINGHAM. *Essay on Poetry.*

An author! 'tis a venerable name!
How few deserve it, and what numbers claim!
Unbless'd with sense above their peers refined,
Who shall stand up, dictators to mankind?
Nay, who dare shine, if not in virtue's cause,
That sole proprietor of just applause?
YOUNG. *Epistle to Pope.* Bk. ii. l. 15.

True ease in writing comes from art, not chance,
As those move easiest who have learned to dance.
POPE. *Essay on Criticism.* Pt. ii. l. 162.

The mob of gentlemen who wrote with ease.
Ibid. Imitations of Horace. Bk. ii. Ep. i. l. 108.

You write with ease to show your breeding,
But easy writing's curst hard reading.
SHERIDAN. *Clio's Protest.*

Dogberry. To be a well-favored man is a gift of fortune, but to write and read comes by nature. Write me down an ass.
SHAKESPEARE. *Much Ado about Nothing.* Act iii. Sc. 3. l. 15.

The world agrees,
That he writes well who thinks with ease;
Then he, by sequel logical,
Writes best who never thinks at all.
PRIOR. *Epistle to Fleetwood Shephard.*

Sound judgment is the ground of writing well,
And when philosophy directs your choice,
To proper subjects rightly understood,
Words from your pen will naturally flow.
ROSCOMMON. *From Horace. Of the Art of Poetry.* l. 342.

And choose an author as you choose a friend.
Ibid. Essay on Translated Verse. l. 96.

None but an author knows an author's cares,
Or Fancy's fondness for the child she bears.
COWPER. *The Progress of Error.* l. 486.

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Nature's refuse, and the dregs of men,
Compose the black militia of the pen.
YOUNG. *To Mr. Pope.* Ep. i.

For who can write so fast as men run mad.
Ibid. Love of Fame. Satire i. l. 286.

Some write, confin'd by physic; some, by debt;
Some, for 'tis Sunday; some, because 'tis wet;
. . . . . .
Another writes because his father writ,
And proves himself a bastard by his wit.
Ibid. Epistle to Pope. Bk. i. l. 75.

No man but a blockhead ever wrote except for money.
SAM'L JOHNSON. *Boswell's Life of Johnson.* 1776.

The chief glory of every people arises from its authors.
JOHNSON. *Preface to his Dictionary.*

Literary men are . . . a perpetual priesthood.
CARLYLE. *State of German Literature.*

A small number of men and women think for the million; through them the million speak and act.
J. J. ROUSSEAU.

Quid est enim dulcius otio literato?
What is more delightful than lettered ease?
CICERO. *Tusculanæ Disputationes.* v. 36, 105.

And I have written three books on the soul,
Proving absurd all written hitherto,
And putting us to ignorance again.
BROWNING. *Cleon.*

I think the author who speaks about his own books is almost as bad as a mother who talks about her own children.
DISRAELI. *Speech at Banquet to Lord Rector*, Glasgow, Nov. 19, 1870.

The greatest part of a writer's time is spent in reading, in order to write; a man will turn over half a library to make one book.
JOHNSON. *Boswell's Life of Johnson.* 1775. Vol. ii. Ch. x.

A man may write at any time if he will set himself doggedly to it.
JOHNSON. *Boswell's Life of Johnson.* Vol. iv. Ch. ii. 1773.

One writer, for instance, excels at a plan, or a title-page; another works away the body of the book, and a third is a dab at an index.
GOLDSMITH. *The Bee.* 1. Oct. 6, 1759.

There are two things which I am confident I can do very well: one is an introduction to any literary work, stating what it is to contain, and how it should be executed in the most perfect manner.
BOSWELL. *Life of Johnson.* An. 1775.

'Tis pleasant, sure, to see one's name in print;
A book's a book, although there's nothing in't.
BYRON. *English Bards and Scotch Reviewers.* l. 51.

Some men they like to see themselves i' print,
Tho' ne'er a word o' sense there's in't.
BURNS.

One hates an author that's *all author*, fellows
In foolscap uniforms, turn'd up with ink,
So very anxious, clever, fine, and jealous,
One don't know what to say to them, or think,
Unless to puff them with a pair of bellows;
Of coxcombry's worst coxcombs e'en the pink
Are preferable to these shreds of paper,
These unquench'd snuffings of the midnight taper.
BYRON. *Beppo.*

Talent alone cannot make a writer. There must be a man behind the book, a personality which, by birth and quality, is pledged to the doctrines there set forth, and which exists to see and state things so, and not otherwise, holding things because they are things.
EMERSON. *Representative Men. Goethe.*

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.
LOWELL. *An Incident in a Railroad Car.*

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AUTUMN.

Per. Sir, the year growing ancient
Not yet on summer's death, nor on the birth
Of trembling winter,—the fairest flowers o' the season
Are our carnations, and streak'd gilly'-vors,
Which some call nature's bastards.
SHAKESPEARE. *Winter's Tale.* Act iv. Sc. 4. l. 79.

Cleopatra. His bounty,
There was no winter in't: an autumn 'twas
That grew the more by reaping.
Ibid. Antony and Cleopatra. Act v. Sc. 2. l. 86.

Behold congenial Autumn comes,
The Sabbath of the year.
LOGAN. *The Country in Autumn.* Ver. i.

The yellow year is hasting to its close;
The little birds have almost sung their last,
Their small notes twitter in the dreary blast—
That shrill-piped harbinger of early snows;—
The patient beauty of the scentless rose,
Oft with the morn's hoar crystal quaintly glassed,
Hangs a pale mourner for the summer past,
And makes a little summer where it grows;—
In the chill sunbeam of the faint brief day
The dusky waters shudder as they shine
The russet leaves obstruct the straggling way
Of oozy brooks, which no deep banks define,
And the gaunt woods, in ragged, scant array,
Wrap their old limbs with sombre ivy-twine.
COLERIDGE. *November.*

When chill November's surly blast
Made fields and forests bare.
BURNS. *Man was made to Mourn.*

No sun, no moon, no morn, no noon,
No dawn, no dusk, no proper time of day,
. . . . .
No road, no street, no t'other side the way,
. . . . .
No shade, no shine, no butterflies, no bees,
No fruits, no flowers, no leaves, no buds.
November!
HOOD. *November.*

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.
Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread;
The robin and the wren are flown, and from the shrubs the jay,
And from the wood-top calls the crow through all the gloomy day.
BRYANT. *Death of the Flowers.*

All-cheering plenty, with her flowing horn,
Led yellow Autumn, wreath'd with nodding corn.
BURNS. *The Brigs of Ayr.*

Season of mists and mellow fruitfulness!
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eaves run;
To bend with apples the moss'd cottage trees,
And fill all fruit with ripeness to the core.
KEATS. *To Autumn.*

There is a harmony
In Autumn, and a lustre in its sky,
Which thro' the summer is not heard nor seen,
As if it could not be, as if it had not been!
SHELLEY. *Hymn to Intellectual Beauty.*

The warm sun is failing, the bleak wind is wailing,
The bare boughs are sighing, the pale flowers are dying;
And the year
On the earth her deathbed, in a shroud of leaves dead,
Is lying.

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Come, months, come away,
From November to May,
In your saddest array;
Follow the bier
Of the dead cold year,
And like dim shadows watch by her sepulchre.
SHELLEY. *Autumn. A Dirge.*

How bravely Autumn paints upon the sky
The gorgeous fame of Summer which is fled!
HOOD. *Written in a Volume of Shakespeare.*

That beautiful season
. . . the Summer of All-Saints!
Filled was the air with a dreamy and magical light; and the landscape
Lay as if new-created in all the freshness of childhood.
Peace seemed to reign upon earth, and the restless heart of the ocean
Was for a moment consoled. All sounds were in harmony blended.
. . . And the great sun
Looked with the eye of love through the golden vapors around him;
While arrayed in its robes of russet and scarlet and yellow,
Bright with the sheen of the dew, each glittering tree of the forest
Flashed like the plane-tree the Persian adorned with mantles and jewels.
LONGFELLOW. *Evangeline.* Pt. i. ii. 1. 11.

Autumn wins you best by this its mute
Appeal to sympathy for its decay.
BROWNING. *Paracelsus.* Sc. 1.

AVARICE.

The love of money is the root of all evil.
New Testament. 1 Timothy vi. 10.

Mammon led them on,
Mammon, the least erected spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother Earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,
And digged out ribs of gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane.
MILTON. *Paradise Lost.* Bk. i. l. 678.

Poorly rich, so wanteth in his store,
That, cloy'd with much, he pineth still for more.
SHAKESPEARE. *Rape of Lucrece.* 14.

Malcolm. With this, there grows,
In my most ill-compos'd affection, such
A staunchless avarice, that, were I king,
I should cut off the nobles for their lands;
Desire his jewels, and this other's house:
And my more-having would be as a sauce
To make me hunger more; that I should forge
Quarrels unjust against the good and loyal,
Destroying them for wealth.
Macduff. This avarice
Sticks deeper; grows with more pernicious root
Than summer-seeming lust; and it hath been
The sword of our slain kings.
Ibid. Macbeth. Act iv. Sc. 3. l. 80.

King Henry. How quickly Nature falls into revolt
When gold becomes her object!
Ibid. 1st Henry IV. Act iv. Sc. 4. l. 194.

Brutus. Let me tell you, Cassius, you yourself
Are much condemn'd to have an itching palm.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 9.

Avarice of all is ever nothing's father.
G. CHAPMAN. *The Revenge of Busny D'Ambois.* Act v. Sc. 1.

A captive fetter'd at the oar of gain.
FALCONER. *The Shipwreck.* l. 99.

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O cursed lust of gold! when for thy sake
The fool throws up his interest in both worlds;
First starved in this, then damned in that to come.
BLAIR. *The Grave.* l. 347.

A mere madness, to live like a wretch, and die rich.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 3. Subsec. xiii.

Avarice, the spur of industry.
HUME. *Essay XII. Of Civil Liberty.*

Desire of gain, the basest mind's delight.
"A. W." *Sonnet I. (from Davison's Rhapsody).*

A thirst for gold,
The beggar's vice, which can but overwhelm
The meanest hearts.
BYRON. *Vision of Judgment.* St. 43.

So for a good old-gentlemanly vice,
I think I must take up with avarice.
Ibid. Don Juan. Canto i. St. 216.

That disease
Of which all old men sicken, avarice.
THOMAS MIDDLETON. *The Roaring Girl.* Act i. Sc. 3.

Falstaff. A man can no more separate age and covetousness, than he can part young limbs and lechery.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 215.

The lust of gold succeeds the rage of conquest;
The lust of gold, unfeeling and remorseless!
The last corruption of degenerate man.
SAMUEL JOHNSON. *Irene.* Act i. Sc. 1.

The potentiality of growing rich beyond the dreams of avarice.
Ibid. Boswell's Life. Vol. viii. Ch. ii.

I am rich beyond the dreams of avarice.
EDWARD MOORE. *The Gamester.* Act ii. Sc. 2. 1753.

BALLADS AND SONGS.

I knew a very wise man that believed that . . . if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.
ANDREW FLETCHER of Saltoun.

[This phrase occurs in a letter to the Marquis of Montrose, Earl of Rothes. Many surmises have been made as to the identity of the "very wise man." As good a guess as any names John Selden, who was a friend of Fletcher's. The saying finds special significance in France, which was described in a seventeenth century proverb as "a monarchy tempered by songs." Later the word "epigrams" was substituted for "songs" in recognition of the popular influence of epigrams or "*mots.*"

Tout finit par des chansons. ("Everything ends in songs.")
BEAUMARCHAIS. *Le Mariage de Figaro.*

Falstaff. An I have not ballads made on you all, and sung to filthy tunes, let a cup of sack be my poison.
SHAKESPEARE. *I. Henry IV.* Act ii. Sc. 2. l. 43.

But touch me, and no minister so sore.
Whoe'er offends, at some unlucky time
Slides into verse, and hitches in a rhyme,
Sacred to ridicule his whole life long.
And the sad burthen of some merry song.
POPE. Satire i. l. 76.

Fools are my theme, let satire be my song.
BYRON. *English Bards and Scotch Reviewers.* l. 6.

Hotspur. I had rather be a kitten, and cry mew,
Than one of these same metre ballad-mongers;
I had rather hear a brazen canstick turn'd,
Or a dry wheel grate on the axle-tree;
And that would set my teeth nothing on edge,
Nothing so much as mincing poetry:
'Tis like the forced gait of a shuffling nag.
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 1. l. 129.

Homer himself must beg if he want means, and as by report sometimes he did "go from door to door and sing ballads, with a company of boys about him."
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 4. Subsec. vi.

Thespis, the first professor of our art,
At country wakes sang ballads from a cart.
DRYDEN. *Prologue to Lee's Sophonisba.*

Clown. I love a ballad but only too well, if it be doleful matter merrily set down, or a very pleasant thing indeed, and sung lamentably.
SHAKESPEARE. *Winter's Tale.* Act iv. Sc. 3. l. 188.

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Slender. I had rather than forty shillings I had my Book of Songs and Sonnets here.
SHAKESPEARE. *Merry Wives of Windsor.* Act i. Sc. 1. l. 206.

Jaques. I can suck melancholy out of a song, as a weasel sucks eggs: More, I prithee, more.
Ibid. As You Like It. Act ii. Sc. 5. l. 18.

Desdemona. My mother had a maid call'd Barbara:
She was in love; and he she lov'd prov'd mad,
And did forsake her: she had a song of *Willow*,
An old thing 'twas, but it express'd her fortune,
And she died singing it.
Ibid. Othello. Act iv. Sc. 3. l. 28.

Glendower. She bids you
Upon the wanton rushes lay you down,
And rest your gentle head upon her lap,
And she will sing the song that pleaseth you,
And on your eye-lids crown the god of sleep,
Charming your blood with pleasing heaviness,
Making such difference 'twixt wake and sleep,
As is the difference betwixt day and night,
The hour before the heavenly-harnessed team
Begins his golden progress in the east.
Ibid. Henry IV. Pt. i. Act iii. Sc. 1. l. 214.

Cassio. 'Fore heaven, an excellent song.
Ibid. Othello. Act ii. Sc. 3. l. 77.

Cassio. Why, this is a more exquisite song than the other.
Ibid. Othello. Act ii. Sc. 3. l. 101.

Armado. Is there not a ballad, boy, of the King and the Beggar?
Moth. The world was very guilty of such a ballad some three ages since; but, I think, now 'tis not to be found.
Ibid. Love's Labor's Lost. Act i. Sc. 2. l. 117.

Duke. Now, good Cesario, but that piece of song,
That old and antique song we heard last night;
Methought it did relieve my passion much;
More than light airs and recollected terms,
Of these most brisk and giddy-paced times.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 42.

Duke. Mark it, Cesario; it is old, and plain;
The spinsters, and the knitters in the sun,
And the free maids that weave their thread with bones,
Do use to chant it; it is silly sooth,
And dallies with the innocence of love,
Like the old age.
Ibid. Twelfth Night. Act ii. Sc. 4. l. 40.

It hath been sung at festivals,
On ember eves and holy ales;
And lords and ladies of their lives
Have read it for restoratives.
Ibid. Passionate Pilgrim. i. Chorus.

Soft words, with nothing in them, make a song.
EDMUND WALLER. *To Mr. Creech.* l. 10.

I never heard the old song of Percy and Douglass, that I found not my heart moved more than with a trumpet.
SIR PHILIP SIDNEY. *The Defence of Poesy.*

The grand old ballad of Sir Patrick Spence.
COLERIDGE. *Dejection. An Ode.* St. 1.

A famous man is Robin Hood,
The English ballad-singer's joy.
WORDSWORTH. *Rob Roy's Grave.*

And heaven had wanted one immortal song.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 197.

Friend to my life, which did you not prolong
The world had wanted many an idle song.
POPE. *Epistle to Dr. Arbuthnot. Prologue to the Satires.* l. 27.

Unlike my subject now shall be my song,
It shall be witty and it sha'n't be long!
EARL OF CHESTERFIELD.

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[Mahon, in his preface to Chesterfield's Letters, quoting from the Memoirs of Dutens, informs us that the couplet was an impromptu written at the request of "Chevalier Robinson," who was both tall and stupid.]

The fineness which a hymn or psalm affords
Is when the soul unto the lines accords.
HERBERT. *The Church. A True Hymn.*

Odds life! must one swear to the truth of a song?
PRIOR. *A Better Answer.*

Songs consecrate to truth and liberty.
SHELLEY. *To Wordsworth.* l. 12.

He play'd an ancient ditty long since mute,
In Provence call'd, "La belle dame sans merci."
KEATS. *The Eve of St. Agnes.* St. 33.

Nor dare she trust a larger lay,
But rather loosens from the lip
Short swallow-flights of song, that dip
Their wings in tears, and skim away.
TENNYSON. *In Memoriam.* Pt. xlviii. St. 4.

They sang of love and not of fame;
Forgot was Britain's glory;
Each heart recalled a different name,
But all sang "Annie Laurie."
BAYARD TAYLOR. *A Song of the Camp.*

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.
LONGFELLOW. *The Day is Done.* St. 9.

The song on its mighty pinions
Took every living soul, and lifted it gently to heaven.
Ibid. The Children of the Lord's Supper. l. 44.

BANISHMENT.

(See EXILE.)

Romeo. Banished?
O friar, the damned use that word in hell;
Howlings attend it: How hast thou the heart,
Being a divine, a ghostly confessor,
A sin-absolver, and my friend profess'd,
To mangle me with that word—banished?
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 3. l. 46.

Bolingbroke. Eating the bitter bread of banishment.
SHAKESPEARE. *Richard II.* Act iii. Sc. 1. l. 21.

[The same line occurs in the *Lord's Progress* by Fletcher and others. Act v. Sc. 1.]

We left our country for our country's good.
GEORGE BARRINGTON.

[Barrington was a convict in New South Wales. On January 16, 1796, he and his fellow-convicts acted in a production of Young's tragedy, "The Revenge," for the opening night of the new play-house at Sydney. Barrington wrote the prologue, which commences as follows:

From distant climes, o'er wide-spread seas, we come,
Though not with much éclat or beat of drum;
True patriots we, for, be it understood,
We left our country for our country's good.
No private views disgraced our generous zeal,
What urged our travels was our country's weal;
And none will doubt but that our emigration
Has proved most useful to the British nation.]

A similar idea occurs in Farquhar's *The Beaux Stratagem* (1706), in this dialogue between a well-meaning philanthropist and a highwayman:

Aimwell. You have served abroad, sir?
Gibbett. Yes, sir, in the plantations; 'twas my lot to be sent into the worst of service. I would have quitted it, indeed, but a man of honor, you know——. Besides, 'twas for the good of my country that I should be abroad. Anything for the good of one's country; I'm a Roman for that.

In a complimentary sense the phrase had been applied so early as 1596 to Sir Francis Drake:

Leaving his country for his country's sake.
FITZ-GEFFREY. *The Life and Death of Sir Francis Drake.* St. 213.

[The sarcasm was anticipated in *Eastward Ho!* a tragedy written by Chapman, Jonson, and Marston shortly after the accession of James VI. of Scotland as James I. of England, when the arrival of a horde of Scotsmen in London aroused the jealous anger of the English:

Only a few industrious Scots perhaps, who indeed are dispersed over the face of the whole earth. But as for them, there are no greater friends to Englishmen and England, when they are out on't, in the world, than they are. And for my own part, I would a hundred thousand of them were there [Vir-

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ginia]; for we are all one countrymen now, ye know, and we should find ten times more comfort of them there than we do here.
Act iii. Sc. 2.

James I. was so offended at this insult to his countrymen that he imprisoned the authors, seized the first edition of the play, and cancelled the leaves containing this passage, leaving them to be reprinted without it. Hence it occurs only in a few of the original copies, which are highly prized by bibliomaniacs.]

BARGAIN.

Hotspur. In the way of a bargain, mark ye me,
I'll cavil on the ninth part of a hair.
SHAKESPEARE. *Henry IV.* Pt. i. Act iii. Sc. 1. l. 139.

Par. Fair Diomed, you do as chapmen do,
Dispraise the thing that you desire to buy;
But we in silence hold this virtue well,
We'll not commend what we intend to sell.
Here lies our way.
Ibid. Troilus and Cressida. Act iv. Sc. 1. l. 77.

Though he love not to buy the pig in the poke.
HEYWOOD. *Proverbs.* Pt. i. Ch. ix.

In doing of aught let your wit bear a stroke
For buying or selling of pig in a poke.
TUSSER. *Five Hundred Points of Good Husbandry.*

Always have an eye to the mayne, whatsoever thou art chaunced at the buy.
LYLY. *Euphues and His England.*

BATTLE.

Certaminis gaudia.

The joys of battle.
ATTILA at the battle of Chalons. JORDANUS OF RAVENNA, *de Getarum origine.* Cap. xxxix. (*Migne's Patrologiæ Cursus.* Vol. lxix. 415.)

The perilous edge
Of battle when it raged.
MILTON. *Paradise Lost.* Bk. i. l. 276.

Now storming fury rose,
And clamor such as heard in Heaven till now
Was never; arms on armor clashing brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage.
MILTON. *Paradise Lost.* Bk. vi. l. 207.

Sooth'd with the sound, the king grew vain;
Fought all his battles o'er again;
And thrice he routed all his foes, and thrice he slew the slain.
DRYDEN. *Alexander's Feast.* l. 66.

When the stormy winds do blow;
When the battle rages loud and long,
And the stormy winds do blow.
CAMPBELL. *Ye Mariners of England.*

The combat deepens. On, ye brave,
Who rush to glory or the grave!
Wave, Munich! all thy banners wave,
And charge with all thy chivalry!
Ibid. Hohenlinden.

Another's sword has laid him low,
Another's and another's;
And every hand that dealt the blow—
Ah me! it was a brother's!
Ibid. O'Connor's Child. St. 10.

Then more fierce
The conflict grew; the din of arms, the yell
Of savage rage, the shriek of agony,
The groan of death, commingled in one sound
Of undistinguish'd horrors.
SOUTHEY. *Madoc.* Pt. ii. *The Battle.*

Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal-sound of strife,
The morn the marshalling in arms,—the day
Battle's magnificently stern array!
The thunder-clouds close o'er it, which when rent
The earth is cover'd thick with other clay,
Which her own clay shall cover, heap'd and pent,
Rider and horse,—friend, foe,—in one red burial blent!
BYRON. *Childe Harold.* Canto iii. St. 28.

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His heart more truly knew that peal too well
Which stretch'd his father on a bloody bier,
And roused the vengeance blood alone could quell:
He rush'd into the field, and, foremost fighting, fell.
BYRON. *Childe Harold.* Canto iii. St. 23.

Lo! where the Giant on the mountain stands,
His blood-red tresses deep'ning in the sun,
With death-shot glowing in his fiery hands,
And eye that scorcheth all it glares upon;
Restless it rolls, now fix'd, and now anon
Flashing afar,—and at his iron feet
Destruction cowers, to mark what deeds are done;
For on this morn three potent nations meet,
To shed before his shrine the blood he deems most sweet.
Ibid. Childe Harold. Canto i. St. 39.

And the stern joy which warriors feel
In foemen worthy of their steel.
SCOTT. *Lady of the Lake.* Canto v. St. 10.

In the lost battle,
Borne down by the flying,
Where mingles war's rattle
With groans of the dying.
Ibid. Marmion. Canto iii. St. 11.

March to the battle-field,
The foe is now before us;
Each heart is Freedom's shield,
And heaven is shining o'er us.
B. E. O'MEARA (1778–1836). *March to the Battle-field.*

Half a league, half a league,
Half a league onward,
. . . . . .
"Forward, the Light Brigade!"
Was there a man dismay'd?
No tho' the soldier knew
Some one had blunder'd:
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.
Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volley'd and thunder'd;
Storm'd at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.
TENNYSON. *The Charge of the Light Brigade.*

Jaws of death.
SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 4. l. 228.
DU BARTAS. *Weekes and Workes.* Day i. Pt. iv.

The Russians dashed on towards that thin red-line streak tipped with a line of steel.
RUSSELL. *The British Expedition to the Crimea* (revised edition). p. 187.

Soon the men of the column began to see that though the scarlet line was slender, it was very rigid and exact.
KINGLAKE. *Invasion of the Crimea.* Vol iii. p. 455.

The spruce beauty of the slender red line.
Ibid. Invasion of the Crimea. Sixth edition. Vol. iii p. 248.

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattl'd farmers stood,
And fired the shot heard round the world.
EMERSON. *Hymn sung at the Completion of the Battle Monument.*

Hold the fort! I am coming!
WILLIAM T. SHERMAN (1820–1891). Signaled to General Corse in Allatoona from the top of Kenesaw, Oct. 5, 1864.
[This was the episode which suggested to Dwight L. Moody his hymn beginning: Hold the fort, for I am coming.]

BEAUTY (in General).

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams and health and quiet breathing.
Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth

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Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darken'd ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in.
KEATS. *Endymion.* Bk. i. l. 1.

When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say'st,
"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know.
Ibid. Ode to a Grecian Urn.

Oh Beauty, old yet ever new!
Eternal Voice and Inward Word.
WHITTIER. *The Shadow and the Light.* St. 21.

Too late I loved thee, O Beauty of ancient days, yet ever new! And lo! Thou wert within, and I abroad searching for Thee. Thou wert with me, but I was not with Thee.
ST. AUGUSTINE. *Soliloquies.* Bk. x.

If eyes were made for seeing,
Then Beauty is its own excuse for being.
EMERSON. *The Rhodora.*

Who gave thee, O Beauty,
The keys of this breast,—
Too credulous lover
Of blest and unblest?
Say, when in lapsed ages
Thee knew I of old?
Or what was the service
For which I was sold?
Ibid. Ode to Beauty. St. 1.

He thought it happier to be dead,
To die for Beauty, than live for bread.
Ibid. Beauty.

'Tis beauty calls, and glory shows the way.
NATHANIEL LEE. *Alexander the Great.* Act iv. Sc. 2.
[In the stage version "leads" is substituted for "shows."]

BEAUTY (Personal).

Olivia. I will give out divers schedules of my beauty: It shall be inventoried; and every particle, and utensil, labelled to my will: as, item, two lips indifferent red; item, two gray eyes, with lids to them; item, one neck, one chin, and so forth.
SHAKESPEARE. *Twelfth Night.* Act i. Sc. 5. l. 228.

Enobarbus. For her own person,
It beggar'd all description.
Ibid. Antony and Cleopatra. Act ii. Sc. 2. l. 201.

If I could write the beauty of your eyes,
And in fresh numbers number all your graces,
The age to come would say, "This poet lies;
Such heavenly touches ne'er touched earthly faces."
Ibid. Sonnet. xvii.

So, when my toung would speak her praises due,
It stopped is with thoughts astonishment;
And, when my pen would write her titles true,
It ravisht is with fancies wonderment;
Yet in my hart I then both speake and write
The wonder that my wit cannot endite.
SPENSER. *Amoretti, or Sonnets.* iii.

Who hath not proved how feebly words essay
To fix one spark of beauty's heavenly ray?
Who doth not feel, until his failing sight
Faints into dimness with its own delight,
His changing cheek, his sinking heart, confess
The might, the majesty of loveliness?
BYRON. *Bride of Abydos.* Canto i. St. 6.

He (Aristotle) used to say that personal beauty was a better introduction than any letter; but others say that it was Diogenes who gave this description of it, while Aristotle called beauty "the gift of God;" that Socrates called it "a short-lived tyranny;" Theophrastus, "a silent deceit;" Theocritus, "an ivory mischief;" Carneades, "a sovereignty which stood in need of no guards."
DIOGENES LAERTIUS. *Aristotle.* x.

A fair exterior is a silent recommendation.
PUBLILIUS SYRUS. *Maxim* 207.

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Duke. What's beauty but a corse?
What but fair sand-dust are earth's purest forms?
Queens' bodies are but trunks to put in worms.
MIDDLETON AND DEKKER. *The Honest Whore.* Pt. i. Act i. Sc. 1.

Brittle beauty, that nature made so frail,
Whereof the gift is small, and short the season;
Flowering to-day, to-morrow apt to fail;
Fickle treasure, abhorred of reason.
EARL OF SURREY. *The Frailty and Hurtfulness of Beauty.*

Beauty stands
In the admiration only of weak minds
Led captive. Cease to admire, and all her plumes
Fall flat and shrink into a trivial toy,
At every sudden slighting quite abash'd.
MILTON. *Paradise Regained.* Bk. ii. l. 220.

Beauty is but a flower,
Which wrinkles will devour.
THOMAS NASH. *Summer's Last Will and Testament.* l. 600.

Beauty is but a vain and doubtful good;
A shining gloss that fadeth suddenly;
A flower that dies, when first it 'gins to bud;
A brittle glass, that's broken presently:
A doubtful good, a gloss, a glass, a flower,
Lost, faded, broken, dead within an hour.
SHAKESPEARE. *The Passionate Pilgrim.* St. 9.

As flowers dead lie wither'd on the ground;
As broken glass no cement can redress;—
So beauty, blemish'd once, 's forever lost,
In spite of physic, painting, pain and cost.
Ibid. The Passionate Pilgrim. St. 13.

The ornament of beauty is suspect,
A crow that flies in heaven's sweetest air.
Ibid. Sonnet lxx.

Beauty,—thou pretty plaything, death, deceit!
That steals so softly o'er the stripling's heart,
And gives it a new pulse, unknown before,
The grave discredits thee.
BLAIR. *The Grave.* l. 337.

Beauty's of a fading nature—
Has a season, and is gone!
BURNS. *Will Ye Go and Marry Katie?*

Beauty is but skin deep.

[This saying in one form or another is found in the proverbial literature of all countries. The Early Fathers of the Church and other mediæval moralists were especially fond of it.]

Take her skin from her face and thou shalt see all loathsomeness under it, that beauty is a superficial skin and bone, nerves, sinews.
ST. JOHN CHRYSOSTOM.

In corpore ipso quid forma est? nempe cuticula bene colorata? ("In the body itself what is beauty save a little skin, well colored?"
LUDOVICUS VIVES. Valent. Op. Intro. ad Sap. 61, vol. ii., eds. 72, 73; Basil, 1555.

All the beauty of the world, 'tis but skin deep.
RALPH VENNING. *Orthodoxe Paradoxes* (Third Edition, 1650). *The Triumph of Assurance.* p. 41.

And all the carnal beauty of my wife
Is but skin deep.
SIR T. OVERBURY. *A Wife.* St. 16.

Many a dangerous temptation comes to us in fine gay colours, that are but skin-deep.
MATTHEW HENRY. *Commentaries.* Genesis iii.

Beauty is but skin deep,
Ugly lies the bone;
Beauty dies and fades away,
But ugly holds its own.
ANON.

La beauté du visage est un frêle ornament,
Une fleur passagère, un éclat d'un moment.
Et qui n'est attaché qu'à la seul epiderme

Facial beauty is but a frail ornament, a passing flower, a momentary brightness, and which is attached to the skin alone.
MOLIÈRE. *Les Femmes Savantes.* iii. 6.

The saying that beauty is but skin-deep is but a skin-deep saying.
HERBERT SPENCER. *Essays. Personal Beauty.*

It becomes possible to admit that plainness may coexist with nobility of nature, and fine features with baseness; and yet to hold that mental and physical perfection are fundamentally connected, and will, when the present causes of incongruity have worked themselves out, be ever found united.
Ibid.

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Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value, dress is of no use. Beauty is of value, her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet, and if she has five grains of sense she will find this out.
SYDNEY SMITH, in Lady Holland's Memoir.

Beauty is nature's brag, and must be shown
In courts, in feasts, and high solemnities,
Where most may wonder at the workmanship;
It is for homely features to keep home,
They had their name thence; coarse complexions.
And cheeks of sorry grain, will serve to ply
The sampler, and to tease the huswife's wool.
What need a vermeil-tinctur'd lip for that,
Love-darting eyes, and tresses like the morn?
There was another meaning in these gifts.
MILTON. *Comus.* l. 745.

Physical beauty is the sign of an interior beauty, a spiritual and moral beauty which is the basis, the principle, and the unity of the beautiful.
SCHILLER. *Essays, Esthetical and Philosophical.* Introduction.

Beauty is certainly a soft, smooth, slippery thing, and, therefore, of a nature which easily slips in and permeates our souls. For I affirm that the good is the beautiful.
PLATO. *Lysis.* i. 56. (JOWETT, trans.)

Beauty is the mark God sets on virtue.
EMERSON. *Nature.* Ch. iii. *Beauty.*

Beauty is the index of a larger fact than wisdom.
HOLMES. *The Professor at the Breakfast-Table.* Ch. ii.

Does not beauty confer a benefit upon us, even by the simple fact of being beautiful?
VICTOR HUGO. *The Toilers of the Sea.* Pt. i. Bk. iii. Ch. i.

The fatal gift of beauty.
FILACAJA. (See under ITALY.)

Das ist das Loos des Schönen auf der Erde!

That is the lot of the beautiful on earth.
SCHILLER. *Wallenstein's Tod.* iv. 12, 26.

Beauty and anguish walking hand in hand
The downward slope to death.
TENNYSON. *A Dream of Fair Women.* St. 4.

Mater pulchra, filia pulchrior.

A beautiful mother, a more beautiful daughter.
HORACE. *Carmina I.* 16. 1.

Was this the face that launch'd a thousand ships,
And burnt the topless towers of Ilium!
Sweet Helen, make me immortal with a kiss.—
Her lips suck forth my soul; see, where it flies!—
MARLOWE. *Faustus.*

Like another Helen, fir'd another Troy.
DRYDEN. *Alexander's Feast.* St. 6.

Beauty hath created bin
T' undo or be undone.
S. DANIEL. *Ulysses and the Syren.* l. 71.

Rosalind. Beauty provoketh thieves sooner than gold.
SHAKESPEARE. *As You Like It.* Act i. Sc. 3. l. 112.

Beauty, like the fair Hesperian tree
Laden with blooming gold had need the guard
Of dragon-watch with unenchanted eye,
To save her blossoms and defend her fruit.
MILTON. *Comus.* l. 393.

Hamlet. The power of beauty will sooner transform honesty from what it is to a bawd than the force of honesty can translate beauty into his likeness.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 111.

Claudio. Beauty is a witch,
Against whose charms faith melteth into blood.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 186.

Beauty itself doth of itself persuade
The eyes of men without an orator.
Ibid. The Rape of Lucrece. St. 5.

Princess. My beauty, though but mean,
Needs not the painted flourish of your praise:
Biron. Beauty is bought by judgment of the eye,
Not utter'd by base sale of chapmen's tongues.
Ibid. Love's Labor's Lost. Act ii. Sc. 1. l. 15.

All orators are dumb when beauty pleadeth;
A wither'd hermit, five-score winters worn,
Might shake off fifty, looking in her eye:
Beauty doth varnish age, as if new-born,
And gives the crutch the cradle's infancy.
SHAKESPEARE. *Love's Labor's Lost.* Act iv. Sc. 3. l. 242.

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Old as I am, for ladies' love unfit,
The power of beauty I remember yet.
DRYDEN. *Cymon and Iphigenia.* l. 1.

Ah, Beauty! Syren, fair enchanting Good,
Sweet silent Rhetorick of perswading eyes;
Dumb Eloquence, whose power doth move the Blood,
More than the Words or Wisdom of the Wise;
Still Harmony, whose Diapason lies
Within a Brow; the Key which Passions move
To ravish Sense, and play a World in love.
S. DANIEL. *The Complaint of Rosamund.* St. 19.

Beauty with a bloodless conquest finds
A welcome sovereignty in rudest minds.
WALLER. *Upon Her Majesty's Repairing to St. Paul.*

Beauties are tyrants, and if they can reign
They have no feeling for their subject's pain;
Their victim's anguish gives their charms applause,
And their chief glory is the woe they cause.
CRABBE. *The Patron.*

The man in arms 'gainst female charms,
Even he her willing slave is.
BURNS. *Lovely Davies.*

And beauty draws us with a single hair.
POPE. *Rape of the Lock.* Canto ii. l. 28.
(See under HAIR.)

She walks in beauty like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellowed to that tender light
Which heaven to gaudy day denies.
BYRON. *She Walks in Beauty.*

O, thou art fairer than the evening air
Clad in the beauty of a thousand stars.
MARLOWE. *Faustus.*

Romeo. O, she doth teach the torches to burn bright!
It seems she hangs upon the cheek of night
Like a rich jewel in an Ethiop's ear:
Beauty too rich for use, for earth too dear!
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 5. l. 42.

Romeo. But, soft! what light through yonder window breaks?
It is the east, and Juliet is the sun!
Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,
That thou her maid art far more fair than she:
Be not her maid, since she is envious;
Her vestal livery is but sick and green,
And none but fools do wear it; cast it off.
It is my lady: O, it is my love!
O, that she knew she were!
She speaks, yet she says nothing; what of that?
Her eye discourses, I will answer it.
I am too bold, 'tis not to me she speaks:
Two of the fairest stars in all the heaven,
Having some business, do entreat her eyes
To twinkle in their spheres till they return.
What if her eyes were there, they in her head?
The brightness of her cheek would shame those stars,
As daylight doth a lamp; her eye in heaven
Would through the airy region stream so bright
That birds would sing and think it were not night.
See, how she leans her cheek upon her hand!
O, that I were a glove upon that hand,
That I might touch that cheek!
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 2.

Romeo. She speaks:—
O, speak again, bright angel! for thou art
As glorious to this night, being o'er my head,
As is a winged messenger of heaven
Unto the white-upturned wondering eyes
Of mortals, that fall back to gaze on him.
When he bestrides the lazy-pacing clouds,
And sails upon the bosom of the air.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 25.

Her eyes as stars of Twilight fair:
Like Twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful Dawn.
WORDSWORTH. *She was a Phantom of Delight.*

Be she fairer than the day,
Or the flowery meads in May,
If she be not so to me,
What care I how fair she be?
GEORGE WITHER. *The Shepherd's Resolution.* (See under RECIPROCITY.)

Second Gentleman. Heaven bless thee!
Thou hast the sweetest face I ever looked on.
Sir, as I have a soul, she is an angel.
SHAKESPEARE. *Henry VIII.* Act iv. Sc. 1. l. 42.

Belarius. By Jupiter, an angel! or, if not,
An earthly paragon!
Ibid. Cymbeline. Act iii. Sc. 6. l. 43.

Gentleman. The most peerless piece of earth, I think,
That e'er the sun shone bright on.
Ibid. Winter's Tale. Act v. Sc. 1. l. 94.

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And ne'er did Grecian chisel trace
A Nymph, a Naiad, or a Grace
Of finer form or lovelier face.
SCOTT. *Lady of the Lake.* Bk. i. St. 18.

A lovely lady, garmented in light
From her own beauty.
SHELLEY. *The Witch of Atlas.* St. 5.

A lady so richly clad as she,—
Beautiful exceedingly.
COLERIDGE. *Christobel.* Pt. i. St. 8.

She's all my fancy painted her;
She's lovely, she's divine.
WILLIAM MEE. *Alice Gray.*

At length I saw a lady within call,
Stiller than chisel'd marble, standing there;
A daughter of the gods, divinely tall
And most divinely fair.
TENNYSON. *A Dream of Fair Women.* St. 22.

Her stature tall—I hate a dumpy woman.
BYRON. *Don Juan.* Canto i. St. 61.

The matchless Ganymed, divinely fair.
HOMER. *Iliad.* Bk. xx. l. 278. (POPE, trans.)

But so fair,
She takes the breath of men away
Who gaze upon her unaware.
MRS. BROWNING. *Bianca Among the Nightingales.* xii.

Antonio. In nature there's no blemish but the mind;
None can be call'd deform'd but the unkind:
Virtue is beauty; but the beauteous-evil
Are empty trunks, o'erflourish'd by the devil.
SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 4. l. 401.

No beauty's like the beauty of the mind.
JOSHUA COOKE (attributed to). *How a Man may choose a Good Wife from a Bad.* Act v. Sc. 3.

Exceeding fair she was not; and yet fair
In that she never studied to be fairer
Than Nature made her; beauty cost her nothing,
Her virtues were so rare.
GEORGE CHAPMAN. *All Fools.* Act i. Sc. 1.

'Tis not a set of features, or complexion,
The tincture of a skin that I admire:
Beauty soon grows familiar to the lover,
Fades in his eye, and palls upon the sense.
ADDISON. *Cato.* Act i. Sc. 4.

She is not fair to outward view
As many maidens be;
Her loveliness I never knew
Until she smiled on me:
Oh! then I saw her eye was bright,
A well of love, a spring of light.
HARTLEY COLERIDGE. *Song.*

What's female beauty, but an air divine,
Through which the mind's all-gentle graces shine?
They, like the sun, irradiate all between;
The body charms, because the soul is seen.
Hence men are often captives of a face,
They know not why, of no peculiar grace:
Some forms, though bright, no mortal man can bear;
Some none resist, though not exceeding fair.
YOUNG. *Love of Fame.* Satire 6. l. 141.

Beauties in vain their pretty eyes may roll;
Charms strike the sight, but merit wins the soul.
POPE. *Rape of the Lock.* Canto v. l. 33.

I must not say that she was true,
Yet let me say that she was fair;
And they, that lovely face who view,
They should not ask if truth be there.
MATTHEW ARNOLD. *Euphrosyne.*

She was not fair,
Nor beautiful—those words express her not;
But, oh, her looks had something excellent,
That wants a name.
LONGFELLOW. *Hyperion.*

Beautiful as sweet,
And young as beautiful, and soft as young,
And gay as soft, and innocent as gay!
BULWER. *New Timon.* iii. l. 81.

BED.

In bed we laugh, in bed we cry,
And born in bed, in bed we die;
The near approach a bed may show
Of human bliss and human woe.
ISAAC DE BENSERADE. (Trans. by Dr. JOHNSON.)

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If he that in the field is slain,
Be in the bed of honour lain,
He that is beaten may be said
To lie in honour's truckle-bed.

BUTLER. *Hudibras.* Pt. 1. Canto iii. l. 1047.

Cos. Pray now, what may be that same bed of honor?

Kite. Oh, a mighty large bed! bigger by half than the great bed at Ware: ten thousand people may lie in it together, and never feel one another.

GEORGE FARQUHAR. *The Recruiting Officer.* Act 1. Sc. 1.

Oh, bed! bed! bed! delicious bed!
That heaven upon earth to the weary head,
Whether lofty or low its condition!

T. HOOD. *Miss Kilmansegg.*

Night is the time for rest;—
How sweet, when labors close,
To gather round an aching breast
The curtain of repose,
Stretch the tired limbs and lay the head
Down on our own delightful bed.

JAMES MONTGOMERY. *Night.*

BEES.

Canterbury. So work the honey bees,
Creatures that by a rule in nature teach
The art of order to a peopled kingdom.
They have a king and officers of sorts;
Where some, like magistrates, correct at home;
Others, like merchants, venture trade abroad;
Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home,
To the tent-royal of their emperor;
Who, busied in his majesty, surveys
The singing masons building roofs of gold,
The civil citizens kneading up the honey,
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate;
The sad-ey'd justice, with his surly hum,
Delivering o'er to executors pale
The lazy yawning drone.

SHAKESPEARE. *Henry V.* Act 1. Sc. 2. l. 187.

[Bees, of course, have no king. The same error appears in Bacon, who speaks of "the king in a hive of bees" (*Apothegms*). Both authors were blindly following Virgil:

The bees of a hive are very obsequious to their king. They attend him in crowds, often raising him on their shoulders and exposing their own bodies in his defence.

Georgics. iv.]

For where's the state beneath the firmament
That doth excel the bees for government?

DU BARTAS. *Divine Weekes and Works.* First Week. Fifth day. Pt. 1.

What is not good for the swarm is not good for the bee.

MARCUS AURELIUS. *Meditations.* 64.

But chief the spacious hall
Thick swarmed, both on the ground and in the air,
Brushed with the hiss of rustling wings. As bees
In spring-time, when the sun with Taurus rides,
Pour forth their populous youth about the hive.

MILTON. *Paradise Lost.* Bk. 1. l. 767.

The careful insect 'midst his works I view,
Now from the flowers exhaust the fragrant dew,
With golden treasures load his little thighs,
And steer his distant journey through the skies;
Some against hostile drones the hive defend,
Others with sweets the waxen cells distend,
Each in the toil his destin'd office bears,
And in the little bulk a mighty soul appears.

GAY. *Rural Sports.* Canto 1. l. 83.

He is not worthy of the honey-comb,
Who shuns the hives because the bees have stings.

SHAKESPEARE (attributed to). *Locrine.* Act iii. Sc. 2.

Where the bee sucks, there suck I;
In a cowslip's bell I lie.

Ibid. The Tempest. Act v. Sc. 1. *Ariel's Song.*

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Cassius. But for your words, they rob
the Hybla bees,
And leave them honeyless.
SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 1. l. 34.

By sucking you, the wise, like bees, do
grow
Healing and rich though this they do
most slow,
Because most choicely; for as great a
store
Have we of books as bees of herbs, or
more:
And the great task to try, then know,
the good
To discern weeds and judge of whole-
some food,
Is a rare scant performance.
HENRY VAUGHAN. *To His Books.*

My banks they are furnish'd with bees,
Whose murmur invites one to sleep.
SHENSTONE. *A Pastoral Ballad.* Pt. ii. *Hope.*

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower.
WATTS. *Song.* 20.

Even bees, the little almsmen of spring
bowers,
Know there is richest juice in poisoned
flowers.
KEATS. *Isabella.* xlii.

And murmuring of innumerable bees.
TENNYSON. *The Princess.* Pt. vii. l. 207.

Burly, dozing humble-bee,
Where thou art is clime for me.
Let them sail for Porto Rique,
Far-off heats through seas to seek;
I will follow thee alone,
Thou animated torrid zone!
Seeing only what is fair,
Sipping only what is sweet,

. . . . . .

Leave the chaff, and take the wheat.
EMERSON. *The Humble-Bee.*

BEGGARS; BEGGING.

Bastard. Well, whiles I am a beggar
I will rail
And say there is no sin but to be rich:
And being rich, my virtue then shall be
To say there is no vice but beggary.
SHAKESPEARE. *King John.* Act ii. Sc. 2. l. 593.

York. Thy father bears the type of
king of Naples,
Of both the Sicils, and Jerusalem,
Yet not so wealthy as an English yeo-
man.
Hath that poor monarch taught thee to
insult?
It needs not, nor it boots thee not, proud
queen,
Unless the adage must be verified,
That beggars mounted run their horse
to death.
SHAKESPEARE. *Henry VI.* Pt. iii. Act i. Sc. 4. l. 121.

Set a beggar on horseback and he'll ride to the devil.—*English Proverb.*
Set a beggar on horseback and he'll out-ride the devil.—*German Proverb.*
Set a beggar on horseback and he will ride agallop.
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. ii. Memb. 1. Subsec. 1.

Full little knowest thou that has not
tried,
What hell it is in suing long to bide:
To loose good dayes, that might be better
spent;
To waste long nights in pensive discon-
tent;
To speed to-day, to be put back to-
morrow;
To feed on hope, to pine with feare and
sorrow.
To fret thy soule with crosses and with
cares;
To eate thy heart through comfortlesse
dispaires;
To fawne, to crowche, to waite, to ride,
to ronne,
To spend, to give, to want, to be un-
donne.
Unhappie wight, borne to desastrous end,
That doth his life in so long tendance
spend!
SPENSER. *Mother Hubberd's Tale.* l. 895.

His house was known to all the vagrant
train,
He chid their wanderings, but reliev'd
their pain;
The long-remembered beggar was his
guest,
Whose beard descending swept his aged
breast.
GOLDSMITH. *Deserted Village.* l. 149.

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None but beggars live at ease.
A. W. *Song in Praise of a Beggar's Life (from Davison's Rhapsody).*

Der wahre Bettler ist
Doch einzig und allein der ware König.
The real beggar is indeed the true and only king.
LESSING. *Nathan der Weise.* ii. 9.

Many great ones
Would part with half their states, to have the plan
And credit to beg in the first style.
SCOTT. *The Antiquary.* Ch. xxvii.

Qui timide rogat
Docet negare.
He who begs timidly courts a refusal.
SENECA. *Hippolytus.* 593.

Who fears to ask, doth teach to be deny'd.
HERRICK. *No Bashfulness in Begging.* (See under BLUSHING.)

Beggars must be no choosers.
BEAUMONT AND FLETCHER. *Scornful Lady.* Act v. Sc. 3.

[A proverb found in most languages, and recorded by John Heywood before Beaumont and Fletcher, in the form: "Beggars should be no choosers."]

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span;
Oh give relief, and Heaven will bless your store.
MOSS. *The Beggar.*

The highest price we can pay for anything, is to ask it.
LANDOR. *Imaginary Conversations Eschines and Phocion.*

BEGINNINGS.

Principiis obsta.
Resist the beginnings.
OVID. *Remed. Amoris.* 91.

We must be watchful, especially in the beginning of temptation, because then the enemy is easier overcome, if he is not suffered to come in at all at the door of the soul, but is kept out and resisted at his first knock. Whence a certain man said, "*Withstand the beginning:* after remedies come too late."
THOMAS À KEMPIS. *Imitation of Christ.* Ch. xiii. Sec. iv.

We shut our eyes to the beginnings of evil because they are small, and in this weakness lies the germ of our misfortune, *Principiis obsta:* this maxim closely followed would preserve us from almost all our misfortunes.
AMIEL. *Journal Intime.* ii. 76.

Beware of the beginnings of vice. Do not delude yourself with the belief that it can be argued against in the presence of the exciting cause. Nothing but *actual flight* can save you.
B. R. HAYDON. *Table Talk.*

To doubtful masters do not headlong run,
What's well left off were better not begun.
RANDOLPH.

Aumerle. Learn to make a body of a limb.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 188.

The colt that's back'd and burden'd being young,
Loseth his pride, and never waxeth strong.
Ibid. Venus and Adonis. St. 70.

Young twigges are sooner bent than old trees.
LYLY. *Euphues and his England.*

Tender twigs are bent with ease,
Aged trees do break with bending.
SOUTHWELL. *Loss in Delay.*

A bird's weight can break the infant tree
Which after holds the aery in his arms.
R. BROWNING. *Luria.* Act iv.

Falstaff. To the latter end of a fray, and the beginning of a feast,
Fits a dull fighter, and a keen guest.
SHAKESPEARE. *Henry IV.* Pt. i. Act iv. Sc. 2. l. 85.

As the proverb says, "a good beginning is half the business," and "to have begun well" is praised by all.
PLATO. *Laws.* vi. 2. (STEPHENS, trans.)

A bad beginning makes a bad ending.
EURIPIDES. *Æolus.* Frag. 32.

The converse proposition, "A good beginning makes a good ending," is a popular proverb in many languages. Heywood gives it in these words: "Of a good beginning cometh a good end." (*Proverbs.* Pt. i. Ch. x.)

'Η δ' ἀρχὴ λέγεται ἡμισυ εἶναι παντός.
The beginning is said to be half of the whole.
ARISTOTLE. *Politica.* viii. 3.

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Timoleon. All great actions the wish'd course do run,
That are, with their allowance, well begun.
MASSINGER. *The Bondman.* Act i. Sc. 1.

O small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain.
LOWELL. *To W. L. Garrison.* St. 11.

Each goodly thing is hardest to begin.
SPENSER. *The Faerie Queene.* Bk. i. Canto x. St. 6.

Ce n'est que le premier pas qui coûte.
It is only the first step which costs.
MADAME DU DEFFAND. *In reply to the Cardinal de Polignac.*

[This bon mot is recorded in one of Voltaire's notes to Canto i. of "La Pucelle." The lady herself gives its genesis in a letter to Horace Walpole (June 6, 1767). It appears that Cardinal Polignac, a man of vast credulity, told her the old story of the martyrdom of St. Denis, who, after decapitation, walked two leagues with his head in his hand to the spot where his church was afterward erected. The cardinal laid special stress on the distance traversed. "The distance is nothing," quoth Madame; "'tis only the first step that costs" ("La distance n'y fait rien; il n'y a que le premier pas qui coûte")].

Cassius. Those that with haste will make a mighty fire,
Begin it with weak straws.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 3. l. 107.

Behold how great a matter a little fire kindleth.
New Testament. St. James iii. 5.

Parva sæpe scintilla contempta magnum excitavit incendium.
A small spark neglected has often kindled a mighty conflagration.
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni.* vi. 3, 11.

Clifford. A spark neglected makes a mighty fire.
SHAKESPEARE. *Henry VI.* Pt. iii. Act iv. Sc. 8.

Clarence. A little fire is quickly trodden out;
Which, being suffer'd, rivers cannot quench.
Ibid. Henry VI. Pt. iii. Act iv. Sc. 8.

From small fires comes oft no small mishap.
HERBERT. *The Church. Artillery.* l. 7.

Rivers from bubbling springs
Have rise at first, and great from abject things.
MIDDLETON. *The Mayor of Queenborough* (*Hengist*). Act ii. Sc. 3.

"Be of good comfort, Master Ridley," Latimer cried at the crackling of the flames. "Play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

This is the better because more scriptural, and, therefore, more likely version of Latimer's speech. Hume, however, gives it as follows:
"Be of good cheer, brother, we shall this day kindle such a torch in England, as, I trust in God, shall never be extinguished."
History of England. Ch. xxxvii.

I shall light a candle of understanding in thine heart, which shall not be put out.
2 Esdras. xiv. 25.

BELLS.

Vivos voco—mortuos plango—fulgura frango.
I call the Living—I mourn the Dead—I break the Lightning.
Inscribed on the Great Bell of the Minster of Schaffhausen—also on that of the Church of Art, near Lucerne.
[Schiller took this as the motto of his poem, *The Bell.*]

Another form in which the distich appears runs as follows:
Funera plango, fulgura frango, sabbato pango
Excito lentos, dissipo ventos, paco cruentos.
I toll for funerals, I break the lightning, I announce the Sabbath,
I wake the sluggard, I dissipate the winds, I pacify the quarrelsome.

Silence that dreadful bell: it frights the isle
From her propriety.
SHAKESPEARE. *Othello.* Act ii. Sc. 1.

Ophelia. Like sweet bells jangled, out of tune and harsh.
Ibid. Hamlet. Act iii. Sc. 1. l. 166.

Macbeth. The bell invites me.
Hear it not, Duncan; for it is a knell
That summons thee to heaven or to hell.
Ibid. Macbeth. Act ii. Sc. 1. l. 62.

With melting airs or martial, brisk or grave;
Some chord in unison with what we hear
Is touch'd within us, and the heart replies.

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How soft the music of those village bells,
Falling at intervals upon the ear
In cadence sweet; now dying all away,
Now pealing loud again, and louder still,
Clear and sonorous, as the gale comes on!
With easy force it opens all the cells
Where Memory slept.
COWPER. *The Task.* Bk. vi. *Winter Walk at Noon.*

Those evening bells! those evening bells!
How many a tale their music tells
Of youth, and home, and that sweet time,
When last I heard their soothing chime!
MOORE. *Those Evening Bells.*

Bells, the music bordering nearest heaven.
CHARLES LAMB. *Elia. New Year's Eve.*

Each matin bell, the Baron saith,
Knells us back to a world of death.
COLERIDGE. *Christabel.* Pt. ii. St. 1.

And the Sabbath bell,
That over wood and wild and mountain dell
Wanders so far, chasing all thoughts unholy
With sounds most musical, most melancholy.
SAMUEL ROGERS. *Human Life.* l. 517.

Most musical, most melancholy.
MILTON. *Il Penseroso.* l. 62. (See under NIGHTINGALE.)

But the sound of the church-going bell
These valleys and rocks never heard;
Ne'er sigh'd at the sound of a knell,
Or smiled when a Sabbath appear'd.
COWPER. *Alexander Selkirk.*

With deep affection
And recollection
I often think of
Those Shandon bells,
Whose sounds so wild would,
In the days of childhood,
Fling round my cradle
Their magic spells.
FATHER PROUT (Francis Mahony). *The Bells of Shandon.*

Hear the mellow wedding bells,
Golden bells!
What a world of happiness their harmony foretells
Through the balmy air of night
How they ring out their delight!
From the molten golden notes,
And all in tune
What a liquid ditty floats
To the turtle-dove that listens while she gloats
On the moon!
POE. *The Bells.* St. 2.

Ring out, wild bells, to the wild sky!
. . . . . .
Ring out the old, ring in the new,
Ring, happy bells, across the snow!
. . . . . .
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in!

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
TENNYSON. *In Memoriam.* Pt. cvi.

The bells themselves are the best of preachers;
Their brazen lips are learned teachers,
From their pulpits of stone in the upper air,
Sounding aloft, without crack or flaw,
Shriller than trumpets under the Law,
Now a sermon, and now a prayer.
The clangorous hammer is the tongue,
This way, that way, beaten and swung,
That from mouth of brass, as from mouth of gold
May be taught the Testaments, New and Old.
LONGFELLOW. *Christus. Golden Legend.* Pt. iii.

BEREAVEMENT.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
Old Testament. Job i. 21.

Cleo. Noblest of men, woo 't die?
Hast thou no care of me? shall I abide
In this dull world, which in thy absence is

No better than a sty? O, see my women,
The crown o' the earth doth melt:—My lord!
O, wither'd is the garland of the war,
The soldier's pole is fallen: young boys and girls
Are level now with men: the odds is gone,
And there is nothing left remarkable
Beneath the visiting moon.
SHAKESPEARE. *Antony and Cleopatra.* Act iv. Sc. 15. l. 59.

Constance. O lord! my boy, my Arthur, my fair son!
My life, my joy, my food, my all the world!
My widow-comfort, and my sorrow's cure!
Ibid. King John. Act iii. Sc. 4. l. 103.

Constance. Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form.
Ibid. King John. Act iii. Sc. 4. l. 93.

Macd. All my pretty ones?
Did you say all?—Oh, hell-kite!—All?
What! all my pretty chickens and their dam
At one fell swoop?
Mal. Dispute it like a man.
Macd. I shall do so;
But I must also feel it as a man:
I cannot but remember such things were,
That were most precious to me.
Ibid. Macbeth. Act iv. Sc. 3. l. 216.

Macd. O, I could play the woman with mine eyes
And braggart with my tongue.
Ibid. Macbeth. Act iv. Sc. 3. l. 230.

How can I live without thee! how forego
Thy sweet convérse and love so dearly joined,
To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no! I feel
The link of nature draw me; flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.
MILTON. *Paradise Lost.* Bk. ix. l. 908.

When, musing on companions gone,
We doubly feel ourselves alone.
SIR W. SCOTT. *Marmion.* Canto ii. Introduction. l. 134.

I have had playmates, I have had companions,
In my days of childhood, in my joyful school-days.
All, all are gone, the old familiar faces.
CHARLES LAMB. *Old Familiar Faces.*

The mossy marbles rest
On the lips that he has prest
In their bloom;
And the names he loved to hear
Have been carved for many a year
On the tomb.
OLIVER WENDELL HOLMES. *The Last Leaf.*

I feel like one
Who treads alone
Some banquet-hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed.
MOORE. *Oft in the Stilly Night.*

Friends depart, and memory takes them
To her caverns, pure and deep.
Ibid. Teach me to Forget.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
JAMES MONTGOMERY. *Friends.*

For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest,
Have drunk their Cup a Round or two before,
And one by one crept silently to rest.
FITZGERALD. *Rubaiyat of Omar Khayyam.* xxii.

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'Tis the last rose of summer,
Left blooming alone,
All her lovely companions
Are faded and gone.
MOORE. *The Last Rose of Summer.*

When true hearts lie wither'd
And fond ones are flown,
Oh, who would inhabit
This bleak world alone?
Ibid. The Last Rose of Summer.

Oh that 'twere possible
After long grief and pain
To find the arms of my true love
Round me once again!

. . . . . .

Ah Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be.
TENNYSON. *Maud.* Pt. iv. iii.

But oh for the touch of a vanish'd hand,
And the sound of a voice that is still!
Ibid. Break, Break, Break.

That loss is common would not make
My own less bitter—rather more;
Too common! Never morning wore
To evening but some heart did break.
Ibid. In Memoriam. Pt. vi. St. 2.

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.
KEBLE. *Burial of the Dead.*

Covetous Death bereaved us all,
To aggrandize one funeral.
The eager fate which carried thee
Took the largest part of me:
For this losing is true dying;
This is lordly man's down-lying,
This his slow but sure reclining,
Star by star his world resigning.
EMERSON. *Threnody.*

Nor sink those stars in empty night:
They hide themselves in heaven's own light.
JAMES MONTGOMERY. *Friends.*

He felt that chilling heaviness of heart,
Or rather stomach, which, alas! attends,
Beyond the best apothecary's art,
The loss of love, the treachery of friends,
Or death for those we dote on, when a part
Of us dies with them as each fond hope ends;
No doubt he would have been much more pathetic
But the sea acted as a strong emetic.
BYRON. *Don Juan.* Canto ii. St. 21.

What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth as I am now.
Ibid. Childe Harold. Canto ii. St. 96.

Had we never loved sae kindly,
Had we never loved sae blindly,
Never met or never parted,
We had ne'er been broken-hearted!
BURNS. *A Fond Kiss.*

Absence and death, how differ they? and how
Shall I admit that nothing can restore
What one short sigh so easily removed?
Death, life, and sleep, reality and thought—
Assist me, God, their boundaries to know,
O teach me calm submission to thy will.
WORDSWORTH. *Maternal Grief.*

If I had thought thou couldst have died,
I might not weep for thee;
But I forgot, when by thy side,
That thou couldst mortal be.
Yet there was round thee such a dawn
Of light, ne'er seen before,
As fancy never could have drawn,
And never can restore.
CHARLES WOLFE. *To Mary.*

Don't you remember sweet Alice, Ben Bolt?
Sweet Alice, whose hair was so brown;
Who wept with delight when you gave her a smile,
And trembl'd with fear at your frown!
THOMAS DUNN ENGLISH. *Ben Bolt.*

Let us weep in our darkness, but weep not for him!
Not for him who, departing, leaves millions in tears!
Not for him who has died full of honor and years!

Not for him who ascended Fame's ladder so high
From the round at the top he has stepped to the sky.
N. P. WILLIS. *The Death of Harrison.*

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This child is not mine as the first was;
I cannot sing it to rest;
I cannot lift it up fatherly,
And bless it upon my breast.

Yet it lies in my little one's cradle,
And sits in my little one's chair,
And the light of the heaven she's gone to
Transfigures its golden hair.
LOWELL. *The Changeling.*

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!
LONGFELLOW. *Resignation.*

When the hours of Day are numbered,
And the voices of the Night
Wake the better soul, that slumbered,
To a holy, calm delight;

. . . . . .

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more.
Ibid. Footsteps of Angels.

I hold it true, whate'er befall;
I feel it, when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all.
TENNYSON. *In Memoriam.* Pt. XXVII. St. 4.

Magis gauderes quod habueras [amicum], quam mœreres quod amiseras. ("Rejoice more greatly over the fact that you have had a friend than sorrow because he dies.")
SENECA. *Epistle.* CXIX.

Better to love amiss than nothing to have loved.
CRABBE. *Tale XIV. The Struggles of Conscience.*

Methinks it is better that I should have pined away seven of my goldenest years, when I was thrall to the fair hair and fairer eyes of Alice W——n, than that so passionate a love-venture should be lost.
LAMB. *Essays of Elia: New Year's Eve.*

He who for love hath undergone
The worst that can befall
Is happier thousandfold than one
Who never loved at all.
LORD HOUGHTON.

It is better to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.
THACKERAY. *Pendennis.* Vol. I. Ch. VI.

As the gambler said of his dice, to love and win is the best thing, to love and lose is the next best.
Ibid. Vol. II. Ch. I.

A mighty pain to love it is,
And 'tis a pain that pain to miss;
But of all pains, the greatest pain
It is to love, but love in vain.
COWLEY. *Gold.*

BIBLE.

Antonio. The devil can cite Scripture for his purpose.
SHAKESPEARE. *The Merchant of Venice.* Act I. Sc. 3. l. 93.

As devils, to serve their purpose, Scripture quote.
CHURCHILL. *The Apology.* l. 313.

Bibles laid open, millions of surprises.
GEORGE HERBERT. *Sin.*

Holy Bible, book divine.
Precious, precious, thou art mine.
COWPER. *The Bible.*

Just knows, and knows no more, her Bible true,—
A truth the brilliant Frenchman never knew.
Ibid. Truth. l. 327.

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way:
And better had they ne'er been born,
Who read to doubt, or read to scorn.
SCOTT. *Monastery.* Ch. XII.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.
DANIEL WEBSTER. *Speech, Charlestown, Mass.* June 17, 1843. *The Bunker Hill Monument.*

Out from the hearts of nations rolled
The burdens of the Bible old.
EMERSON. *The Problem.*

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BIGOTRY.

He was of that stubborn crew
Of errant saints, whom all men grant
To be the true church militant:
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversy by
Infallible artillery;
And prove their doctrine orthodox
By apostolic blows and knocks.
BUTLER. *Hudibras.* Pt. 1. Canto 1. l. 192.

Bigotry murders religion, to frighten fools with her ghost.
COLTON. *Lacon.* cl.

A quiet conscience makes one so serene!
Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did.
BYRON. *Don Juan.* Canto i. St. 83.

I think that friars and their hoods,
Their doctrines and their maggots,
Have lighted up too many feuds,
And far too many faggots;
I think, while zealots fast and frown,
And fight for two or seven,
That there are fifty roads to town,
And rather more to heaven.
PRAED. *Chant of Brazen Head.* St. 8.

And when religious sects ran mad,
He held, in spite of all his learning,
That if a man's belief is bad
It will not be improved by burning.
Ibid. Every Day Christian.

Shall I ask the brave soldier, who fights by my side
In the cause of mankind, if our creeds agree?
Shall I give up the friend I have valued and tried,
If he kneel not before the same altar with me?
From the heretic girl of my soul should I fly,
To seek somewhere else a more orthodox kiss?
No! perish the hearts and the laws that try
Truth, valor, or love, by a standard like this.
MOORE.

But Faith, fanatic Faith, once wedded fast
To some dear falsehood, hugs it to the last.
MOORE. *Veiled Prophet of Khorassan.*

BIRTH.

And when I was born I drew in the common air, and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do.
The Wisdom of Solomon. vii. 3.

[It was the custom among the Jews and other ancient races to place a new-born child upon the ground immediately after its birth.]

The infant, as soon as Nature with great pangs of travail hath sent it forth from the womb of its mother into the regions of light, lies, like a sailor cast out from the waves, naked upon the earth, in utter want and helplessness, and fills every place around with mournful wailings and piteous lamentations, as is natural for one who has so many ills of life in store for him, so many evils which he must pass through and suffer.
BACON. *De Rerum Natura.* v. 223.

Man alone at the very moment of his birth, cast naked upon the naked earth, does she abandon to cries and lamentations.
BURTON. *Anatomy of Melancholy.* Sec. 2.

He is born naked, and falls a whining at the first.
Ibid. Anatomy of Melancholy. Pt. 1. Sec. 2. Mem. 3. Subsec. 10.

Lear. Thou must be patient: we came crying hither;
Thou know'st the first time that we smell the air
We wawl and cry,—
When we are born, we cry, that we are come
To this great stage of fools.
SHAKESPEARE. *Lear.* Act iv. Sc. 6. l. 182.

What then remains but that we still should cry
For being born, and, being born, to die?
BACON. *The World.*

Not to be born, or, being born, to die.
DRUMMOND. *Poems.* p. 44. *Bishop King Poems* (1657). p. 145.

It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other.
BACON. *Essay II. Of Death.*

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On parent knees, a naked new-born child,
Weeping thou sat'st, while all around thee smiled;
So live, that, sinking in thy last long sleep,
Calm thou may'st smile, while all around thee weep.
SIR WM. JONES. *From the Persian.*

This is the thing that I was born to do.
SAMUEL DANIEL. *Musophilus.* St. 10.

Her berth was of the wombe of morning dew,
And her conception of the joyous Prime.
SPENSER. *Fairie Queene.* Bk. iii. Canto 6. St. 3.

The dew of thy birth is of the womb of the morning.
Old Testament. Psalm cx. 3. *Book of Common Prayer.*

Bears when first born are shapeless masses of white flesh a little larger than mice, their claws alone being prominent. The mother then licks them gradually into proper shape.
PLINY. Sec. 126.

Gloucester. To disproportion me in every part,
Like to a chaos, or an unlicked bear-whelp,
That carries no impression like the dam.
SHAKESPEARE. *Henry VI.* Pt. iii. Act iii. Sc. 2. l. 160.

Not unlike the bear which bringeth forth
In the end of thirty dayes a shapeless birth;
But after licking, it in shape she drawes,
And by degrees she fashions out the pawes,
The head, and neck, and finally doth bring
To a perfect beast that first deformèd thing.
DU BARTAS. *Divine Weekes and Workes: First Week, First Day.*

So watchful Bruin forms, with plastic care,
Each growing lump, and brings it to a bear.
POPE. *Dunciad.* i. 101.

Arts and sciences are not cast in a mould, but are formed and perfected by degrees, by often handling and polishing, as bears leisurely lick their cubs into form.
MONTAIGNE. *Apology for Raimond Sebond.* Bk. ii. Ch. xii.

Believing, hear what you deserve to hear:
Your birthday as my own to me is dear.
Blest and distinguish'd days! which we should prize
The first, the kindest bounty of the skies,
But yours gives most; for mine did only lend
Me to the world; yours gave to me a friend.
MARTIAL. *Epigrams.* Bk. ix. Ep. 53.

My birthday!—what a different sound
That word had in my youthful ears;
And how each time the day comes round,
Less and less white its mark appears.
MOORE. *My Birthday.*

Death borders upon our birth, and our cradle stands in the grave.
BISHOP HALL. *Epistles.* Doc. iii. Epis. 2.

While man is growing, life is in decrease;
And cradles rock us nearer to the tomb.
Our birth is nothing but our death begun.
YOUNG. *Night Thoughts.* v. l. 717.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows;
He sees it in his joy.
WORDSWORTH. *Ode on Immortality.* St. 5.

Not only around our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.
LOWELL. *The Vision of Sir Launfal.* Prelude to Part First.

Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.
Old Testament. Job iii. 3.

Who breathes must suffer, and who thinks must mourn;
And he alone is blessed who ne'er was born.
PRIOR. *Solomon.* Bk. iii. l. 240.

I came up stairs into the world, for I was born in a cellar.
CONGREVE. *Love for Love.* Act ii. Sc. 7.

Born in a cellar, and living in a garret.
FOOTE. *The Author.* Act 2.

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Born in the garret, in the kitchen bred.
BYRON. *A Sketch.*

Begot by butchers, but by bishops bred,
How high his honor holds his haughty head!
ANON. *Epigram on Wolsey.*

Everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all.
HOLMES. *Autocrat of the Breakfast Table.*

BLACKSMITH.

Hubert. I saw a smith stand with his hammer, thus,
The whilst his iron did on the anvil cool.
With open mouth swallowing a tailor's news.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 193.

Under a spreading chestnut tree
The village smithy stands:
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.
LONGFELLOW. *The Village Blacksmith.*

The paynefull smith, with force of fervent heat,
The hardest yron soone doth mollify,
That with his heavy sledge he can it beat,
And fashion it to what he it list apply.
SPENSER. *Sonnet* xxxii.

Curs'd be that wretch (Death's factor sure) who brought
Dire swords into the peaceful world, and taught
Smiths (who before could only make
The spade, the plough-share, and the rake)
Arts, in most cruel wise
Man's left to epitomize!
ABRAHAM COWLEY. *In Commendation of the Time we live under the Reign of our gracious King, Charles II.*

Old Tubal Cain was a man of might
In the days when earth was young.
. . . . . .
And he sang "Hurrah for my handi-work!
Hurrah for the spear and the sword!
Hurrah for the hand that shall wield them well,
For he shall be king and lord."
. . . . . .
And he sang: "Hurrah for my handi-work!"
And the red sparks lit the air;
"Not alone for the blade was the bright steel made;"
And he fashioned the first plough-share.
CHAS. MACKAY. *Tubal Cain.* St. 4.

In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted.
MILTON. *Paradise Lost.* Bk. xi. l. 564.

Come see the Dolphin's anchor forged; 'tis at a white heat now:
The billows ceased, the flames decreased; though on the forge's brow
The little flames still fitfully play through the sable mound;
And fitfully you still may see the grim smiths ranking round,
All clad in leathern panoply, their broad hands only bare;
Some rest upon their sledges here, some work the windlass there.
SAM'L FERGUSON. *The Forging of the Anchor.* St. 1.

BLESSINGS.

Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt.
Years, as they come, bring blessings in their train;
Years, as they go, take blessings back again.
HORACE. *De Arte Poetica.* 175. (CONINGTON, trans.)

Like birds, whose beauties languish half concealed,
Till, mounted on the wing, their glossy plumes
Expanded, shine with azure, green and gold;
How blessings brighten as they take their flight.
YOUNG. *Night Thoughts.* Night 2. l. 589.
(See also under POSSESSION.)

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Bless the hand that gave the blow.
DRYDEN. *The Spanish Friar.* Act ii. Sc. 1.

We bear it calmly, though a ponderous woe,
And still adore the hand that gives the blow.
POMFRET. *Verses to his Friend under Affliction.*

Pleas'd to the last he crops the flowery food,
And licks the hand just rais'd to shed his blood.
POPE. *Essay on Man.* Ep. i. l. 83.

As half in shade and half in sun
This world along its path advances,
May that side the sun's upon
Be all that e'er shall meet thy glances!
MOORE. *Peace be around Thee.*

Blessed is he who expects nothing, for he shall never be disappointed.
POPE. *Letter to Gay.* Oct. 6, 1727.

GOOD FREND FOR JESVS SAKE FORBEARE,
TO DIG TE DVST ENCLOASED IEARE.
BLESE BE Y MAN Y SPARES TES STONES,
AND CVRST BE HE Y MOVES MY BONES.
Epitaph on Shakespeare's Tombstone at Stratford-on-Avon.

Laertes. A double blessing is a double grace,
Occasion smiles upon a second leave.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 53.

Imogen. Blest be those,
How mean soe'er, that have their honest wills.
Ibid. Cymbeline. Act i. Sc. 6. l. 7.

Alphonso. For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.
CONGREVE. *The Mourning Bride.* Act v. Sc. 3.

A spring of love gushed from my heart,
And I blest'd them unaware.
COLERIDGE. *The Ancient Mariner.* Pt. iv. St. 14.

BLINDNESS.

I was eyes to the blind, and feet was I to the lame.
Old Testament. Job xxix. 15.

If the blind lead the blind, both shall fall into the ditch.
New Testament. St. Matthew xv. 14.

Opinion governs all mankind,
Like the blind's leading of the blind.
BUTLER. *Miscellaneous Thoughts.* l. 269.

Who is so deafe or so blinde as is he
That wilfully will neither hear nor see?
HAYWOOD. *Proverbs.* Pt. ii. Ch. ix.

None so deaf as those that will not hear.
MATTHEW HENRY. *Commentaries.* Psalm lviii.

None so blind as those that will not see.
Ibid. Commentaries. Jeremiah xx.

There is none so blind as they that won't see.
SWIFT. *Polite Conversation.* Dialogue iii.

Dispel the cloud, the light of heaven restore.
Give me to see, and Ajax asks no more.
HOMER. *Iliad.* Bk. xvii. l. 730. (POPE, trans.)

He that is strucken blind cannot forget
The precious treasure of his eyesight lost.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 1. l. 230.

O, loss of sight, of thee I most complain!
Blind among enemies, O worse than chains,
Dungeons, or beggary, or decrepit age!
Light, the prime work of God, to me's extinct,
And all her various objects of delight
Annul'd, which might in part my grief have eas'd.
MILTON. *Samson Agonistes.* l. 67.

O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark! total eclipse,
Without all hope of day.
Ibid. Samson Agonistes. l. 80.

Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me, from the cheerful ways of men

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Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather then, Celestial Light,
Shine inward, and the mind thro' all her powers
Irradiate; there plant eyes; all mist from them
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.
MILTON. *Paradise Lost.* Bk. iii. l. 41.

When I consider how my light is spent
Ere half my days, in this dark world and wide;
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker and present
My true account, lest He, returning, chide;
"Doth God exact day-labour, light denied?"
I fondly ask: but Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.
Ibid. Sonnet on His Blindness.

Cyriack, this three years' day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light, their seeing have forgot,
Nor to their idle orbs doth sight appear
Of sun, or moon, or star throughout the year,
Or man, or woman. Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?
The conscience, friend, to have lost them overplied
In liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask
Content though blind, had I no better guide.
MILTON. *To Cyriack Skinner.*

He pass'd the flaming bounds of place and time:
The living throne, the sapphire blaze,
Where angels tremble while they gaze,
He saw; but, blasted with excess of light,
Closed his eyes in endless night.
GRAY. *The Progress of Poesy.* iii. 2. l. 98.
[The reference is to Milton. See under MILTON.]

Buy my flowers,—oh buy I pray!
The blind girl comes from afar.
BULWER LYTTON. *Buy My Flowers* (Nydia's song in *The Last Days of Pompeii*).

BLUSHING.

Blushing is the colour of virtue.
MATTHEW HENRY. *Commentaries.* Jeremiah iii.

Once Diogenes saw a youth blushing, and addressed him, "Courage, my boy! that is the complexion of virtue."
DIOGENES LAERTIUS. *Diogenes.* vi.

Erubuit: salva res est.
He blushes: all is safe.
TERENCE. *Adelphi.* iv. 5. 9.

Better a blush in the face than a blot in the heart.
CERVANTES. *Don Quixote.* Pt. ii. Bk. iii. Ch. xliv. (JARVIS, trans.)

The man that blushes is not quite a brute.
YOUNG. *Night Thoughts.* Night 7. l. 496.

I pity bashful men, who feel the pain
Of fancied scorn, and undeserved disdain,
And bear the marks upon a blushing face
Of needless shame, and self-imposed disgrace.
COWPER. *Conversation.* l. 347.

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I always take blushing either for a sign of guilt or ill-breeding.
CONGREVE. *The Way of the World.* Act i. Sc. 9.

Blushes are badges of imperfection.
WYCHERLEY. *Love in a Wood.* Act i. Sc. 1.

Angelo. Lay by all nicety and prolixious blushes,
That banish what they sue for.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 4. l. 162.

To get thine ends, lay bashfulnesse aside;
Who feares to aske, doth teach to be deny'd.
HERRICK. *No Bashfulnesse in Begging.*

Friar. I have mark'd
A thousand blushing apparitions
To start into her face, a thousand innocent shames
In angel whiteness beat away those blushes.
SHAKESPEARE. *Much Ado About Nothing.* Act iv. Sc. 1. l. 157.

From every blush that kindles in thy cheeks,
Ten thousand little loves and graces spring
To revel in the roses.
ROWE. *Tamerlane.* Act i. Sc. 1.

The rising blushes which her cheek o'erspread,
Are opening roses in the lily's bed.
GAY. *Dione.* Act ii. Sc. 3.

Bello è il rossore, ma è incommodo qualche volta.

The blush is beautiful, but it is sometimes inconvenient.
GOLDONI. *Pamela.* i. 3.

L'innocence à rougir n'est point accoutumée.

Innocence is not accustomed to blush.
MOLIÈRE. *Don Garcie de Navarre.* ii. 5.

Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité.

Men blush less for their crimes than for their weaknesses and vanity.
LA BRUYÈRE. *Les Caractères.* ii.

While mantling on the maiden's cheek
Young roses kindled into thought.
MOORE. *Evenings in Greece. Evening Song.*

But hark! a rap comes gently to the door;
Jenny, wha kens the meaning o' the same,
Tells how a neebor lad came o'er the moor,
To do some errands, and convoy her hame.
The wily Mother sees the conscious flame
Sparkle in Jenny's e'e, and flush her cheek,
With heart-struck, anxious care enquires his name,
While Jenny hafflins is afraid to speak;
Weel-pleas'd the mother hears, it's nae wild, worthless Rake.
BURNS. *Cotter's Saturday Night.* St. 7.

Girls blush, sometimes, because they are alive,
Half wishing they were dead to save the shame.
The sudden blush devours them, neck and brow;
They have drawn too near the fire of life, like gnats,
And flare up boldly, wings and all.
What then?
Who's sorry for a gnat . . . or girl?
MRS. BROWNING. *Aurora Leigh.* Bk. ii. l. 692.

We griev'd, we sigh'd, we wept; we never blush'd before.
COWLEY. *Discourse concerning the Government of Oliver Cromwell.*

A blush is no language: only a dubious flag-signal which may mean either of two contradictories.
GEORGE ELIOT. *Daniel Deronda.* Bk. v. Ch. xxxv.

Unde rubor vestris, et non sua purpura, lymphis?
Quæ rosa mirantes tam nova mutat aquas?
Numen (convivæ) præsens agnoscite Numen;
Nympha pudica Deum vidit et erubuit.
RICHARD CRASHAW. *Epigrammatona Sacra.* xcvi. p. 299.

When Christ, at Cana's feast, by power divine,
Inspired cold water with the warmth of wine,

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"See," cried they, while in reddening tide it gushed,
"The bashful stream hath seen its God, and blushed."

Translated by AARON HILL.

The last line of Crashaw's epigram has been translated in many ways, the most popular being the one that is found in Heber, where it appears without credit or quotation marks:

The conscious water saw its God and blushed.

Other versions occasionally met with are:

The conscious water blush'd its God to see.
The shy nymph saw her god and blush'd.
For the chaste nymph had seen her God and blush'd.

BOASTING.

(See also BRAGGART.)

Τοῦ δ' ἦτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς.

Wide as the light extends shall be the fame
Of this great work.

HOMER. *Iliad.* vii. 451. (LORD DERBY, trans.)

Exegi monumentum ære perennius
Regalique situ pyra dum altius,
Quod non imber edax, non aquilo impotens
Possit diruere aut innumerabilis
Annorum series, et fuga temporum.

I have completed a monument more lasting than brass, and more sublime than the regal elevation of pyramids, which neither the wasting shower, the unavailing north-wind, or an innumerable succession of years, and the flight of seasons, shall be able to demolish.

HORACE. Bk. iii. Ode XXX. (SMART, trans.)

Abraham Coles's poetical translation in his *Memorial Tributes* is often quoted:

I've reared a monument alone
More durable than brass or stone;
Whose cloudy summit is more hid
Than regal height of pyramid.

Tamque opus exegi quod nec Jovis ira nec ignes
Nec poterit ferrum, nec edax abolere vetustas.
Cum volet illa dies quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi sinat ævi;
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum.

And now have I finished a work which neither the wrath of Jove, nor fire, nor steel, nor all-consuming time can destroy. Welcome the day which can destroy only my physical man in ending my uncertain life. In my better part I shall be raised to immortality above the lofty stars, and my name shall never die.

OVID. *Metamorphoses.* XV. 871.

Thy lord shall never die, the whiles this verse
Shall live, and surely it shall live for ever:
For ever it shall live, and shall rehearse
His worthie praise, and vertues dying never,
Though death his soule doo from his bodie sever:
And thou thyselfe herein shalt also live:
Such grace the heavens doo to my verses give.

SPENSER. *The Ruines of Time.* l. 258.

Your monument shall be my gentle verse,
Which eyes not yet created shall o'erread,
And tongues to be your being shall rehearse
When all the breathers of this world are dead;
You still shall live—such virtue hath my pen—
Where breath most breathes, even in the mouths of men.

SHAKESPEARE. *Sonnet* LXXXI.

Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme.

Ibid. Sonnet LV.

Or if Sion hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God, I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar

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Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
MILTON. *Paradise Lost.* Bk. i. l. 10.

O fortunatam natam me consule Romam.

O fortunate Rome to be born during my consulate.
CICERO. *De Suis Temporibus, Fragment.* (Quoted by Juvenal, x. 122.)

BOAT.

Like watermen, who look astern while they row the boat ahead.
PLUTARCH. *Whether 't was rightfully said, Live Concealed.*

Like the watermen that row one way and look another.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Like rowers who advance backward.
MONTAIGNE. *Of Profit and Honour.* Bk. iii. Ch. i.

Say, shall my little bark attendant sail,
Pursue the triumph and partake the gale?
POPE. *Essay on Man.* iv. l. 385.

Faintly as tolls the evening chime,
Our voices keep tune and our oars keep time.
MOORE. *A Canadian Boat-Song.*

Row, brothers, row, the stream runs fast,
The Rapids are near, and the daylight's past.
Ibid. A Canadian Boat-Song.

This quiet sail is as a noiseless wing
To waft me from distraction.
BYRON. *Childe Harold.* Canto iii. St. 85.

On the ear
Drops the light drip of the suspended oar.
Ibid. Childe Harold. Canto iii. St. 86.

Oh, swiftly glides the bonny boat
Just parted from the shore,
And to the fisher's chorus-note
Soft moves the dipping oar.
JOANNA BAILLIE. *Oh, Swiftly Glides.*

BOLDNESS.

A bold, bad man!
SPENSER. *Fairie Queene.* Bk. i. Can. i. St. 37.
CHURCHILL. *The Duellist.* Bk. ii. 278.
Chamberlain. This bold bad man.
SHAKESPEARE. *Henry VIII.* Act ii. Sc. 2. l. 41.
MASSINGER. *A New Way to Pay Old Debts.* Act iv. Sc. 2.

Bold knaves thrive, without one grain of sense,
But good men starve for want of impudence.
DRYDEN. *Epilogue* xii. *To Constantine the Great.*

In conversation boldness now bears sway.
But know, that nothing can so foolish be
As empty boldness.
HERBERT. *Temple. Church Porch.* St. 35.

There was silence deep as death,
And the boldest held his breath
For a time.
CAMPBELL. *Battle of the Baltic.*

BOOKS.

Medicine for the soul.
Inscription over the door of the Library at Thebes. Diodorus Siculus. i. 49, 3.

Of making many books there is no end; and much study is a weariness of the flesh.
Old Testament. Ecclesiastes xii. 12.

Oh! . . . that mine adversary had written a book.
Ibid. Job xxxi. 35 (old version).
The revised version runs:
And that I had the indictment which mine adversary hath written!

O little booke; thou art so unconning,
How darst thou put thy-self in prees for drede?
CHAUCER. *The Flower and the Leaf.* l. 59.

Go, litel boke! go litel myn tregedie!
Ibid. Troilus and Criseyde. Bk. v. l. 1786.

And as for me, though that I konne but lyte,
On bokes for to rede I me delyte,
And to hem yive I feyth and ful credence,
And in myn herte have hem in reverence
So hertely, that ther is game noon,
That fro my bokes maketh me to goon,
But yt be seldome on the holy day.
Save, certeynly, when that the monthe of May

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Is comen, and that I here the foules synge,
And that the floures gynnen for to sprynge,
Farwel my boke, and my devocion.
CHAUCER. *Legende of Goode Women.* Prologue. l. 29.

Nathaniel. He hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink: his intellect is not replenished; he is only an animal, only sensible in the duller parts.
SHAKESPEARE. *Love's Labor's Lost.* Act iv. Sc. 2. l. 22.

Some Books are onely cursorily to be tasted of.
FULLER. *The Holy and the Profane State. Of Books.*

For books are as meats and viands are; some of good, some of evil substance.
MILTON. *Areopagitica.*

Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts, others to be read, but not curiously, and some few to be read wholly, and with diligence and attention.
BACON. *Essays. Of Studies.*

Reading maketh a full man, conference a ready man, and writing an exact man.
Ibid. Of Studies.

Histories make men wise; poets witty; the mathematics subtile; natural philosophy deep; moral grave; logic and rhetoric able to contend.
Ibid. Of Studies.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.
MILTON. *Areopagitica.*

It is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves, as well as men, and therefore to confine, imprison, and do sharpest justice on them as malefactors, for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are; nay, they do preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them.

I know they are as lively, as vigorously productive as those fabulous dragon's teeth, and, being sown up and down, may chance to spring up armed men; and yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye.
MILTON. *Areopagitica.*

They are for company the best friends, in Doubts Counsellors, in Damps Comforters, Time's Prospective, the Home Traveller's Ship or Horse, the busie Man's best Recreation, the Opiate of idle Weariness, the Mindes best Ordinary, Nature's Garden and Seed-plot of Immortality.
BULSTRODE WHITELOCK. *Zootamia.* 1654.

My days among the dead are passed;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.
SOUTHEY. *Occasional Pieces.* xviii.

The monument of vanished mindes.
DAVENANT. *Gondibert.* Bk. ii. Canto v.

Studious let me sit,
And hold high converse with the mighty Dead.
THOMSON. *Seasons. Winter.* l. 431.

That place that does contain
My books, the best companions, is to me
A glorious court, where hourly I converse
With the old sages and philosophers;
And sometimes, for variety, I confer
With kings and emperors, and weigh their counsels;
Calling their victories, if unjustly got,
Unto a strict account, and, in my fancy,
Deface their ill-placed statues.
BEAUMONT AND FLETCHER. *The Elder Brother.* Act i. Sc. 2. l. 177.

Sephardo. Wise books
For half the truths they hold are honoured tombs.
GEORGE ELIOT. *The Spanish Gipsy.*

Books are sepulchres of thought.
LONGFELLOW. *The Wind over the Chimney.*

What a place to be in is an old library. It seems as though all the souls of all the writers, that have bequeathed their labors to these Bodleians, were reposing here, as

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in some dormitory or middle state. I do not want to handle, to profane the leaves, their winding-sheets. I could as soon dislodge a shade. I seem to inhale learning, walking amid their foliage, and the odor of their old moth-scented coverings is fragrant as the first bloom of those sciential apples which grew amid the happy orchard.

LAMB. *Essays of Elia. Oxford in the Vacation.*

The debt which he owes to them is incalculable; they have guided him to truth; they have filled his mind with noble and graceful images; they have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. These friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects.

MACAULAY. *Essays. Lord Bacon.*

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.

EMERSON. *Society and Solitude. Books.*

Have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? to the company of saint and sage, of the wisest and the wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time? More than that, it annihilates time and space for us.

LOWELL. *Democracy and Other Addresses. Address, Chelsea, Mass.*, Dec. 22, 1885. *Books and Libraries.*

In books lies the soul of the whole Past Time: the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream.

CARLYLE. *Heroes and Hero-Worship. The Hero as a Man of Letters.*

The true University of these days is a Collection of Books.

Ibid. Heroes and Hero Worship. The Hero as a Man of Letters.

There is no Past, so long as Books shall live!

BULWER-LYTTON. *The Souls of Books.* St. 4. l. 9.

We enter our studies, and enjoy a society which we alone can bring together. We raise no jealousy by conversing with one in preference to another; we give no offence to the most illustrious by questioning him as long as we will, and leaving him as abruptly. Diversity of opinion raises no tumult in our presence; each interlocutor stands before us, speaks or is silent, and we adjourn or decide the business at our leisure.

LANDOR. *Imaginary Conversations. Milton and Andrew Marvell.*

Books should to one of these four ends conduce
For wisdom, piety, delight, or use.

SIR JOHN DENHAM. *Of Prudence.*

Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.

WORDSWORTH. *Personal Talk.*

Chiefs of elder Art!
Teachers of wisdom, who could once beguile
My tedious hours, and lighten every toil,
I now resign you.

WILLIAM ROSCOE. *Poetical Works. To my Books on Parting with Them.*

Books cannot always please, however good;
Minds are not ever craving for their food.

CRABBE. *The Borough. Letter xxiv. Schools.*

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'Tis the good reader that makes the good book.
EMERSON. *Society and Solitude. Success.*

We get no good
By being ungenerous, even to a book,
And calculating profits,—so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book.
MRS. BROWNING. *Aurora Leigh.* Bk. i. l. 702.

Some books are drenchèd sands,
On which a great soul's wealth lies all in heaps,
Like a wrecked argosy.
ALEXANDER SMITH. *A Life Drama.* Sc. 2.

Worthy books
Are not companions—they are solitudes;
We lose ourselves in them and all our cares.
BAILEY. *Festus.* Sc. *A Village Feast. Evening.*

"There is no book so bad," said the bachelor, "but something good may be found in it."
CERVANTES. *Don Quixote.* Pt. ii. Ch. iii.

Learning hath gained most by those books by which the printers have lost.
THOS. FULLER. *The Virtuous Lady. Of Books.*

Now as the Paradisiacal pleasures of the Mahometans consist in playing upon the flute and lying with Houris, be mine to read eternal new romances of Marivaux and Crebillon.
GRAY. *To Mr. West.* Letter iv. Third series.

Books, the children of the brain.
SWIFT. *Tale of a Tub.* Sec. i.

Books which are no books.
LAMB. *Detached Thoughts on Books and Reading.*

Wear the old coat and buy the new book.
AUSTIN PHELPS. *The Theory of Preaching.*

Posthumus. A book! O rare one!
Be not, as is our fangled world, a garment
Nobler than that it covers.
SHAKESPEARE. *Cymbeline.* Act v. Sc. 4. l. 133.

Lady Capulet. That book in many's eyes doth share the glory,
That in gold clasps locks in the golden story.
Ibid. Romeo and Juliet. Act i. Sc. 3. l. 92.

How pure the joy, when first my hands unfold
The small, rare volume, black with tarnished gold!
JOHN FERRIAR. *Illustrations of Sterne. Bibliomania.* l. 137.

Books that you may carry to the fire, and hold readily in your hand, are the most useful after all.
JOHNSON. *Johnsoniana Hawkins.* No. 197.

Backbite. You shall see them on a beautiful quarto page, where a neat rivulet of text shall meander through a meadow of margin.
SHERIDAN. *School for Scandal.* Act i. Sc. 1. l. 352.

But every page having an ample marge,
And every marge enclosing in the midst
A square of text that looks a little blot.
TENNYSON. *Merlin and Vivien.* l. 667.

Books, like metals, require to be stamped with some valuable effigies before they become popular and current.
FARQUHAR. *The Twin Rivals. Preface.*

Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed.
TEMPLE. *Ancient and Modern Learning.*

Often have I sighed to measure
By myself a lonely pleasure,
Sighed to think I read a book
Only read, perhaps, by me.
WORDSWORTH. *To the Small Celandine.*

Beware of a man of one book.
Proverb.

When St. Thomas Aquinas was asked in what manner a man might best become learned, he answered, "By reading one book." The *homo unius libri* is indeed proverbially formidable to all conversational figurantes.
SOUTHEY. *The Doctor.* p. 164.

Unlearned men of books assume the care,
As eunuchs are the guardians of the fair.
YOUNG. *Love of Fame.* Satire ii. l. 83.

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The love of learning, the sequestered nooks,
And all the sweet serenity of books.
LONGFELLOW. *Morituri Salutamus.*

BORE.

Hotspur. O, he's as tedious
As is a tir'd horse, a railing wife;
Worse than a smoky house;—I had rather live
With cheese and garlic, in a windmill, far,
Than feed on cates, and have him talk to me,
In any summer-house in Christendom.
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 1. l. 159.

Tous les genres sont bons, hors le genre ennuyeux.

All styles are good except the tiresome kind.
VOLTAIRE. *L'Enfant Prodigue. Préface.*

Le secret d'ennuyer est celui de tout dire.

The secret of being a bore is to tell everything.
Ibid. Discours Préliminaire.

We may forgive those who bore us, we cannot forgive those whom we bore.
LA ROCHEFOUCAULD. *Reflections.* No. 304.

Society is now one polished horde,
Formed of two mighty tribes, the *Bores* and *Bored.*
BYRON. *Don Juan.* Canto xiii. St. 95.

Ennui is a growth of English root,
Though nameless in our language: we retort
The fact for words, and let the French translate
That awful yawn which sleep cannot abate.
Ibid. Don Juan. Canto xiii. St. 101.

Again I hear that creaking step!—
He's rapping at the door!—
Too well I know the boding sound
That ushers in a bore.
I do not tremble when I meet
The stoutest of my foes,
But Heaven defend me from the friend
Who comes—but never goes.
J. G. SAXE. *My Familiar.*

Every hero becomes a bore at last.
EMERSON. *Representative Men. Uses of Great Men.*

BORROWING.

Polonius. Neither a borrower nor a lender be:
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 75.

The Old Testament recognizes that the position of a borrower is humiliating: "The borrower is servant to the lender" (Proverbs xxii. 7). "He that goes a-borrowing goes a-sorrowing," says Franklin, in *Poor Richard's Almanac* for 1757—a phrase that he cribbed from Thomas Tusser:

Who goeth a-borrowing
Goeth a-sorrowing.
Five Hundred Points: June.

But Tusser himself was only remoulding a proverb familiar long before his day:

Who quick be to borrow, and slow be to pay,
Their credit is naught, go they never so gay.
TUSSER. *Five Hundred Points of Good Husbandry: Good Husbandry Lessons,* 33.

BOSTON.

The hub of the universe.

Hub is provincial English for a knob, a boss. In the United States it survives as the name for the center of a spoked wheel. The jest about Boston's being the hub of the universe, or simply the hub, had its origin with Oliver Wendell Holmes:

A jaunty-looking person . . . said that there was one more wise saying that he had heard. It was about our place, but he didn't know who said it:

"Boston State-house is the hub of the solar system. You couldn't pry that out of a Boston man if you had the tire of all creation straightened out for a crow-bar."

"Sir," said I, "I am gratified with your remark. It expresses with pleasing vivacity that which I have sometimes heard uttered with malignant dulness. The satire of the remark is essentially true of Boston, and of all other considerable and inconsiderable places with which I have had the privilege of being acquainted."
Autocrat of the Breakfast Table. vi. (1859).

A few sentences further down in the same book Dr. Holmes adds:

The axis of the earth sticks out visibly through the center of each and every town or city.

The hub, in America, is the nave or centerpiece of the wheel from which the spokes radiate, and on which the wheel turns. . . . Massachusetts has been the wheel within New England, and Boston the wheel

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within Massachusetts. Boston, therefore, is often called the "hub of the world," since it has been the source and fountain of the ideas that have reared and made America.

REV. F. B. ZINCKE. *Last Winter in the United States* (1868).

Solid men of Boston, banish long potations!
Solid men of Boston, make no long orations!

CHARLES MORRIS. *Pitt and Dundas's Return to London from Wimbledon.*

Charles Morris, soldier, wit, and song-writer, served in America in the (British) Seventeenth Foot, but was politically a member of Fox's party, for which he wrote many popular ballads. In 1840 a posthumous collection of these ballads was published under the title of *Lyra Urbanica*, in which the couplet appears as above. The song was more popularly known as "Billy Pitt and the Farmer," and is so called in *Debrett's Asylum for Fugitive Pieces*, where the couplet takes a slightly different form, viz.:

Solid men of Boston, make no long orations!
Solid men of Boston, banish strong potations.

BRAGGART.

(See also BOASTING.)

Parolles. Who knows himself a braggart,
Let him fear this, for it will come to pass
That every braggart shall be found an ass.

SHAKESPEARE. *All's Well That Ends Well.* Act iv. Sc. 3. l. 370.

Antonio. I know them, yea,
And what they weigh, even to the utmost scruple:
Scambling, outfacing, fashion-mong'ring boys,
That lie, and cog, and flout, deprave, and slander,
Go anticly, and show outward hideousness,
And speak off half a dozen dangerous words,
How they might hurt their enemies if they durst;
And this is all.

Ibid. Much Ado About Nothing. Act v. Sc. 1. l. 93.

Austria. What cracker is this same, that deafs our ears
With this abundance of superfluous breath?

Ibid. King John. Act ii. Sc. 1. l. 147.

Bastard. Here's a large mouth, indeed,
That spits forth death, and mountains, rocks, and seas;
Talks as familiarly of roaring lions,
As maids of thirteen do of puppy dogs.
What cannoneer begot this lusty blood?
He speaks plain cannon, fire, and smoke, and bounce;
He gives the bastinado with his tongue;
Our ears are cudgel'd; not a word of his,
But buffets better than a fist of France.
Zounds! I was never so bethump'd with words,
Since I first call'd my brother's father, dad.

SHAKESPEARE. *King John.* Act ii. Sc. 2. l. 457.

The empty vessel makes the greatest sound.

Ibid. Henry V. Act iv. Sc. 4. l. 73.

King Henry. The man that once did sell the lion's skin,
While the beast lived, was killed with hunting him.

Ibid. Henry V. Act iv. Sc. 3. l. 93.

Prince Henry. I am not yet of Percy's mind, the Hotspur of the North; he that kills me some six or seven dozen of Scots at a breakfast, washes his hands, and says to his wife,—*Fye upon this quiet life! I want work. Oh! my sweet Harry*, says she, *how many hast thou kill'd to-day? Give my roan horse a drench*, says he; and answers, *Some fourteen*, an hour after; *a trifle, a trifle.*

Ibid. I. Henry IV. Act ii. Sc. 4. l. 114.

Ἐμὲ Δημοσθένης, ἢ ἐς τὴν Ἀθηνᾶν.

To compare Demosthenes to me is like comparing a sow to Minerva.

DEMADES. *Plutarch, Demosthenes.* xi.

Go on, my friend, and fear nothing; you carry Cæsar and his fortunes in your boat.

PLUTARCH. *Cæsar.*

You are uneasy; you never sailed with *me* before, I see.

Life of Jackson (Parton). Vol. iii. p. 493.

[A remark made to an elderly gentleman who was sailing with Jackson down Chesapeake bay in an old steamboat, and who exhibited a little fear.]

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Hamlet. It out-Herods Herod.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 16.

[For context see Hamlet's speech to the actors quoted under ACTOR. The phrase is an allusion to the rant and raving of the old stage king of Jewry in the Mystery Plays. Though it has now lost well-nigh all its pith, and is often most ridiculously misapplied, it still retained abundant meaning in Shakespeare's day. The graybeards among the great playwright's audience might well remember to have heard their grandfathers repeat such fustian as this, from Herod's mode of Heroding it in the Miracle Play entitled "The Offering of the Three Kings":

I am the greatest above degree
That is, or was, or ever shall be;
The sun it dare not shine on me
And I bid him go down.

Elsewhere he claims to be the maker of heaven and hell, to wield the thunderbolts, and kill all his enemies by one wink of his eye: and he calls the infant Christ "a misbegotten marmoset." This is speaking in character with such a vengeance that to out-Herod Herod must have been well-nigh impossible.]

We rise in glory, as we sink in pride:
Where boasting ends, there dignity begins.
YOUNG. *Night Thoughts.* Night 8. l. 508.

BREVITY.

A short saying often carries much wisdom.
SOPHOCLES. *Aletes.* Fragment 99.

Polonius. Brevity is the soul of wit,
And tediousness its outer flourishes.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 90.

Lysander. Brief as the lightning in the collied night,
That, in a spleen, unfolds both heaven and earth,
And, ere a man hath power to say, Behold!
The jaws of darkness do devour it up:
So quick bright things come to confusion.
Ibid. Midsummer Night's Dream. Act i. Sc. 1. l. 145. (See also under LIGHTNING.)

Ham. Is this a prologue, or the posy of a ring?
Oph. 'Tis brief, my lord?
Ham. As woman's love.
Ibid. Hamlet. Act iii. Sc. 2. l. 162.

First Murderer. 'Tis better to be brief, than tedious.
Ibid. Richard III. Act i. Sc. 4. l. 88.

Brevis esse laboro, obscurus fio.

In laboring to be concise, I become obscure.
HORACE. *Ars Poetica.* xxv.

BRIBERY.

A king that setteth to sale seats of justice oppresseth the people; for he teacheth his judges to sell justice, and "*pretio parata pretio venditur justitia.*"
BACON. *Essays. Of a King.*

Brutus. You yourself
Are much condemn'd to have an itching palm;
To sell and mart your offices for gold,
To undeservers.
SHAKESPEARE. *Julius Cæsar.* Act iv. Sc. 3. l. 10.

Brutus. What! shall one of us,
That struck the foremost man of all this world,
But for supporting robbers;—shall we now
Contaminate our fingers with base bribes?
And sell the mighty space of our large honors
For so much trash as may be grasped thus?
I'd rather be a dog, and bay the moon,
Than such a Roman.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 21.

Alas! the small discredit of a bribe
Scarce hurts the lawyer, but undoes the scribe.
POPE. *Epilogue to Satire.* Dialogue ii. l. 46.

Judges and senates have been bought for gold;
Esteem and love were never to be sold.
Ibid. Essay on Man. Ep. iv. l. 187.

Too poor for a bribe, and too proud to importune,
He had not the method of making a fortune.
GRAY. *On His Own Character.*

Flowery oratory he despised. He ascribed to the interested views of themselves or their relatives the declarations of pretended patriots, of whom he said, "All those men have their price."
COXE. *Memoirs of Sir Robert Walpole.* Vol. iv. p. 369.

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This phrase of Walpole's has been turned by persistent misquotation into the brutal cynicism, "All men have their prices," a sentiment which Byron, probably under the impression that he was following Walpole, has made his own:

'Tis pleasant purchasing our fellow-creatures;
And all are to be sold, if you consider
Their passions, and are dext'rous; some by features
Are bought up, others by a warlike leader;
Some by a place—as tend their years or natures;
The most by ready cash—but all have prices,
From crowns to kicks, according to their vices.

BYRON. *Don Juan.* Canto v. St. 27.

BUD.

Romeo. This bud of love, by summer's ripening breath,
May prove a beauteous flower when next we meet.
Good-night, good-night! As sweet repose and rest
Come to thy heart, as that within my breast!

SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 121.

Loathsome canker lies in sweetest bud.

Ibid. Sonnet xxxv.

Montagu. So secret and so close.
So far from sounding and discovery,
As is the bud bit with an envious worm
Ere he can spread his sweet leaves to the air,
Or dedicate his beauty to the sun.

Ibid. Romeo and Juliet. Act i. Sc. 1. l. 117.

As though a rose should shut, and be a bud again.

KEATS. *Eve of St. Agnes.* St. 27.

A rosebud set with little wilful thorns,
And sweet as English air could make her.

TENNYSON. *The Princess.* Prologue.

EDMUND BURKE.

I was not swaddled and rocked and dawdled into a legislator.

BURKE. *Letter to a Noble Lord.*

Burke, sir, is such a man that if you met him for the first time in the street, when you were stopped by a drove of oxen, and you and he stepped aside to take shelter but for five minutes, he'd talk to you in such a manner that when you parted you would say, "This is an extraordinary man."

JOHNSON. *Boswell's Life of Johnson.*

And the final event to himself has been that, as he rose like a rocket, he fell like a stick.

THOMAS PAINE. *Letter to the Addressers.*

Lockhart, in a review of the "Pickwick Papers" in the *Quarterly Review*, applied Paine's phrase to Dickens, predicting that "he has risen like a rocket and he will come down like the stick." The author meeting the critic shortly afterward retorted, "I will watch for that stick, Mr. Lockhart, and when it does come down I will break it across your back."

Here lies our good Edmund, whose genius was such,
We scarcely can praise it or blame it too much;
Who, born for the universe, narrowed his mind,
And to party gave up what was meant for mankind.
Though fraught with all learning, yet straining his throat
To persuade Tommy Townshend to lend him a vote;
Who, too deep for his hearers, still went on refining,
And thought of convincing while they thought of dining:[1]
Though equal to all things, for all things unfit;
Too nice for a statesman; too proud for a wit;
For a patriot too cool; for a drudge disobedient;
And too fond of the right to pursue the expedient.
In short, 'twas his fate, unemployed or in place, sir,
To eat mutton cold, and cut blocks with a razor.

GOLDSMITH. *Retaliation.* l. 29.

[1] Burke was facetiously known as the "Dinner Bell," because while his eloquence on great occasions always captured the house, his wearisome interest in dry detail on lesser matters actually drove the members to their dinners.

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ROBERT BURNS

Misled by Fancy's meteor ray,
By Passion driven;
But yet the light that led astray,
Was light from Heaven.
BURNS. *The Vision.*

[In his address "to the Sons of Burns," Wordsworth characteristically takes occasion to combat Burns's attempt at self-excuse:

But ne'er to a seductive lay
Let faith be given,
Nor deem that "light which leads astray
Is light from heaven."

Fitzgerald's *Omar Khayyám* has a stanza closely analogous to Burns:

And this I know: whether the one True Light
Kindle to Love, or wrath-consume me quite,
One Flash of it within the Tavern caught
Better than in the Temple lost outright.
Rubáiyát. lxxvii.

I mourned with thousands, but as one
More deeply grieved, for he was gone
Whose light I hailed when first it shone,
And showed my youth
How verse may build a princely throne
On humble truth.
WORDSWORTH. *At the Grave of Burns.*

GEORGE GORDON (LORD BYRON).

No more—no more—Oh! never more on me
The freshness of the heart can fall like dew.
BYRON. *Don Juan.* Canto I. St. 214.

Even I,—albeit I'm sure I did not know it,
Nor sought of foolscap subjects to be king,—
Was reckoned, a considerable time,
The grand Napoleon of the realms of rhyme.
Ibid. Don Juan. Canto IX. St. 55.

He had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the street mimicked.
MACAULAY. *Essays. Moore's Life of Byron.*

From the poetry of Lord Byron they drew a system of ethics compounded of misanthropy and voluptuousness,—a system in which the two great commandments were to hate your neighbor and to love your neighbor's wife.
Ibid. Essays. Moore's Life of Byron.

CÆSAR.

Τὴν Καίσαρος γυναῖκα καὶ διαβολῆς δεῖ καθαρὰν εἶναι.

Cæsar's wife should be above suspicion.
JULIUS CÆSAR. (*Plutarch, Cæsaris Apophthegmata,* 3.) (206, B.)

Meos tam suspicione quam crimine judico carere oportere.

In my judgment the members of my household should be free not from crime only, but from the suspicion of crime.
Ibid. Suetonius. I. 74.

You have Cæsar and his fortunes among your passengers.
Ibid. Plutarch, Cæsar. XXXVIII.

Aut Cæsar, aut nihil.

Either Cæsar or nothing.
Motto of Cæsar Borgia.

Aut nihil aut Cæsar vult dici Borgia. Quidni?
Cum simul et Cæsar possit et esse nihil.
Cæsar or nothing? We are nothing loath
Thus to acclaim him; Cæsar Borgia's both.
JACOPO SANNAZARO. *De Cesare Borgia Carmina Poetarum Italorum.* Vol. viii. p. 444.

Brutus. Not that I loved Cæsar less, but that I loved Rome more.
SHAKESPEARE. *Julius Cæsar.* Act III. Sc. 2. l. 22.

CALENDAR.

It fell in the ancient periods
Which the brooding Soul surveys,
Or ever the wild Time coined itself
Into calendar month and days.
EMERSON.

Junius, Aprilis, Septémq; Nouemq; tricenos,
Vnum plus reliqui, Februs tenet octo vicenos,
At si bissextus fuerit superadditur vnus.
WILLIAM HARRISON. *Description of Britain* (prefixed to Holinshed's *Chronicle,* 1577).

Thirty dayes hath Nouember,
Aprill, June, and September,
February hath XXVIII alone,
And all the rest have XXXI.
RICHARD GRAFTON. *Chronicles of England.* (1590.)

Thirty days hath September,
April, June, and November,
February has twenty-eight alone,
All the rest have thirty-one;
Excepting leap-year,—that's the time
When February's days are twenty-nine.
The Return from Parnassus. (London, 1606.)

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Thirty days hath September,
April, June, and November;
All the rest have thirty-one,
Excepting February alone,
Which hath but twenty-eight, in fine,
Till leap-year gives it twenty-nine.
A New England Variant.

Fourth, eleventh, ninth, and sixth,
Thirty days to each affix;
Every other thirty-one
Except the second month alone.
A Quaker Variant, common in Pennsylvania.

That gems the starry girdle of the year.
THOMAS CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 194.

Perceiv'st thou not the process of the year,
How the four seasons in four forms appear,
Resembling human life in ev'ry shape they wear?
Spring first, like infancy, shoots out her head,
With milky juice requiring to be fed: . . .
Proceeding onward whence the year began,
The *Summer* grows adult, and ripens into man. . . .
Autumn succeeds, a sober, tepid age,
Not froze with fear, nor boiling into rage; . . .
Last, *Winter* creeps along with tardy pace.
Sour is his front, and furrowed is his face.
DRYDEN. *Of Pythagorean Phil. From Fifteenth Book Ovid's Metamorphoses.* l. 296.

These, as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of Thee. Forth in the pleasing *Spring*
Thy beauty walks, thy tenderness and love.
. . . . . .
Then comes Thy glory in the *Summer* months,
With light and heat refulgent. Then Thy sun
Shoots full perfection through the swelling year;
. . . . . .
Thy bounty shines in *Autumn* unconfined,
And spreads a common feast for all that live.
In *Winter* awful Thou! with clouds and storms
Around Thee thrown, tempest o'er tempest roll'd,
Majestic darkness! on the whirlwind's wing,
Riding sublime.
THOMSON. *Hymn.* l. 1.

CALM.

Any one can hold the helm when the sea is calm.
SYRUS. *Maxim* 358.

Why does pouring Oil on the Sea make it Clear and Calm? Is it for that the winds, slipping the smooth oil, have no force, nor cause any waves?
PLUTARCH. *Morals. Natural Questions.* xii.

And that all seas are made calme and still with oile; and therefore the Divers under the water doe spirt and sprinkle it abroad with their mouthes because it dulceth and allaieth the unpleasant nature thereof, and carrieth a light with it.
PLINY. *Natural History.* Bk. ii. Ch. ciii. (HOLLAND, trans.)

Nestor. The sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast.
SHAKESPEARE. *Troilus and Cressida.* Act i. Sc. 3. l. 34.

And join with thee calm Peace and Quiet,
Spare Fast, that oft with gods doth diet.
MILTON. *Il Penseroso.* l. 45.

Gloomy calm of idle vacancy.
JOHNSON. *Letter to Boswell.* Dec. 8, 1763.

Quiet to quick bosoms is a hell.
BYRON. *Childe Harold.* Canto iii. St. 42.

No stir of air was there,
Not so much life as on a summer's day
Robs not one light seed from the feather'd grass,
But where the dead leaf fell, there did it rest.
KEATS. *Hyperion.* Bk. i. l. 7.

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The days of peace and slumberous calm are fled.
KEATS. *Hyperion.* Bk. ii. l. 335.

Like ships that have gone down at sea
When heaven was all tranquillity.
MOORE. *Lalla Rookh. The Light of the Harem.* l. 189.

Ne'er saw I, never felt, a calm so deep!
The river glideth at his own sweet will;
Dear God! the very houses seem asleep;
And all that mighty heart is lying still!
WORDSWORTH. *Earth has not Anything to Show more Fair.*

Large elements in order brought,
And tracts of calm from tempest made,
And world-wide fluctuation sway'd,
In vassal tides that follow'd thought.
TENNYSON. *In Memoriam.* cxii. St. 4.

CALUMNY.

(See also SCANDAL; SLANDER.)

Hamlet. If thou dost marry, I'll give thee this plague for thy dowry: be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 139.

Leontes. Calumny will sear
Virtue itself: these shrugs, these hums, and ha's.
Ibid. Winter's Tale. Act ii. Sc. 1. l. 73.

Laertes. Virtue itself 'scapes not calumnious strokes.
Ibid. Hamlet. Act i. Sc. 3. l. 38.

Duke. No might nor greatness in mortality
Can censure 'scape; back-wounding calumny
The whitest virtue strikes: what king so strong,
Can tie the gall up in the slanderous tongue?
Ibid. Measure for Measure. Act iii. Sc. 2. l. 173.

Wolsey. If I'm
Traduced by ignorant tongues, which neither know
My faculties nor person, yet will be
The chronicles of my doing—let me say,
'Tis but the fate of place, and the rough brake
That virtue must go through.
Ibid. Henry VIII. Act i. Sc. 2. l. 71.

If a cherub in the shape of woman
Should walk this world, yet defamation would,
Like a vile cur, bark at the angel's train.
HOME. *Douglas.* Act iii.

CANNON.

King John. The cannons have their bowels full of wrath;
And ready mounted are they, to spit forth
Their iron indignation.
SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 210.

Immediate in a flame,
From those deep-throated engines belched,
. . . . Chained thunderbolts and hail
Of iron globes: which on the victor host
Levelled, with such impetuous fury smote,
That whom they hit none on their feet might stand,
Though standing else as rocks, but down they fell
By thousands, angel on archangel rolled.
MILTON. *Paradise Lost.*

CANT.

(See HYPOCRISY.)

Clear your mind of cant.
JOHNSON. *Boswell's Life.* May 15, 1783.

Till Cant cease, nothing else can begin.
CARLYLE. *The French Revolution.* Pt. ii. Bk. iii. Ch. vii.

Yes, rather plunge me back in pagan night,
And take my chance with Socrates for bliss,
Than be the Christian of a faith like this,
Which builds on heavenly cant its earthly sway,
And in a convert mourns to lose a prey.
MOORE. *Intolerance.* l. 68.

CARDS.

Patience and shuffle the cards.
CERVANTES. *Don Quixote.*

When in doubt, win the trick.
HOYLE. *Twenty-four Rules for Learners. Rule 12.*

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With spots quadrangular of diamond form,
Ensanguined hearts, clubs typical of strife,
And spades, the emblems of untimely graves.
COWPER. *Task.* iv. l. 217.

A clear fire, a clean hearth, and the rigour of the game.
Mrs. Battle's Opinions on Whist.

Soil'd by rude hands who cut and come again.
CRABBE. *The Widow's Tale.*

CARE.

Hang sorrow, care'll kill a cat.
BEN JONSON. *Every Man in His Humor.* Act i. Sc. 3.

Hang sorrow! care will kill a cat,
And therefore let's be merry.
WITHER. *Poem on Christmas.*

Claudio. Care killed a cat.
SHAKESPEARE. *Much Ado About Nothing.* Act v. Sc. 1. l. 132.

Sir Toby. I am sure care's an enemy to life.
Ibid. Twelfth Night. Act i. Sc. 3. l. 3.

And care, whom not the gayest can outbrave,
Pursues its feeble victim to the grave.
HENRY KIRKE WHITE. *Childhood.* Pt. ii. l. 17.

Falstaff. A plague of sighing and grief! It blows a man up like a bladder.
SHAKESPEARE. *Henry IV.* Pt. i. Act ii. Sc. 4. l. 365.

Care that is enter'd once into the breast,
Will have the whole possession, ere it rest.
BEN JONSON. *Tale of a Tub* (*Lady Tub*). Act i. Sc. 4.

King Henry. So shaken as we are, so wan with care.
SHAKESPEARE. *I. King Henry IV.* Act i. Sc. 1. l. 1.

York. Comfort's in Heaven; and we are on the Earth,
Where nothing lives but crosses, care and grief.
Ibid. Richard II. Act ii. Sc. 2.

Begone, dull Care! I prithee begone from me!
Begone, dull Care! thou and I shall never agree.
PLAYFORD. *Musical Companion.* (1687.)

Begone, old Care, and I prithee begone from me;
For i' faith, old Care, thee and I shall never agree.
PLAYFORD. *Musical Companion.* Catch 13.

Cast away care; he that loves sorrow
Lengthens not day, nor can buy to-morrow;
Money is trash; and he that will spend it,
Let him drink merrily, Fortune will send it.
FORD AND DEKKER. *The Sun's Darling.*

Ye banks and braes o' bonny Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary fu' o' care?
BURNS. *The Banks of Doon.*

Le chagrin monte en croupe et galope avec lui.

Care jumps up behind and gallops with him.
BOILEAU. *Epitre.* v. 44.

Care lives with all; no rules, no precepts save
The wise from woe, no fortitude the brave:
Grief is to man as certain as the grave:
Tempests and storms in life's whole progress rise,
And hope shines dimly through o'erclouded skies;
Some drops of comfort on the favour'd fall,
But showers of sorrow are the lot of all.
CRABBE. *The Library.*

I could lie down like a tired child,
And weep away the life of care
Which I have borne, and yet must bear.
SHELLEY. *Stanzas written in Dejection, near Naples.*

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.
LONGFELLOW. *The Day is Done.*

How often, oh how often,
I had wished that the ebbing tide
Would bear me away on its bosom
O'er the ocean wild and wide!

For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear.
Ibid. The Bridge.

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CAT.

It has been the providence of nature to give this creature nine lives instead of one.

PILPAY. Fable iii.

As they say, as many lives as a cat.

BUNYAN. *Pilgrim's Progress.* Pt. ii.

When I play with my cat, who knows whether I do not make her more sport than she makes me?

MONTAIGU. *Apology for Raimond Sebond.*

Westmoreland. Playing the mouse in absence of the cat.

SHAKESPEARE. *Henry V.* Act i. Sc. 2. l. 172.

When the cat's away, the mice will play.

Old Proverb.

Falstaff. I am as vigilant as a cat to steal cream.

Ibid. Henry IV. Pt. i. Act iv. Sc. 2. l. 64.

Lady Macbeth. Letting I dare not wait upon I would,
Like the poor cat i' the adage.

Ibid. Macbeth. Act i. Sc. 7. l. 45.

Cat lufat visch, ac he nele his feth wete.

M. S. Trinity College, Cambridge. Circa 1250.

The cat would eate fish, and would not wet her feete.

HEYWOOD. *Proverbs.*

Shylock. A harmless necessary cat.

SHAKESPEARE. *Merchant of Venice.* Act iv. Sc. 1. l. 55. (For context see under ANTIPATHY.)

Turn cat in the pan very prettily.

R. EDWARDS. *Damon and Pithias. Cariophus.*

Lauk! what a monstrous tail our cat has got!

HENRY CAREY. *The Dragon of Wantley.* Act ii. Sc. 1.

CAUSE.

Causa latet: vis est notissima.

The cause is hidden, but the result is known.

OVID. *Metamorphoses.* iv. 287.

Polonius. Find out the cause of this effect,
Or rather say, the cause of this defect,
For this effect defective comes by cause.

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 101.

The universal cause
Acts to one end, but acts by various laws.

POPE. *Essay on Man.* Ep. iii. l. 1.

The Universal Cause
Acts not by partial, but by gen'ral laws;
And makes what happiness we justly call,
Subsist not in the good of one, but all.

Ibid. Essay on Man. Ep. iv. l. 35.

CENSORIOUSNESS.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

New Testament. Sermon on the Mount. Matthew vii. 3; Luke vi. 41.

In other men we faults can spy,
And blame the mote that dims their eye;
Each little speck and blemish find:
To our own stronger errors blind.

GAY. *Fables.* Pt. i. Fable xxxviii. *The Turkey and the Ant.*

We would willingly have others perfect, and yet we amend not our own faults. We would have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under by strict laws, but in no sort will ourselves be restrained. And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.

THOMAS À KEMPIS. *Imitation of Christ.*

The pot calls the kettle black.

English Proverb.

He that is without sin among you, let him first cast a stone at her.

New Testament. St. John viii. 7.

Who reproves the lame, must go upright.

S. DANIEL. *Civil War.* Bk. iii. x.

The shovel makes game of the poker.

French Proverb.

The rigid saint, by whom no mercy's shown,
To saints whose lives are better than his own.

CHURCHILL. *Epistle to Hogarth.* l. 25.

The raven said to the crow, "Avaunt, blackamoor!"

Spanish Proverb.

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We all are wise when others we'd admonish,
And yet we know not when we trip ourselves.

EURIPIDES. Fragment 862.

When that thy neighbour's faults thou wouldst arraign,
Think first upon thine own delinquencies.

MENANDER. *Fabulæ Incertæ.* Fragment 162.

Non soles respicere te, cum dicas injuste alteri?

Do you never look at yourself when you abuse another person?

PLAUTUS. *Pseudolus II.* 2, 18.

Men's faults do seldom to themselves appear.

SHAKESPEARE. *Rape of Lucrece.* l. 633.

Suus quoque attributus est error:
Sed non videmus, manticæ quid in tergo est.

Every one has his faults: but we do not see the wallet on our own backs.

CATULLUS. *Carmina.* xxii. 20.

Jupiter has loaded us with a couple of wallets: the one, filled with our own vices, he has placed at our backs; the other, heavy with those of others, he has hung before.

PHÆDRUS. Fable x. 1.

From our necks, when life's journey begins
Two sacks Jove the Father suspends,
The one holds our own proper sins,
The other the sins of our friends:
The first, man immediately throws
Out of sight, out of mind, at his back;
The last is so under his nose,
He sees every grain in the sack.

Ibid. Paraphrase by Bulwer.

Two urns by Jove's high throne have ever stood,—
The source of evil one, and one of good.

The Iliad of Homer. Bk. xxiv. l. 63.

Ulysses. Time hath, my lord, a wallet at his back,
Wherein he puts alms for oblivion,
A great-sized monster of ingratitudes;
These scraps are good deeds past; which are devoured
As fast as they are made, forgot as soon
As done.

SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 3. l. 145.

The same vices which are huge and insupportable in others we do not feel in ourselves.

LA BRUYÈRE. *Characters of Judgments.* (ROWE, trans.)

Oh wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion.

BURNS. *To a Louse.*

We see time's furrows on another's brow,
And death intrench'd, preparing his assault;
How few themselves in that just mirror see!

YOUNG. *Night Thoughts.* Night 5. l. 627.

They, sweet soul, that most impute a crime
Are pronest to it, and impute themselves,
Wanting the mental range.

TENNYSON. *Merlin and Vivien.* l. 828.

He that hath fears his blotches may offend
Speaks gently of the pimples of his friend;
For reciprocity exacts her dues,
And they that need excuse must needs excuse.

HORACE. *Satires.* i. 3, 73. (CONINGTON, trans.)

CENSURE.

Modesto et circumspecto judicio de tantis viris pronuntiandum est, ne quod plerisque accidit, damnent quæ non intelligunt.

We should be modest and circumspect in expressing an opinion on the conduct of such eminent men, lest we fall into the common error of condemning what we do not understand.

(Generally quoted, "Damnant quod non intelligunt.")

QUINTILIAN. *De Institutione Oratoria.* x. 1, 26.

He who discommendeth others obliquely commendeth himself.

SIR T. BROWNE. *Christian Morals.* Pt. i. xxxiv.

Censure is the tax a man pays to the public for being eminent.

SWIFT. *Thoughts on Various Subjects.*

Censure's to be understood
Th' authentic mark of the elect,
The public stamp Heav'n sets on all that's great and good,
Our shallow search and judgment to direct.

Ibid. Ode to the Athenian Society.

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CERTAINTY.

As sure as a gun.
DRYDEN. *The Spanish Friar.* Act iii. Sc. 2.

Solum ut inter ista certum sit nihil esse certi.

In these matters the only certainty is that there is nothing certain.,
PLINY THE ELDER. *Natural History.* ii. 5.

Macbeth. I'll make assurance double sure,
And take a bond of fate.
SHAKESPEARE. *Macbeth.* Act iv. Sc. 1. l. 83.

CHANCE.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.

There's many a slip 'twixt the cup and the lip.
ARISTOTLE. *Civitates (Samos).* Fragment 573 (583).

Le hasard est un sobriquet de la Providence.

Chance is a nickname for Providence.
CHAMFORT.

Chance is a word void of sense; nothing can exist without a cause.
VOLTAIRE. *A Philosophical Dictionary.*

Quam sæpè fortè temerè eveniunt, quæ non audeas optare!

How often things occur by mere chance, which we dared not even to hope for.
TERENCE. *Phormio.* v. 1, 31.

Next him high arbiter
Chance governs all.
MILTON. *Paradise Lost.* Bk. ii. l. 909.

A lucky chance, that oft decides the fate
Of mighty monarchs.
THOMSON. *The Seasons. Summer.* l. 1285.

Macbeth. If chance will have me king, why, chance may crown me.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 143.

Arragon. Even in the force and road of casualty.
Ibid. Merchant of Venice. Act ii. Sc. 9. l. 30.

Mowbray. We are ready to try our fortunes
To the last man.
Ibid. II. Henry IV. Act iv. Sc. 2. l. 43.

Florizel. As the unthought-on accident is guilty
Of what we wildly do, so we profess
Ourselves to be the slaves of chance, and flies
Of every wind that blows.
SHAKESPEARE. *Winter's Tale.* Act iv. Sc. 4. l. 549.

Hotspur. Were it good,
To set the exact wealth of all our states
All at one cast? to set so rich a main
On the nice hazard of one doubtful hour?
It were not good: for therein should we read
The very bottom and the soul of hope;
The very list, the very utmost bound
Of all our fortunes.
Ibid. Henry IV. Pt. i. Act iv. Sc. 1. l. 46.

Senator. By the hazard of the spotted die,
Let die the spotted.
Ibid. Timon of Athens. Act v. Sc. 4. l. 34.

King Richard. I have set my life upon a cast,
And I will stand the hazard of the die:
I think there be six Richmonds in the field.
Ibid. Richard III. Act v. Sc. 4. l. 9.

Using the proverb frequently in their mouths who enter upon dangerous and bold attempts, "The die is cast,"[1] he took the river.
PLUTARCH. *Lives. Cæsar.*

Mr. Adams, describing a conversation with Jonathan Sewall in 1774, says: "I answered that the die was now cast; I had passed the Rubicon. Swim or sink, live or die, survive or perish with my country was my unalterable determination."
JOHN ADAMS. *Works.* Vol. iv. p. 8.

Live or die, sink or swim.
PEELE. *Edward I.* (1584?)

Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote.
Eulogy on Adams and Jefferson, Aug. 2, 1826. p. 133.

England, a fortune-telling host,
As num'rous as the stars could boast;
Matrons, who toss the cup, and see
The grounds of fate in grounds of tea.
CHURCHILL. *Ghost.* Bk. i. l. 115.

[1] "Jacta alea est." In Latin.

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Ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι.

The dice of Zeus have ever lucky throws.

SOPHOCLES. Fragment 763.

Numero deus impare gaudet.
The god delights in odd numbers.

VIRGIL. *Eclogæ.* 8, 75.

Falstaff. Good luck lies in odd numbers . . . they say, there is divinity in odd numbers, either in nativity, chance, or death.

SHAKESPEARE. *The Merry Wives of Windsor.* Act v. Sc. 1. l. 2.

Why is it that we entertain the belief that for every purpose odd numbers are the most effectual?

PLINY. *Natural History.* Bk. xxviii. Sec. xxiii.

"Then here goes another," says he, "to make sure,
For there's luck in odd numbers," says Rory O'More.

LOVER. *Rory O'More.*

A "strange coincidence," to use a phrase
By which such things are settled nowadays.

BYRON. *Don Juan.* Canto vi. St. 78.

Omnia mutantur nos et mutamur in illis;
Illa vices quasdam res habet, illa vices.

All things are changed, and with them we, too, change;
Now this way and now that turns fortune's wheel.

LOTHAIR I. OF GERMANY. (*Matthias Borbonius, Deliciæ Poetarum Germanorum.*) Vol. i. p. 685.
(Generally quoted, "*Tempora mutantur,*" *etc.*)

Often change doth please a woman's mind.

SIR T. WYATT. *The Deserted Lover.*

Ladies like variegated tulips show;
'Tis to their changes half their charms they owe.

POPE. *Moral Essays.* Ep. ii. *To a Lady.* l. 44.

Clown. Now, the melancholy god protect thee; and the tailor make thy doublet of changeable taffeta, for thy mind is a very opal.

SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 72.

I am not now
That which I have been.

BYRON. *Childe Harold.* Canto iv. St. 185.

Non sum qualis eram.
I am not what I once was.

HORACE. *Carmina.* iv. i. 3.

Nous avons changé tout cela.
We have changed all that.

MOLIÈRE. *Le Médecin Malgré lui.* ii. 6.

Nihil est toto, quod perstet, in orbe.
Cuncta fluunt, omnisque vagans formatur imago.

There's nothing constant in the universe,
All ebb and flow, and every shape
That's born bears in its womb the seeds of change.

OVID. *Metamorphoses.* xv. 177.

When change itself can give no more,
'Tis easy to be true.

CHARLES SEDLEY. *Reasons for Constancy.*

The earth was made so various, that the mind
Of desultory man, studious of change
And pleased with novelty, might be indulged.

COWPER. *Task.* i. l. 506.

Thus times do shift; each thing his turne does hold;
New things succeed, as former things grow old.

HERRICK. *Ceremonies for Candlemas Eve.*

Bianca. I am not so nice,
To change true rules for old inventions.

SHAKESPEARE. *Taming of the Shrew.* Act iii. Sc. 1. l. 78.

Manners with fortunes, humors turn with climes,
Tenets with books, and principles with times.

POPE. *Moral Essays.* Epis. i. l. 172.

The old order changeth, yielding place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.

TENNYSON. *The Passing of Arthur.* l. 408.

Not in vain the distance beacons, forward, forward let us range.
Let the great world spin for ever down the ringing grooves of change.

Ibid. Locksley Hall. l. 181.

Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.

BRYANT. *Mutation.*

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Rejoice that man is hurled
From change to change unceasingly,
His soul's wings never furled.
R. BROWNING. *James Lee's Wife.* vi.

Ariel's Song. Full fathom five thy father lies;
Of his bones are coral made;
Those are pearls that were his eyes:
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and strange.
SHAKESPEARE. *Tempest.* Act i. Sc. 2. l. 396.

All things must change
To something new, to something strange.
LONGFELLOW. *Kéramos.* l. 32.

Capulet. All things that we ordained festival,
Turn from their office to black funeral;
Our instruments to melancholy bells,
Our wedding cheer to a sad burial feast,
Our solemn hymns to sullen dirges change,
Our bridal flowers serve for a buried corse,
And all things change them to the contrary.
SHAKESPEARE. *Romeo and Juliet.* Act iv. Sc. 5. l. 84.

P. King. This world is not for aye, nor 'tis not strange
That even our loves should with our fortunes change.
Ibid. Hamlet. Act iii. Sc. 2. l. 210.

King Richard. The love of wicked men converts to fear;
That fear to hate, and hate turns one or both
To worthy danger and deserved death.
Ibid. Richard II. Act v. Sc. 1. l. 65.

Life may change, but it may fly not;
Hope may vanish, but it can die not;
Truth be veiled, but still it burneth;
Love repulsed,—but it returneth.
SHELLEY. *Hellas.* Semi-chorus.

Men must reap the things they sow,
Force from force must ever flow,
Or worse; but 'tis a bitter woe
That love or reason cannot change.
Ibid. Lines Written among the Euganean Hills. l. 232.

Oh! better, then, to die and give
The grave its kindred dust,
Than live to see Time's bitter change
In those we love and trust.
ELIZA COOK. *Time's Changes.*

The world goes up and the world goes down,
And the sunshine follows the rain;
And yesterday's sneer and yesterday's frown
Can never come over again.
CHARLES KINGSLEY. *Dolcino to Margaret.* ii.

Alas! in truth, the man but chang'd his mind,
Perhaps was sick, in love, or had not dined.
POPE. *Moral Essays.* Ep. i. Pt. ii. l. 127.

CHAOS.

For he being dead, with him is beauty slain;
And beauty dead, black chaos comes again.
SHAKESPEARE. *Venus and Adonis.* l. 1019.

Before their eyes in sudden view appear
The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and height,
And time and place are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand;
For hot, cold, moist, and dry, four champions fierce,
Strive here for mast'ry.
MILTON. *Paradise Lost.* Bk. ii. l. 890.

No arts, no letters, no society, and which is worst of all, continual fear and danger of violent death, and the life of man solitary, poor, nasty, brutish, and short.
HOBBES. *The Leviathan.* Ch. xviii.

Religion, blushing, veils her sacred fires,
And unawares Morality expires,
Nor public flame, nor private, dares to shine;
Nor human spark is left, nor glimpse divine!

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Lo! thy dread empire, Chaos, is restored;
Light dies before thy uncreating word:
Thy hand, great Anarch, lets the curtain fall;
And universal darkness buries all.
POPE. *Dunciad.* Bk. iv. l. 649.

The world was void,
The populous and the powerful was a lump,
Seasonless, herbless, treeless, manless, lifeless—
A lump of death—a chaos of hard clay.
BYRON. *Darkness.* l. 69.

CHARACTER.

Every man has three characters: that which he exhibits, that which he has, and that which he thinks he has.
A. KARR.

This is a curious anticipation of Dr. Holmes's paradox, wherein he makes his Autocrat announce to the startled breakfast-table that when John and Thomas, for instance, are talking together, "it is natural enough that among the six there should be more or less confusion and misapprehension." He calms all suspicion as to his sanity by enumerating the six, as follows:

Three Johns.
1. The real John; known only to his Maker.
2. John's ideal John; never the real one, and often very unlike him.
3. Thomas's ideal John; never the real John, nor John's John, but often very unlike either.

Three Thomases.
1. The real Thomas.
2. Thomas's ideal Thomas.
3. John's ideal Thomas.

Intererit multum, Divusne loquatur, an heros.

'Twill matter much if Davus 'tis who's speaking, or a hero.
HORACE. *De Arte Poetica.* 114.
[This line is generally quoted as above, but the more correct reading is probably "Divus." Conington adopts this, and translates the line, "Gods should not talk like heroes."]

A very unclubable man.
SAM'L JOHNSON. *Boswell's Life of Johnson.* 1764. Note.

Character,—a reserved force which acts directly by presence and without means.
EMERSON. *Character.*

Character must be kept bright, as well as clean.
LORD CHESTERFIELD. *Letter to his Son.* 8th January, 1750.

He's tough, ma'am,—tough is J. B.; tough and de-vilish sly.
DICKENS. *Dombey and Son.* Ch. vii.

CHARITY.

Charity shall cover the multitude of sins.
New Testament. I. Peter iv. 8.

Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.
Ibid. St. Matthew xix. 21.

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.
Ibid. I. Corinthians xiii. 1-7.

The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess; neither can angel or man come in danger by it.
BACON. *Essays.* xiii. *Of Goodness.*

Biron. Charity itself fulfils the law,
And who can sever love from charity?
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 364.

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King. He hath a tear for pity, and a hand
Open as day for melting charity.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 4. l. 31.

In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwart this one great end;
And all of God, that bless mankind, or mend.
POPE. *Essay on Man.* Ep. iii. l. 307.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span;
Oh give relief, and Heaven will bless your store.
THOMAS MOSS. *The Beggar.*

A kind and gentle heart he had,
To comfort friends and foes:
The naked every day he clad,
When he put on his clothes.
GOLDSMITH. *Elegy on the Death of a Mad Dog.*

He was so good he would pour rose-water on a toad.
DOUGLAS JERROLD. *A Charitable Man.*

Large was his bounty, and his soul sincere,
Heaven did a recompense as largely send:
He gave to mis'ry (all he had) a tear,
He gained from Heav'n ('twas all he wish'd) a friend.
GRAY. *Elegy, The Epitaph.*

Be to her virtues very kind;
Be to her faults a little blind;
Let all her ways be unconfin'd,
And clap your padlock—on her mind.
PRIOR. *An English Padlock, last lines.*

Be to her faults a little blind;
Be to her virtues very kind:
Let all her ways be unconfin'd,
And clap your padlock on her mind.
BICKERSTAFF. *The Padlock.* Act ii. Sc. 3.

Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin' wrang,
To step aside is human.
BURNS. *Address to the Unco Guid.* St. 7.

What's done we partly may compute,
But know not what's resisted.
BURNS. *Address to the Unco Guid.* St. 8.

Soft peace she brings; wherever she arrives
She builds our quiet as she forms our lives;
Lays the rough paths of peevish Nature even,
And opens in each heart a little heaven.
PRIOR. *Charity.*

Meek and lowly, pure and holy,
Chief among the "blessed three."
CHARLES JEFFERYS. *Charity.*

Did universal charity prevail, earth would be a heaven, and hell a fable.
COLTON. *Lacon.*

The primal duties shine aloft—like stars;
The charities that soothe and heal and bless
Are scattered at the feet of Man—like flowers.
WORDSWORTH. *The Excursion.* Bk. ix. l. 236.

In charity to all mankind, bearing no malice or ill-will to any human being, and even compassionating those who hold in bondage their fellow-men, not knowing what they do.
JOHN QUINCY ADAMS. *Letter to A. Bronson.* July 30, 1838.

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.
LINCOLN. *Second Inaugural Address.* March 4, 1865.

For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me.
LOWELL. *Vision of Sir Launfal.* Pt. ii. St. 8.

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A beggar through the world am I,—
From place to place I wander by.
Fill up my pilgrim's scrip for me,
For Christ's sweet sake and charity!
LOWELL. *The Beggar.*

GEOFFREY CHAUCER.

Dan Chaucer, well of English undefyled,
On Fame's eternall beadroll worthie to be fyled.
SPENSER. *Fuerie Queene.* Bk. iv. Canto ii. St. 32.

And Chaucer, with his infantine
Familiar clasp of things divine.
MRS. BROWNING. *A Vision of Poets.* l. 390.

Dan Chaucer, the first warbler, whose sweet breath
Preluded those melodious bursts that fill
The spacious times of great Elizabeth
With sounds that echo still.
TENNYSON. *A Dream of Fair Women.* St. 2.

CHEERFULNESS.

Leve fit quod bene fertur onus.

That load becomes light which is cheerfully borne.
OVID. *Art of Love.* l. 2. 10.

Katharine. Had she been light, like you
Of such a merry, nimble, stirring spirit,
She might ha' been a grandam ere she died:
And so may you; for a light heart lives long.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 15.

Rosaline. Biron they call him; but a merrier man,
Within the limit of becoming mirth,
I never spent an hour's talk withal:
His eye begets occasion for his wit;
For every object that the one doth catch,
The other turns to a mirth-moving jest,
Which his fair tongue (conceit's expositor)
Delivers in such apt and gracious words,
That aged ears play truant at his tales,
And younger hearings are quite ravished;
So sweet and voluble is his discourse.
Ibid. Love's Labour's Lost. Act ii. Sc. 1. l. 65.

Polixenes. He makes a July's day short as December;
And with his varying childness cures in me
Thoughts that would thick my blood.
SHAKESPEARE. *Winter's Tale.* Act i. Sc. 2. l. 169.

Autolycus. A merry heart goes all the day,
Your sad tires in a mile-a.
Ibid. Winter's Tale. Act iv. Sc. 3. l. 134.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
Old Testament. Proverbs xv. 13.

All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.
Ibid. Proverbs xv. 15.

Gargle. Cheerfulness, sir, is the principal ingredient in the composition of health.
MURPHY. *The Apprentice.* Act ii. Sc. 4.

Oh, blest with temper whose unclouded ray
Can make to-morrow cheerful as to-day!
POPE. *Moral Essays.* ii. l. 257.

A man he seems of cheerful yesterdays,
And confident to-morrows.
WORDSWORTH. *The Excursion.* Bk. vii.

It is good
To lengthen to the last a sunny mood.
LOWELL. *Legend of Brittany.* Pt. i. St. 35.

You hear that boy laughing? You think he's all fun;
But the angels laugh, too, at the good he has done;
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all!
O. W. HOLMES. *The Boys.* St. 9.

CHILDHOOD, CHILDREN.

(See also YOUTH.)

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
New Testament. St. Matthew xviii. 4.

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Children sweeten labours, but they make misfortunes more bitter: they increase the cares of life, but they mitigate the remembrance of death.

BACON. *Essay VII.: Of Parents and Children.*

How many troubles are with children born!
Yet he that wants them counts himself forlorn.

DRUMMOND OF HAWTHORNDEN. *Translation of Verses of S. John Scot.*

I am all the daughters of my father's house,
And all the brothers too.

SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 123.

Oh would I were a boy again,
When life seemed formed of sunny years,
And all the heart then knew of pain
Was wept away in transient tears.

MARK LEMON. *Oh Would I Were a Boy Again.*

I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

HOOD. *I Remember, I Remember.*

Pointing to such, well might Cornelia say,
When the rich casket shone in bright array,
"These are *my* Jewels!" Well of such as he,
When Jesus spake, well might the language be,
"Suffer these little ones to come to me!"

SAM'L ROGERS. *Human Life.* l. 202.

[The Biblical reference is to Matthew xix. 14: "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Cornelia, the mother of the Roman Gracchi, when asked where her jewels were, pointed to her children and said, "These are my jewels."]

A little child, a limber elf,
Singing, dancing to itself,
A fairy thing with red round cheeks
That always finds and never seeks,
Makes such a vision to the sight
As fills a father's eyes with light.

COLERIDGE. *Christabel.* Conclusion to Part i.

Dear Babe, that sleepest cradled by my side,
Whose gentle breathings, heard in this deep calm,
Fill up the interspersèd vacancies
And momentary pauses of the thought!
My babe so beautiful! it thrills my heart
With tender gladness, thus to look at thee,
And think that thou shalt learn far other lore
And in far other scenes!

Ibid. Frost at Midnight.

O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the wayside inn
Where toil shall cease and rest begin,
Am weary, thinking of your road!

LONGFELLOW. *Weariness.*

Alas! regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to-day.

GRAY. *On a Distant Prospect of Eton College.* l. 51.

And when with envy Time, transported,
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I'll go wooing in my boys.

THOMAS PERCY. *Winifreda.* 1720.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

. . . . . .

Ye are better than all the ballads,
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

LONGFELLOW. *Children.* St. 1, 9.

Ah! what would the world be to us,
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

Ibid. Children. St. 4.

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I had a little daughter,
And she was given to me
To lead me gently backward
To the Heavenly Father's knee,
That I, by the force of nature,
Might in some dim wise divine
The depth of His infinite patience
To this wayward soul of mine.
LOWELL. *The Changeling.*

Little children are still the symbol of the eternal marriage between love and duty.
GEORGE ELIOT. *Romola, Proem.*

Wee Willie Winkie rins through the toun,
Upstairs and dounstairs, in his nicht-goun,
Tirlin' at the window, cryin' at the lock,
"Are the weans in their bed? for it's now ten o'clock."
WILLIAM MILLER (1810-72). *Willie Winkie.*

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
WORDSWORTH. *We Are Seven.*

I met a little cottage girl;
She was eight years old, she said;
Her hair was thick with many a curl
That clustered round her head.
Ibid. We Are Seven.

Gardener. Unruly children make their sire stoop.
SHAKESPEARE. *Richard II.* Act. iii. Sc. 4. l. 30.

King Richard. Your children were vexation to your youth,
But mine shall be a comfort to your age.
Ibid. Richard III. Act iv. Sc. 4. l. 305.

King Lear. We have no such daughter, nor shall ever see
That face of hers again. Therefore begone
Without our grace, our love, our benizon.
Ibid. King Lear. Act i. Sc. 1. l. 262.

Don Jerome. If a daughter you have, she's the plague of your life,
No peace shall you know, though you've buried your wife!
At twenty she mocks at the duty you taught her—
Oh, what a plague is an obstinate daughter!
SHERIDAN. *The Duenna.* Act i. Sc 3.

Mais un fripon d'enfant (cet âge est sans pitié).

But a rascal of a child (that age is without pity).
LA FONTAINE. *Fables.* ix. 2.

The child's sob curseth deeper in the silence
Than the strong man in his wrath.
E. B. BROWNING. *The Cry of the Children.* St. 13.

Children use the fist
Until they are of age to use the brain.
Ibid. Casa Guidi's Windows. Pt. i.

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow.
DAVID EVERETT. *Lines written for a School Declamation.*

The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.
WORDSWORTH. *My Heart Leaps Up.*

C'est que l'enfant toujours est homme,
C'est que l'homme est toujours enfant.
French Proverb.

The childhood shews the man,
As morning shews the day.
MILTON. *Paradise Regained.* Bk. iv. l. 220.

By education most have been misled;
So they believe, because they were so bred:
The priest continues what the nurse began,
And thus the child imposes on the man.
DRYDEN. *The Hind and the Panther.* Pt. iii. l. 389.

Men are but children of a larger growth;
Our appetites are apt to change as theirs,
And full as craving too, and full as vain.
Ibid. All for Love. Act iv. Sc. 1.

Women, then, are only children of a larger growth.
CHESTERFIELD. *Letter to His Son.* 5th Sept., 1748.

For men, in reason's sober eyes,
Are children but of larger size.
DAVID LLOYD.

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Nations, like men, have their infancy.
LORD BOLINGBROKE. *Of the Study of History.* Letter iv.

Behold the child, by nature's kindly law,
Pleased with a rattle, tickled with a straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold, amuse his ripe stage,
And beads and prayer-books are the toys of age:
Pleased with this bauble still, as that before;
Till tired he sleeps, and life's poor play is o'er.
POPE. *Essay on Man.* Ep. ii. l. 275.

Man is a restless thing, still vain and wild,
Lives beyond sixty, nor outgrows the child.
WATTS. *To the Memory of T. Gunston, Esq.* Bk. iii. l. 189.

By sports like these are all their cares beguil'd,
The sports of children satisfy the child.
GOLDSMITH. *Traveller.* l. 153.

The great man is he who does not lose his child's heart.
MENCIUS. *Works.* Bk. iv. Pt. ii. Ch. xii. (LEGGE, trans.)

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.
WHITTIER. *Child-songs.* St. 9.

CHIVALRY.

I saw young Harry, with his beaver on,
His cuisses on his thighs, gallantly arm'd,
Rise from the ground like feather'd Mercury,
And vaulted with such ease into his seat,
As if an angel dropp'd down from the clouds,
To turn and wind a fiery Pegasus,
And witch the world with noble horsemanship.
SHAKESPEARE. *Henry IV.* Pt. i. Act iv. Sc. 1. l. 104.

Ulysses. The youngest son of Priam, a true knight:
Not yet mature, yet matchless; firm of word;
Speaking in deeds, and deedless in his tongue;
Not soon provoked, nor being provoked soon calm'd;
His heart and hand both open, and both free;
For what he has he gives; what thinks he shews;
Yet gives he not till judgment guide his bounty,
Nor dignifies an impair thought with breath.
SHAKESPEARE. *Troilus and Cressida.* Act iv. Sc. 5. l. 96.

A knight there was, and that a worthy man,
That from the time that he first began
To riden out, he loved chivalry,
Truth and honour, freedom and courtesy.
. . . . . .
And though that he was worthy, he was wise,
And of his port as meek as is a maid.
He never yet no villainy ne said
In all his life, unto no manner wight.
He was a very parfit gentle knight.
CHAUCER. *Canterbury Tales. Prologue.*

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star full of life and splendour and joy. . . . Little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men,—in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone; that of sophisters, economists, and calculators has succeeded.
BURKE. *Reflections on the Revolution in France.* Vol. iii. p. 331.

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The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise is gone.
BURKE. *Reflections on the Revolution.*

That chastity of honour which felt a stain like a wound.
Ibid. Reflections on the Revolution. p. 382.

Ah, County Guy, the hour is nigh,
The sun has left the lea.
The orange flower perfumes the bower,
The breeze is on the sea.
SCOTT. *Quentin Durward.* Ch. iv.

Gayly the troubadour
Touched his guitar.
BAYLY. *Welcome Me Home.*

Cervantes smiled Spain's chivalry away.
BYRON. *Don Juan.* Canto xiii. St. 11.

CHOICE.

Hortensio. There's small choice in rotten apples.
SHAKESPEARE. *Taming of the Shrew.* Act i. Sc. 1. l. 139.

Edm. To both these sisters have I sworn my love;
Each jealous of the other, as the stung
Are of the adder. Which of them shall I take?
Both? one? or neither? Neither can be enjoy'd,
If both remain alive: To take the widow,
Exasperates, makes mad her sister Goneril;
And hardly shall I carry out my side,
Her husband being alive.
Ibid. King Lear. Act v. Sc. 1. l. 55.

How happy could I be with either,
Were t'other dear charmer away!
But, while ye thus tease me together,
To neither a word will I say.
GAY. *The Beggar's Opera* (*Macheath sings*). Act ii. Sc. 2.

When better choices are not to be had,
We needs must take the seeming best of bad.
S. DANIEL. *Civil War.* Bk. ii. xxiv.

De duobus malis, minus est semper eligendum.

Of two evils we must always choose the least.
THOMAS À KEMPIS. *De Imitatione Christi.* iii. 12. St. 3.

Learned men have taught us that not only with a choice of evils we should choose the least, but that from the evil we should endeavour to extract some good.
CICERO. *De Officiis.* iii. 1, 3.

Τὰ ἐλάχιστα λυπτέον τῶν κακῶν.

Of evils we must choose the least evil.
ARISTOTLE. *Ethica Nicomachea.* ii. 9, 4.

Plato reports Socrates as saying: To prefer evil to good is not in human nature; and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less.
PLATO. *Protagoras.* xxxviii. (JOWETT, trans.)

Of two evils I have chose the least.
PRIOR. *Imitation of Horace.*

E duobus malis minimum eligendum.

Of two evils, the least should be chosen.
ERASMUS. *Adages.* CICERO. *De Officiis.* iii. 1.

Of harmes two the lesse is for to cheese.
CHAUCER. *Troilus and Creseide.* Bk. ii. l. 470.

God had sifted three kingdoms to find the wheat for this planting.
LONGFELLOW. *The Courtship of Miles Standish.* iv.

God sifted a whole nation that he might send choice grain over into this wilderness.
WILLIAM STOUGHTON. *Election Sermon at Boston,* April 29, 1669.

When to elect there is but one,
'Tis Hobson's *Choice; take that or none.*
THOS. WARD. *England's Reformation.* Canto iv. l. 896.

Tobias Hobson[1] was the first man in England that let out hackney-horses. When a man came for a horse he was led into the stable, where there was a great choice, but he obliged him to take the horse which stood next to the stable door; so that every customer was alike well served according to his chance—whence it became a proverb, when what ought to be your election was forced upon you, to say, "Hobson's choice."
STEELE. *Spectator.* No. 509.

A strange alternative . . .
Must women have a doctor, or a dance?
YOUNG. *Love of Fame.* Satire v. l. 189.

There is such a choice of difficulties that I am myself at a loss how to determine.
JAMES WOLFE. *Despatch to Pitt,* Sept. 2, 1759.

Εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἤμην.

[1] Thomas (not Tobias) Hobson, born 1544, died 1631.

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If I were not Alexander I would be Diogenes.
ALEXANDER. (*Plutarch, Alexander, XIV.*)

White shall not neutralize the black, nor good
Compensate bad in man, absolve him so:
Life's business being just the terrible choice.
BROWNING. *Ring and the Book. The Pope.* l. 1236.

God offers to every mind its choice between truth and repose.
EMERSON. *Essays Intellect.*

Where there is no choice, we do well to make no difficulty.
GEORGE MACDONALD. *Sir Gibbie.* Ch. xi.

CHRIST.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord.
New Testament. St. Luke ii. 11.

Ecce homo!
Behold the man.
The Vulgate. St. John xix. 5.

King Henry IV. Therefore, friends,
As far as to the sepulchre of Christ,
Whose soldier now, under whose blessed cross
We are impressed and engaged to fight
Forthwith a power of English shall we levy;
Whose arms were moulded in their mothers' womb
To chase these pagans in those holy fields
Over whose acres walk'd those blessed feet,
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.
SHAKESPEARE. *I. King Henry IV.* Act i. Sc. 1. l. 18.

The best of men
That e'er wore earth about him was a sufferer;
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.
DEKKER. *The Honest Whore.* Pt. i. Act i. Sc. 12.

Of all creation first,
Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold: on Thee
Impress'd, th' effulgence of His glory abides;
Transfused on Thee His ample spirit rests.
He heaven of heavens, and all the powers therein,
By Thee created.
MILTON. *Paradise Lost.* Bk. iii. l. 383.

Christ himself was poor. . . . And as he was himself, so he informed his apostles and disciples, they were all poor, prophets poor, apostles poor.
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. 2. Mem. 3.

But chiefly Thou,
Whom soft-eyed Pity once led down from Heaven
To bleed for man, to teach him how to live,
And, oh! still harder lesson! how to die.[1]
BISHOP PORTEUS. *Death.* l. 316.

One Name above all glorious names
With its ten thousand tongues
The everlasting sea proclaims,
Echoing angelic songs.
KEBLE. *The Christian Year. Septuagesima Sunday.* St. 9.

The Pilot of the Galilean Lake.
MILTON. *Lycidas.* l. 109.

Christ was the word that spake it;
He took the bread and brake it;
And what that work did make it,
That I believe and take it.
[Attributed to Princess Elizabeth. The story runs that during the reign of her sister, Queen Mary, the future Queen Elizabeth thus adroitly parried the query of a Catholic priest whether she believed in the real presence in the communion bread. But it is probable that Donne was the originator:

He was the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it.
DONNE. *Divine Poems. On the Sacrament.*]

[1] See under EXAMPLE.

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In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free,
While God is marching on.
JULIA WARD HOWE. *Later Lyrics. Battle Hymn of the Republic.*

Only a Christ could have conceived a Christ.
JOSEPH PARKER. *Ecce Deus. Christ Adjusting Human Relations.* Ch. xi.

CHRISTIAN.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
New Testament. Acts xxvi. 28.

See how these Christians love one another.
TERTULLIAN. *Apologeticus.* c. 39.

O father Abram, what these Christians are,
Whose own hard dealings teaches them suspect
The thoughts of others.
SHAKESPEARE. *Merchant of Venice.* Act 1. Sc. 3. l. 162.

A Christian is the highest style of man.
YOUNG. *Night Thoughts.* Night 4. l. 788.

A Christian is God Almighty's gentleman.
JULIUS HARE. *Guesses at Truth. First Series.*

His tribe were God Almighty's gentlemen.
DRYDEN. *Absalom and Achitophel.* Pt. 1. l. 645.

A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky.
CHARLES WESLEY. *Christian Fidelity.*

Whatever makes men good Christians, makes them good citizens.
WEBSTER. *Speech at Plymouth*, Dec. 22, 1820.

Silence the voice of Christianity, and the world is well-nigh dumb, for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of morning, to men who sit stooping and feeble, with failing eyes and a hungering heart. It is gone, all gone; only the cold, bleak world left before them.
THEODORE PARKER. *Critical and Miscellaneous Writings. A Discourse of the Transient and Permanent in Christianity.*

I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy Christian child.
JANE TAYLOR. *A Child's Hymn of Praise.*

CHRISTMAS.

At Christmas play, and make good cheer,
For Christmas comes but once a year.
TUSSER. *Five Hundred Points of Good Husbandry.* Ch. xii.

'Tis merry in hall
Where beards wag all.
Ibid. August's Abstract.

Merry swithe it is in halle,
When the beards waveth alle.
ANON. *Alisaunder.*

This has been wrongly attributed to Adam Davie. In the latter's *Dreams* the line runs,—

Swith mury hit is in halle,
When burdes waiven alle.

Lo! now is come our joyful'st feast!
Let every man be jolly.
Each room with ivy leaves is drest,
And every post with holly.
Now all our neighbors' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with bak't meats choke,
And all their spits are turning.
WITHER. *Christmas Carol.*

And after him came next the chill December:
Yet he, through merry feasting which he made
And great bonfires, did not the cold remember;
His Saviour's birth his mind so much did glad.
SPENSER. *Faerie Queene.* Bk. vii. Canto vii. St. 41.

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Mar. It faded on the crowing of the cock.
Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long:
And then, they say, no spirit dare stir abroad;
The nights are wholesome, then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallow'd and so gracious is the time.
SHAKESPEARE. *Hamlet.* Act i. Sc. 1. l. 157.

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded Maid and Virgin Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.
MILTON. *Hymn. On the Morning of Christ's Nativity.*

No trumpet-blast profaned
The hour in which the Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn.
BRYANT. *Christmas in 1875.*

The mistletoe hung in the castle hall,
The holly branch shone on the old oak wall.
THOS. HAYNES BAYLY. *The Mistletoe Bough.*

Calm on the listening ear of night
Came Heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.
EDMUND H. SEARS. *Christmas Song.*

It came upon the midnight clear,
That glorious song of old.
Ibid. *The Angel's Song.*

'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse:
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there.
CLEMENT C. MOORE. *A Visit from St. Nicholas*

CHURCH.

Falstaff. An I have not forgotten what the inside of a church is made of, I am a pepper-corn.
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 3. l. 9.

The ne'er to the church, the further from God.
J. HEYWOOD. *Proverbs.* Bk. 1 Ch ix.

To kerke the narre from God more farre,
Has bene an old-sayd sawe;
And he that strives to touche a starre
Oft stombles at a strawe.
The Shepheardes Calender. July. l. 97.

It is common for those that are farthest from God, to boast themselves most of their being near to the Church.
MATHEW HENRY. *Commentaries.* Jeremiah vii.

Wherever God erects a house of prayer,
The Devil always builds a chapel there:
And 'twill be found upon examination,
The latter has the largest congregation.
DEFOE. *The True-born Englishman.* Pt. i. l. 1.

For where God built a church there the Devil would also build a chapel. They imitated the Jews also in this, namely, that as the Most Holiest was dark, and had no light, even so and after the same manner did they make their shrines dark where the Devil made answer. Thus is the Devil ever God's ape.
MARTIN LUTHER. *Table Talk. Of God's Works.* No. 67. (HAZLITT, trans.)

God never had a church but there, men say,
The Devil a chapel hath raised by some wyles.
I doubted of this saw, till on a day
I westward spied great Edinburgh's Saint Gyles
DRUMMOND. *Posthumous Poems.*

Where God hath a temple, the Devil will have a chapel.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. iv. Mem. 1. Subsec. 1.

No sooner is a temple built to God, but the Devil builds a chapel hard by.
HERBERT. *Jacula Prudentum.*

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Some to church repair,
Not for the doctrine, but the music there.
POPE. *Essay on Criticism.* Pt. ii. l. 142.

Who builds a church to God, and not to fame,
Will never mark the marble with his name.
Ibid. Moral Essays. Ep. iii. *Of the Use of Riches.* l. 285.

The church and clergy here, no doubt,
Are very much akin;
Both weather-beaten are without,
Both empty are within.
SWIFT. *Extempore Verses.*

Where, through the long drawn aisle and fretted vault
The pealing anthem swells the note of praise.
GRAY. *Elegy in a Country Churchyard.* St. 10.

See the Gospel Church secure,
And founded on a Rock!
All her promises are sure;
Her bulwarks who can shock?
Count her every precious shrine;
Tell, to after-ages tell,
Fortified by power divine,
The Church can never fail.
CHARLES WESLEY. *Scriptural.* Psalm xlviii. St. 9.

Die Kirch' allein, meine lieben Frauen,
Kann ungerechtes Gut verdauen.
The church alone beyond all question
Has for ill-gotten goods the right digestion.
GOETHE. *Faust.* I. 9. 35.

CIRCUMSTANCE.

Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.
YOUNG. *Night Thoughts.* Night 2. l. 90.

The happy combination of fortuitous circumstances.
SCOTT. *Answer of the Author of Waverly to the Letter of Captain Clutterbuck. The Monastery.*

The fortuitous or casual concourse of atoms.
RICHARD BENTLEY. *Sermons.* vii. *Works.* Vol. iii. p. 147. (1692.)
See also SIR ROBERT PEEL'S *Address. Quarterly Review.* Vol. liii. p. 270. (1835.)

This fearful concatenation of circumstances.
DAN'L WEBSTER. *Argument. The Murder of Captain Joseph White.* (1830.)

I am the very slave of circumstance
And impulse—borne away with every breath!
BYRON. *Sardanapalus.* Act iv. Sc. 1.

Men are the sport of circumstances, when
The circumstances seem the sport of men.
BYRON. *Don Juan.* Canto v. St. 17.

Man is not the creature of circumstances, circumstances are the creatures of men. We are free agents, and man is more powerful than matter.
DISRAELI. *Vivian Grey.* Bk. vi. Ch. vii.

Chances rule men and not men chances.
HERODOTUS. *History.* vii. 49.

Circumstances are things *round about;* we are *in* them, not *under* them.
LANDOR. *Imaginary Conversations. Samuel Johnson and John Horne (Tooke).*

Man, without religion, is the creature of circumstances.
J. C. HARE. *Guesses at Truth.* p. i.

Man is the creature of circumstance.
ROBERT OWEN. *The Philanthropist.*

Circumstances alter cases.
HALIBURTON. *The Old Judge.* Ch. xv.

Circumstances over which I have no control.
WELLINGTON (Duke of). *Letters.* About 1839 or 1840.

And grasps the skirts of happy chance,
And breasts the blows of circumstance.
TENNYSON. *In Memoriam.* Pt. lxiv. St. 2.

CITY.

God made the country, and man made the town.
COWPER. *The Task.* Bk. i. l. 749.

Divina natura dedit agros, ars humana aedificavit urbes.
Divine Nature gave us fields; man's art built cities.
VARRO. *De Re Rustica.* iii. 1.

God the first garden made, and the first city Cain.
COWLEY. *Stanzas addressed to J. Evelyn, Esq.* 3, last line.

God Almighty first planted a garden.
BACON. *Essay.* xlvi. *Of Gardens.*

The Bible shows how the world progresses. It begins with a garden, but ends with a holy city.
PHILLIPS BROOKS. *Life and Letters,* by ALEXANDER V. G. ALLEN.

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Towered cities please us then,
And the busy hum of men.
MILTON. *L'Allegro.* l. 117.

O give me the sweet, shady side of Pall Mall!
CHARLES MORRIS. *Town and Country.*

To cities and to courts repair,
Flattery and falsehood flourish there;
There all thy wretched arts employ,
Where riches triumph over joy,
Where passions do with interest barter,
And Hymen holds by Mammon's charter;
Where truth by point of law is parried,
And knaves and prudes are six times married.
PRIOR. *The Turtle and the Sparrow.* l. 432.

Let me move slowly through the street,
Filled with an ever-shifting train,
Amid the sound of steps that beat
The murmuring walks like autumn rain.

How fast the flitting figures come!
The mild, the fierce, the stony face;
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

They pass—to toil, to strife, to rest;
To halls in which the feast is spread;
To chambers where the funeral guest
In silence sits beside the dead.
BRYANT. *The Crowded Street.*

From cities humming with a restless crowd,
Sordid as active, ignorant as loud,
Whose highest praise is that they live in vain,
The dupes of pleasure or the slaves of gain;
Where works of man are clustered close around,
And works of God are hardly to be found.
COWPER. *Retirement.* l. 21.

I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling, but the hum
Of human cities torture.
BYRON. *Childe Harold.* Canto iii. St. 72.

I am a part of all that I have met.
TENNYSON. *Ulysses.* l. 18.

As one who long in populous city pent
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound.
MILTON. *Paradise Lost.* Bk. ix. l. 445.

CLEANLINESS.

Cleanness of body was ever deemed to proceed from a due reverence to God.
BACON. *Advancement of Learning.* Bk. ii.

Slovenliness is no part of religion; neither this [1 Pet. iii. 3, 4], nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty, not a sin; "cleanliness is, indeed, next to godliness."
JOHN WESLEY. *Sermons. On Dress.*
[Wesley puts the last sentence into quotation marks, giving no indication as to its source. It may have been a popular proverb in his day as in ours. Dr. A. S. Bettelheim, a Jewish rabbi, traces the saying to the Talmud, where Phinehas-ben-Jair says: "The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness; abstemiousness into cleanliness; cleanliness into godliness,"—literally, next to godliness.

CLERGY.

Men who attend the altar, and should most
Endeavor peace.
MILTON. *Paradise Lost.* Bk. xii. l. 354.

The proud he tam'd, the penitent he cheer'd:
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought;
(A living sermon of the truths he taught;)
For this by rules severe his life he squar'd:
That all might see the doctrines which they heard.
DRYDEN. *Character of a Good Parson.* l. 75.

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Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild,
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year.
GOLDSMITH. *The Deserted Village.* l. 137.

Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And even his failings lean'd to virtue's side.
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all.
Ibid. The Deserted Village. l. 161.

At church, with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remain'd to pray.
Ibid. The Deserted Village. l. 177.

And sent us back to praise, who came to pray.
DRYDEN. *Britannia Redeviva.* l. 4.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech.
COWPER. *Task.* Bk. ii. l. 463.

I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
Ibid. Task. Bk. ii. l. 372.

A little, round, fat, oily man of God.
THOMSON. *Castle of Indolence.* Canto i. St. 69.

There goes the parson, oh illustrious spark!
And there, scarce less illustrious, goes the clerk.
COWPER. *On Observing Some Names of Little Note.*

The things that mount the rostrum with a skip,
And then skip down again; pronounce a text,
Cry—hem; and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene!
Ibid. The Task. Bk. ii. l. 408.

A kick, that scarce would move a horse,
May kill a sound divine.
Ibid. The Yearly Distress. St. 16.

Oh for a forty parson power.
BYRON. *Don Juan.* Canto x. St. 34.

Hear how he clears the points o' faith
Wi' rattlin' an' wi' thumpin'!
Now meekly calm, now wild in wrath
He's stampin', an' he's jumpin'!
BURNS. *The Holy Fair.* St. 13.

CLOISTER.

Hamlet. Get thee to a nunnery, go; . . . farewell. Or, if thou wilt needs marry, marry a fool; for wise men know well enough, what monsters you make of them. To a nunnery, go; and quickly too. Farewell.

Oph. Ye heavenly powers, restore him!
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 122.

I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be run for, not without heat and dust.
MILTON. *Areopagitica.*

But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowèd roof,
With antic pillars massy proof
And storied windows richly dight,
Casting a dim religious light.
Ibid. Il Penseroso. l. 155.

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To happy convents bosom'd deep in vines,
Where slumber abbots, purple as their wines.
POPE. *Dunciad.* Bk. iv. l. 301.

Monastic brotherhood, upon rock Aerial.
WORDSWORTH. *The Excursion.* Bk. iii. l. 394.

I envy them, those monks of old;
Their books they read, and their beads they told.
G. P. R. JAMES. *The Monks of Old.*

I like a church, I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles:
Yet not for all his faith can see
Would I that cowlèd Churchman be.
EMERSON. *The Problem.*

CLOUD.

Ham. Do you see yonder cloud that 's almost in shape of a camel?
Pol. By the mass, and 't is like a camel, indeed.
Ham. Methinks, it is like a weasel.
Pol. It is backed like a weasel.
Ham. Or like a whale?
Pol. Very like a whale.
Ham. They fool me to the top of my bent.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 393.

Ant. Sometime we see a cloud that 's dragonish,
A vapour, sometime, like a bear or lion,
A tower'd citadel, a pendant rock,
A forked mountain, or blue promontory
With trees upon 't, that nod unto the world
And mock our eyes with air: thou hast seen these signs;
They are black vesper's pageants.
Eros. Ay, my lord.
Ant. That which is now a horse, even with a thought
The rack dislimns and makes it indistinct
As water is in water.
Ibid. Antony and Cleopatra. Act iv. Sc. 14. l. 2.

Come watch with me the azure turn to rose
In yonder West: the changing pageantry,
The fading Alps and archipelagoes,
And spectral cities of the sunset-sea.
T. B. ALDRICH. *Miracles.*

As when from mountain-tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face, the low'ring element
Scowls o'er the darkened landscape snow, or shower,
If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
MILTON. *Paradise Lost.* Bk. ii. l. 488.

As Jupiter
On Juno smiles, when he impregns the clouds
That shed May flowers.
Ibid. Paradise Lost. Bk. iv. l. 499.

And the hooded clouds, like friars,
Tell their beads in drops of rain,
And patter their doleful prayers;
But their prayers are all in vain,
All in vain.
LONGFELLOW. *Midnight Mass for the Dying Man.*

There does a sable cloud
Turn forth her silver lining on the night.
And casts a gleam over this tufted grove.
MILTON. *Comus.* l. 223.
[This may possibly be the origin of the phrase, "A cloud with a silver lining," meaning misfortune in which there is a gleam of hope. See under HOPE.]

Nature is always kind enough to give even her clouds a humorous lining.
LOWELL. *My Study Windows. Thoreau.*

We often praise the evening clouds,
And tints so gay and bold,
But seldom think upon our God,
Who tinged these clouds with gold.
SCOTT. *The Setting Sun.*

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A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow;
. . . . .
Tranquil its spirit seemed and floated slow!
Even in its very motion there was rest;
While every breath of eve that chanced to blow
Wafted the traveller to the beauteous west.
JOHN WILSON. *Isle of Palms and other Poems. The Evening Cloud.*

I saw two clouds at morning,
Tinged by the rising sun,
And in the dawn they floated on,
And mingled into one.
JOHN G. C. BRAINARD. *Epithalamium.*

I bring fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shade for the leaves when laid
In their noon-day dreams.
SHELLEY. *The Cloud.* l. 1.

I am the daughter of earth and water,
And the nursling of the sky:
I pass through the pores of the ocean and shores;
I change, but I cannot die.
Ibid. The Cloud. l. 73.

From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on their mother's breast,
As she dances about the sun.
I wield the flail of the lashing hail,
And whiten the green plains under
And then again I dissolve it in rain,
And laugh as I pass in thunder.
Ibid. The Cloud. l. 5.

I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 'tis my pillow white,
While I sleep in the arms of the blast.
Sublime on the towers of my skyey bowers
Lightning my pilot sits;
In a cavern under is fettered the thunder,
It struggles and howls at fits;
Over earth and ocean with gentle motion
This pilot is guiding me,
Lured by the love of the genii that move
In the depths of the purple sea;
Over the rills, and the crags, and the hills,
Over the lakes and the plains,
Wherever he dream, under mountain or stream,
The Spirit he loves remains;
And I all the while bask in heaven's blue smile,
Whilst he is dissolving in rains.
SHELLEY. *The Cloud.* l. 13.

COCK.

A yerd she hadde, enclosed al aboute
With stikkes, and a drye dich with-oute,
In which she had a cok, hight Chaunte-cleer,
In al the land of crowing n'as his peer.
His vois was merier than the mery orgon
On messe-dayes that in the chirche gon;
Wel sikerer was his crowing in his logge
Than is a clokke, or an abbey orlogge.
By nature knew he ech ascencioun
Of equinoxial in thilke toun.
CHAUCER. *Canterbury Tales. The Nun's Priest's Tale.* l. 27.

Ratcliffe. The early village cock
Hath twice done salutation to the morn.
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 209.

Horatio. The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day.
Ibid. Hamlet. Act i. Sc. 1. l. 150.

Ber. It was about to speak, when the cock crew.
Hor. And then it started like a guilty thing
Upon a fearful summons. I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the God of Day; and, at his warning,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine; and of the truth herein
This present object made probation.
Ibid. Hamlet. Act i. Sc. 1. l. 147.

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Hor. The morning cock crew loud,
And at the sound it shrunk in haste away,
And vanish'd from our sight.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 218.

Ariel. Hark, hark! I hear
The strain of strutting chanticleer
Cry, cock-a-diddle-dow.
Ibid. Tempest. Act i. Sc. 2. l. 384.

While the cock with lively din
Scatters the rear of darkness thin,
And to the stack, or the barn door,
Stoutly struts his dames before.
MILTON. *L'Allegro.* l. 49.

S. T. COLERIDGE.

A noticeable man, with large gray eyes.
WORDSWORTH. *Stanzas written in Thomson's Castle of Indolence.* St. 5.

He was a mighty poet and
A subtle-souled psychologist;
All things he seemed to understand,
Of old or new, on sea or land,
Save his own soul, which was a mist.
CHARLES LAMB.

A hooded eagle among blinking owls.
SHELLEY. *Letter to Maria Gisborne.* l. 208.

COLOR.

Aaron. Coal black is better than another hue,
In that it scorns to bear another hue;
For all the water in the ocean
Can never turn the swan's black legs to white,
Although she lave them hourly in the flood.
SHAKESPEARE. *Titus Andronicus.* Act iv. Sc. 2. l. 99.

COMFORT.

Imogene. Thou art all the comfort
The Gods will diet me with.
SHAKESPEARE. *Cymbeline.* Act iii. Sc. 4. l. 182.

Our creature comforts.
MATHEW HENRY. *Commentaries.* Psalm xxxvii.

Miserable comforters are ye all.
Old Testament. Job xvi. 2.
[Hence the phrase, "Job's comforters."]

Katharine. That comfort comes too late;
'Tis like a pardon after execution:
That gentle physic, given in time, had cured me;
But now I am past all comforts here but prayers.
SHAKESPEARE. *Henry VIII.* Act iv. Sc. 2. l. 120.

"What is good for a bootless bene?"
With these dark words begins my tale;
And their meaning is, whence can comfort spring
When prayer is of no avail?
WORDSWORTH. *Force of Prayer.*

COMMUNISM.

(See under PROPERTY.)

All things are in common among friends.
DIOGENES LAERTIUS. *Diogenes.* vi.

It is a maxim of old that among themselves all things are common to friends.
TERENCE. *Adelphæ.* Act v. Sc. 3, 18 (803).

Bion insisted on the principle that "The property of friends is common."
DIOGENES LAERTIUS. *Bion.* ix.

What is a communist? One who has yearnings
For equal division of unequal earnings.
EBENEZER ELLIOT. *Epigram.*

COMPANY.

Two are better than one.
Old Testament. Ecclesiastes iv. 9.

Every man is like the company he is wont to keep.
EURIPIDES. *Phœnissæ.* Fragment 809.

A man is known by the company he keeps.
Old Proverb.

A man's mind is known by the company it keeps.
LOWELL. *My Study Windows. Pope.*

Tell me thy company, and I will tell thee what thou art.
CERVANTES. *Don Quixote.* Pt. ii. Ch xxiii.

Birds of a feather will gather together.
Old Proverb.

Birds of a feather will fly together.
R. WILSON. *Three Lords and three Ladies of London (Simplicity).*

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Birds of a feather will gather together.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. i. Mem. ii. Subsec. i.

Then let's flock hither,
Like birds of a feather.
RANDOLPH. *Aristippus.*

Lion and stoat have isled together, knave,
In time of flood.
TENNYSON. *Gareth and Lynette.* l. 871.

Evil communications corrupt good manners.
New Testament. St. Paul. I. Corinthians xv. 33.

φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί.

Evil communications corrupt good manners.
MENANDER. *Thais.* Fragment 2.
EURIPIDES. Fragment 962. (*According to Clement of Alexandria.*)

Si velis vitiis exui, longe a vitiorum exemplis recedendum est.

If thou wishest to get rid of thy evil propensities, thou must keep far from evil companions.
SENECA. *Epistolæ Ad Lucilium.* civ.

Fal. Company, villanous company, hath been the spoil of me.
SHAKESPEARE. *King Henry IV.* Pt. i. Act iii. Sc. 3. l. 11.

Fal. O, thou hast damnable iteration, and art indeed able to corrupt a saint. Thou hast done much harm upon me, Hal; God forgive thee for it! Before I knew thee, Hal, I knew nothing; and now am I, if a man should speak truly, little better than one of the wicked. I must give over this life, and I will give it over: by the Lord, an I do not, I am a villain: I'll be damned for never a king's son in Christendom.
Ibid. I. Henry IV. Act i. Sc. 2. l. 101.

He that is choice of his time will also be choice of his company.
JEREMY TAYLOR. *Holy Living and Dying* Ch. i. Sec. i.

Good company and good discourse are the very sinews of virtue.
IZAAK WALTON *The Complete Angler.* Pt. i. Ch. ii.

Σοφοῦ παρ' ἀνδρὸς χρὴ σοφόν τι μανθάνειν.

Some wisdom must thou learn from one who's wise.
EURIPIDES. *Rhesus.* 206. Chorus.

Σοφοῖς ὁμιλῶν καὐτὸς ἐκβήσῃ σοφός.

Who with the wise consorts will wise become
MENANDER. *Monosticha.* 475.

Nullius boni sine sociis jucunda possessio est.

No possession is gratifying without a companion.
SENECA. *Epistolæ Ad Lucilium.* vi.

As the Italians say, Good company in a journey makes the way to seem the shorter.
IZAAK WALTON. *The Complete Angler.* Pt. i. Ch. i.

What are the fields, or flow'rs, or all I see?
Ah! tasteless all, if not enjoyed with thee.
PARNELL. *Health: An Eclogue.*

Except I be by Sylvia in the night,
There is no music in the nightingale.
SHAKESPEARE. *Two Gentlemen of Verona.* Act iii. Sc. 1. l. 179.

In all thy humours, whether grave or mellow,
Thou 'rt such a touchy, testy, pleasant fellow,
Hast so much wit, and mirth, and spleen about thee,
There is no living with thee, nor without thee.
ADDISON. *Spectator.* No 68.

This is a free translation of an epigram by Martial:

Difficilis facilis, jucundus acerbus es idem:
Nec tecum possum vivere, nec sine te.
MARTIAL. *Epigrams.* xii 47. 1.

Which may more literally be rendered:

Captious, yet complaisant, sweet and bitter too,
I cannot with thee live, nor yet without thee

Martial was imitating Ovid, who had already said:

Sic ego non sine te, nec tecum vivere possum.

Thus neither with thee, nor without thee, can I live.
OVID. *Amores* iii. 11, 39.

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They each pull'd different ways, with many an oath,
"Arcades ambo," *id est*—blackguards both.
BYRON. *Don Juan.* Canto iv. St. 93.

The quotation is from Virgil:

Ambo florentes cretatitus, arcades ambo
Et cantare pares, et respondere parati.
Both young Arcadians, both alike inspired
To sing, and answer as the song required.
Eclogues vii. 4. (DRYDEN, trans.)

Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?
POPE. *Essay on Man.* Ep. 4. l 385.

King. Sweet fellowship in shame!
Biron. One drunkard loves another of the name.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 49.

His ancient, trusty, drouthy crony;
Tam lo'ed him like a vera brither;
They had been fou for weeks thegither!
BURNS. *Tam O'Shanter.* l. 42.

We twae hae run about the braes,
And pu'd the gowans fine.
Ibid. Auld Lang Syne

COMPARISONS.

Comparisons are odious.
Old Proverb.

Is it possible your pragmatical worship should not know that the comparisons made between wit and wit, courage and courage, beauty and beauty, birth and birth, are always odious and ill taken?
CERVANTES. *Don Quixote.* Pt. ii. Ch. 1.

In English literature the proverb, "Comparisons are odious," is found in John Fortescue's *De Laudibus Legea Angliæ*, ch. xix., in Marlowe's *Lust's Dominion*, act iii. sc. 4; in Burton's *Anatomy of Melancholy*, pt iii sec. 3, and in many others. John Lydgate has it in this form:

Comparisons do ofttime great grievance.
Bochas. Bk. iii. Ch. viii.

Shakespeare makes his Dogberry misquote the proverb in this form:

Comparisons are odorous.
Much Ado About Nothing. Act iii. Sc. 5. l. 19.

Sheridan's Mrs. Malaprop follows suit in this wise:

No caparisons, miss, if you please. Caparisons don't become a young woman.
The Rivals. Act iv. Sc. 2.

Ἐχθρους ποιοῦσι τοὺς φίλους αἱ συγκρίσεις.
Comparisons make enemies of our friends.
PHILEMON. *Fabulæ Incertæ.* Fragment 17.

To compare
Great things with small.
MILTON. *Paradise Lost.* Bk. ii. l. 921.

Sic canibus catulos similes, sic matribus hædos.
Noram; sic parvis componere magna solebam.
Thus I knew that pups are like dogs, and kids like goats; so I used to compare great things with small.
VIRGIL. *Eclogæ.* i. 23.
[Virgil uses the same phrase in his *Georgics*, iv. 176. It may be found in numerous other ancient and modern authors.]

Where, where was Roderick then?
One blast upon his bugle horn
Were worth a thousand men.
SCOTT. *Lady of the Lake.* Canto vi. St. 18.

The pilot, telling Antigonus the enemy outnumbered him in ships, he said, "But how many ships do you reckon my presence to be worth?"
PLUTARCH. *Apothegms of Kings and Great Commanders.* (*Antigonus II.*)

We must have your name, if you will permit us to use it. There will be more efficacy in it than in many an army.
JOHN ADAMS. *Letter to Washington* (1798).
[Written when war with France seemed imminent.]

It is very true that I have said that I considered Napoleon's presence in the field equal to forty thousand men in the balance. This is a very loose way of talking; but the idea is a very different one from that of his presence at a battle being equal to a reinforcement of forty thousand men.
STANHOPE. *Conversations with the Duke of Wellington.* p. 81.

The crow may bathe his coal-black wings in mire,
And unperceiv'd fly with the filth away;
But if the like the snow-white swan desire,
The stain upon his silver down will stay;
Poor grooms are sightless night, kings glorious day.
Gnats are unnoted wheresoe'er they fly,
But eagles gaz'd upon with every eye.
SHAKESPEARE. *Rape of Lucrece.* l. 1009.

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For fairest things grow foulest by foul deeds;
Lilies that fester smell far worse than weeds.

SHAKESPEARE. *Sonnet.* xciv. 13.

Would it were I had been false, not you!
I that am nothing, not you that are all;
I, never the worse for a touch or two
On my speckled hide; not you, the pride
Of the day, my swan, that a first fleck's fall
On her wonder of white must unswan, undo!

BROWNING. *The Worst of It.*

In beauty faults conspicuous grow;
The smallest speck is seen on snow.

GAY. *Fables.* xi. *The Peacock, Turkey, and Goose.* l. 1.

Portia. That light we see is burning in my hall.
How far that little candle throws his beams!
So shines a good deed in a naughty world.
Ner. When the moon shone we did not see the candle.
Por. So doth the greater glory dim the less:
A substitute shines brightly as a king,
Until a king be by; and then his state
Empties itself, as doth an inland brook
Into the main of waters.

SHAKESPEARE. *The Merchant of Venice.* Act v. Sc. 1. l. 89.

Portia. The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.

Ibid. The Merchant of Venice. Act v. Sc. 1. l. 104.

Shall eagles not be eagles? wrens be wrens?
If all the world were falcons, what of that?
The wonder of the eagle were the less,
But he not less the eagle.

TENNYSON. *The Golden Year.* l. 37.

A living dog is better than a dead lion.

Old Testament. Ecclesiastes ix. 4.

Hawthorn. 'Tis a maxim with me, that an hale
Cobbler is a better man than a sick king.

BICKERSTAFF. *Love in a Village.* Act i. Sc. 3.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Old Testament. Proverbs xi. 22.

As a lyke to compare in taste, chalk and cheese.

JOHN HEYWOOD. *Proverbs.* Bk. ii. Ch. iv.

Amicus Plato sed magis amica veritas.
Plato is my friend, but a greater friend is truth.

Latin Proverb.

The phrase is a gradual evolution from Plato's report of a favorite saying of Socrates to his disciples:

I would ask you to be thinking of the truth, and not of Socrates; agree with me if I seem to you to be speaking the truth; or, if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm.

Phædo. Ch. xci.

Paraphrasing this saying, Aristotle was wont to say:

Socrates is my friend, but a greater friend is truth.

AMMONIUS. *Life of Socrates.*

Ammonius wrote in Latin, not Greek. It was his Latinized version which became proverbial. In course of time "Plato" came to be substituted for "Socrates," and so the phrase comes down to us. Cicero rejects the lesson of the maxim, for he expressly says:

Errare mehercule malo cum Platone . . . quam cum istis vera sentire.

In very truth I would rather be wrong with Plato than right with such men as these.

CICERO. *Tusculanæ Disputationes.* i. 17, 39.

Now the "istis," the "such men," to whom Cicero contemptuously refers are the Pythagoreans. Curiously enough, however, he indorsed a Pythagorean, not a Platonic method. For while Plato evidently approved of Socrates's preference of the truth over the individual, the disciples of Pythagoras adopted as their motto, "The master has said it," or simply "he has said it," whence we get the Latin, "Ipse dixit."

Cicero's sentiment finds an echo in Byron's line:

Better to err with Pope than shine with Pye.

English Bards and Scotch Reviewers. l. 102.

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Fool, again the dream, the fancy! but I
know my words are wild,
But I count the gray barbarian lower
than the Christian child.

. . . . . .

Through the shadow of the globe we
sweep into the younger day:
Better fifty years of Europe than a cycle
of Cathay.

TENNYSON. *Locksley Hall.* l. 173.

I know not whether others share in my feelings on this point: but I have often thought that if I were compelled to forego England, and to live in China, and among Chinese manners and modes of life and scenery, I should go mad.

DE QUINCEY. *Confessions of an English Opium-eater*, May, 1818.

Cato. A day, an hour of virtuous liberty
Is worth a whole eternity in bondage.

ADDISON. *Cato.* Act ii. Sc. 1.

A day in such serene enjoyment spent
Were worth an age of splendid discontent!

J. MONTGOMERY. *Greenland.* Canto ii. l. 224.

The life of a man of virtue and talent, who should die in his thirtieth year, is, with regard to his own feelings, longer than that of a miserable priest-ridden slave who dreams out a century of goodness.

SHELLEY. *Notes to "Queen Mab."*

Perhaps the perishing ephemeron enjoys a longer life than the tortoise.

Ibid. Notes to "Queen Mab."

The duration of the freedom and the glory of Greece was short. But a few such years are worth myriads of ages of monkish slumber, and one such victory as Salamis or Bannockburn is of more value than the innumerable triumphs of the vulgar herds of conquerors.

LOCKHART. *Blackwood's Magazine.* Vol. i. No. 2.

Βούλομαι ἐν Ἀθήναις ἅλα λείχειν, ἢ παρὰ Κρατερῷ τῆς πολυτελοῦς τραπέζης ἀπολαύειν.

I would sooner lick salt in Athens than dine like a prince at Craterus' table.

DIOGENES. *Diogenes Laertius.* vi. 2, 6, 57.

Take all the pleasures of all the spheres,
And multiply each through endless years,—
One minute of heaven is worth them all.

MOORE. *Paradise and the Peri.*

One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels.

POPE. *Essay on Man.* Epistle iv. l. 255.

Sound, sound the clarion, fill the fife!
To all the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name.

SCOTT. *Old Mortality.* Ch. xxxiv.

Joan. One drop of blood, drawn from thy country's bosom,
Should grieve thee more than streams of foreign gore.

SHAKESPEARE. *Henry VI.* Pt. i. Act iii. Sc. 3. l. 54.

One rose, but one, by those fair fingers cull'd,
Were worth a hundred kisses press'd on lips
Less exquisite than thine.

TENNYSON. *The Gardener's Daughter.* l. 148.

Sir John. One cut from ven'son to the heart can speak
Stronger than ten quotations from the Greek;
One fat Sir Loin possesses more sublime
Than all the airy castles built by rhyme.

JOHN WOLCOTT (PETER PINDAR). *Bozzy and Piozzi.* Pt. ii.

Unus dies hominum eruditorum plus patet quam imperitis longissima aetas.

More is contained in one day of the life of a learned man, than in the whole lifetime of a fool.

SENECA. *Epistolæ.* lxxvii. 28. (*Quoted from Posidonius.*)

A little group of wise hearts is better than a wilderness of fools.

RUSKIN. *Crown of Wild Olive. War.* St. 114.

A moment's thinking is an hour in words.

HOOD. *Hero and Leander.* xii.

None but itself can be its parallel.

LEWIS THEOBALD. *The Double Falsehood.* Act iii. Sc. 1.

[This is persistently misquoted, "None but himself," etc.]

Quæris Alcidæ parem?
Nemo est nisi ipse.

Do you seek Alcides equal? None is, except himself.

SENECA. *Hercules Furens.* i. 1, 84.

And but herself admits no parallel.

MASSINGER. *Duke of Milan.* Act iv. Sc. 3.

Adam, the goodliest man of men since born
His sons, the fairest of her daughters Eve.

MILTON. *Paradise Lost.* Bk. iv. l. 323.

Half-happy, by comparison of bliss,
Is miserable.

KEATS. *Endymion.* ii. l. 371.

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COMPENSATION.

Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow,—attend to the history of Rasselas, Prince of Abyssinia.

JOHNSON. *Rasselas.* Ch. 1.

I called the New World into existence to redress the balance of the Old.

GEORGE CANNING. *The King's Message.* Dec. 12, 1826.

Time still, as he flies, brings increase to her truth,
And gives to her mind what he steals from her youth.

EDWARD MOORE. *The Happy Marriage.*

COMPROMISE.

All government,—indeed, every human benefit and enjoyment, every virtue and every prudent act,—is founded on compromise and barter.

BURKE. *Speech on the Conciliation of America.* Vol. ii. p. 169.

The concessions of the weak are the concessions of fear.

Ibid. Speech on the Conciliation of America. Vol. ii. p. 108.

Life cannot subsist in society but by reciprocal concessions.

JOHNSON. *Letter to J. Boswell, Esq.* 1766.

CONCEALMENT.

When you try to conceal your wrinkles, Polla, with paste made from beans, you deceive yourself, not me. Let a defect, which is possibly but small, appear undisguised. A fault concealed is presumed to be great.

MARTIAL. *Epigrams.* Bk. iii. Ep. 42.

Viola. She never told her love,
But let concealment, like a worm i' th' bud,
Feed on her damask cheek; she pin'd in thought;
And with a green and yellow melancholy,
She sat like patience on a monument,
Smiling at grief.

SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 113.

Lucetta. They love least, that let men know their love.

SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 2. l. 32.

In many ways doth the full heart reveal
The presence of the love it would conceal.

COLERIDGE. *Motto to Poems written in Later Life.*

There is no den in the whole world to hide a rogue: commit a crime and the earth is made of glass.

EMERSON. *Compensation.*

CONCEIT.

(See BRAGGART, EGOTISM, VANITY.)

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Old Testament. Proverbs xxvi. 12.

Wiser in his own conceit than twelve men who can render a reason.

Ibid. Proverbs xxvi. 16.

Be not wise in your own conceits.

New Testament. Romans xii. 16.

Ghost. But look, amazement on thy mother sits:
O, step between her and her fighting soul!
Conceit in weakest bodies strongest works.

SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 110.

Juliet. Conceit, more rich in matter than in words,
Brags of his substance, not of ornament:
They are but beggars that can count their worth.

Ibid. Romeo and Juliet. Act ii. Sc. 6. l. 29.

[In both of the above Shakespearean excerpts, as, indeed, generally in Shakespeare, "conceit" is used in the sense of "conception" or "imagination." But in both cases the lines are frequently quoted as if the word meant "vanity" or "egotism."]

Conceit may puff a man up, but never prop him up.

RUSKIN. *True and Beautiful. Function of the Artist.*

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CONFESSION.

Confiteor, si quid prodest delicta fateri.
I will confess; if it advantages
In aught to own one's faults.
OVID. *Amores.* ii. 4, 3.

Sit erranti medecina confessio.
May confession be a medicine to the erring.
CICERO. *Ad Octavium.*
[This is probably the original of the familiar proverb:
An open confession is good for the soul.]

Confession of our faults is the next thing to innocency.
SYRUS. *Maxim* 1060.

He's half absolv'd who has confessed.
PRIOR. *Alma.* Canto ii. l. 22.

Hamlet. Confess yourself to heaven:
Repent what's past; avoid what is to come.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 149.

Come, now again thy woes impart,
Tell all thy sorrows, all thy sin;
We cannot heal the throbbing heart,
Till we discern the wounds within.
CRABBE. *Hall of Justice.* Pt. ii.

CONFIDENCE.

Confidence is a plant of slow growth in an aged bosom.
EARL OF CHATHAM. *Speech.* Jan. 14, 1766.

I see before me the statue of a celebrated minister, who said that confidence was a plant of slow growth. But I believe, however gradual may be the growth of confidence, that of credit requires still more time to arrive at maturity.
DISRAELI. *Speech.* Nov. 9, 1867.

Confidence is a thing not to be produced by compulsion. Men cannot be forced into trust.
DANIEL WEBSTER. *Speech, United States Senate, Session of* 1833–34. *The Removal of the Deposits.*

I see my way as birds their trackless way.
I shall arrive,—what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire-balls, sleet, or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time.
BROWNING. *Paracelsus.* Pt. i. l. 561.

CONQUEST.

He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.
Old Testament. Proverbs xvi. 32.

Bis vincit qui se vincit in victoriâ.
He conquers twice who conquers himself in victory.
SYRUS. *Maxims.*

I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self.
ARISTOTLE. (*Stobaeus, Frobenius ed.* p. 223.)

There is a victory and defeat—the first and best of victories, the lowest and worst of defeats—which each man gains or sustains at the hands not of another, but of himself.
JOWETT. *Plato. Laws.* i. 3.

The enemy is within the gates; it is with our own luxury, our own folly, our own criminality that we have to contend.
CICERO. *In Catilinam.* ii. 5, 11.

Quis habet fortius certamen quam qui nititur vincere seipsum?
Who has a harder fight than he who is striving to overcome himself?
THOMAS À KEMPIS. *De Imitatione Christi.* i. 3, 3.

Thrice noble is the man who of himself is king.
PHINEAS FLETCHER. *Apollyonists.* Canto iii. St. 10.

In vaine he seeketh others to suppresse,
Who hath not learnd himselfe first to subdue.
SPENSER. *Faerie Queene.* Bk. vi. Canto i. St. 41.

Man who man would be,
Must rule the empire of himself! in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.
SHELLEY. *Sonnet. Political Greatness.*

When the fight begins within himself
A man's worth something.
R. BROWNING. *Bishop Blougram's Apology.*

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No man is such a conqueror as the man who has defeated himself.
HENRY WARD BEECHER. *Proverbs from Plymouth Pulpit.*

Richard's himself again!
COLLEY CIBBER. *Richard III.* (*altered by*). Act v. Sc. 3.

Lord of himself—that heritage of woe!
BYRON. *Lara.* Canto i. St. 2.

Lord of himself, though not of lands;
And having nothing, yet hath all.
WOTTON. *Character of a Happy Life.*

Like Douglas conquer, or like Douglas die.
JOHN HOME. *Douglas.* Act v. Sc. 1. l. 100.

Conquest has explored more than ever curiosity has done; and the path of science has been commonly opened by the sword.
SYDNEY SMITH.

Conquest pursues where courage leads the way.
GARTH. *The Dispensary.* Canto iv. l. 99.

CONSCIENCE.

Hamlet. Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 83.

Guilty consciences always make people cowards.
PILPAY. *Fables: The Prince and his Minister.* Ch. iii. Fable iii.

Gloster. Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.
SHAKESPEARE. *Henry VI.* Pt. iii. Act v. Sc. 6. l. 11.

Theseus. Or in the night, imagining some fear,
How easy is a bush supposed a bear!
Ibid. Midsummer Night's Dream. Act v. Sc. 1. l. 21.

A lamb appears a lion, and we fear
Each bush we see's a bear.
QUARLES. *Emblems.* Bk. i. Emblem xiii. l. 19.

In every hedge and ditch both day and night
We fear our death, of every leafe affright.
QUARLES. *Emblems.* Bk. i. Emblem xiii. l. 19.

Richard. Soft, I did but dream.
O coward conscience, how dost thou afflict me!
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 179.

O the cowardice of a guilty conscience.
SIR P. SIDNEY. *Arcadia.* Bk. ii.

Belinda. Guilty consciences make men cowards.
VANBRUGH. *The Provok'd Wife.* Act v. Sc. 6.

Don John. The fond fantastic thing, call'd conscience,
Which serves for nothing, but to make men cowards.
SHADWELL. *The Libertine.* Act i. Sc. 1.

When Conscience wakens who can with her strive?
Terrors and troubles from a sick soul drive?
Naught so unpitying as the ire of sin,
The inappeas'ble Nemesis within.
ABRAHAM COLES. *The Light of the World.* p. 314.

O conscience, into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plung'd!
MILTON. *Paradise Lost.* Bk. x. l. 842.

Now conscience wakes despair
That slumber'd—wakes the bitter memory
Of what he was, what is, and what must be worse.
Ibid. Paradise Lost. Bk. iv. l. 23.

Ghost. Leave her to heaven
And to those thorns that in her bosom lodge,
To prick and sting her.
SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 87.

Macbeth. Thou sure and firm-set earth,
Hear not my steps, which way they walk, for fear
Thy very stones prate of my whereabout,
And take the present horror from the time,
Which now suits with it.
Ibid. Macbeth. Act ii. Sc. 1. l. 56.

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First Murderer. So when he opens his purse to give us our reward, thy conscience flies out.

Second Murderer. Let it go; there's few or none will entertain it.

First Murderer. How if it come to thee again?

Second Murderer. I'll not meddle with it. It is a dangerous thing. It makes a man a coward. A man cannot steal but it accuseth him: he cannot swear but it checks him: 'tis a blushing shame-faced spirit that mutinies in a man's bosom; it fills one full of obstacles; it made me once restore a purse of gold that I found: it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing.

First Murderer. Zounds! it is even now at my elbow.

SHAKESPEARE. *Richard III.* Act i. Sc. 4. l. 132.

Richard. By the apostle Paul, shadows to-night
Have struck more terror to the soul of Richard
Than can the substance of ten thousand soldiers.

Ibid. Richard III. Act v. Sc. 3. l. 216.

Richard. Perish that thought! No, never be it said
That Fate itself could awe the soul of Richard.
Hence, babbling dreams! you threaten here in vain!
Conscience, avaunt! Richard's himself again!
Hark! the shrill trumpet sounds to horse! away!
My soul's in arms, and eager for the fray.

COLLEY CIBBER.

[Cibber interpolates these lines in Act v. Sc 3. of his altered version of Shakespeare's *Richard III.*]

Hamlet. I have heard,
That guilty creatures, sitting at a play,
Have, by the very cunning of the scene,
Been struck so to the soul, that presently
They have proclaim'd their malefactions;
For Murder, though it have no tongue, will speak
With most miraculous organ. I'll have these players
Play something like the murder of my father,
Before mine uncle; I'll observe his looks;
I'll tent him to the quick: if he but blench,
I know my course. . . . .
. . . . The play's the thing,
Wherein I'll catch the conscience of the King.

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 584.

A woman that hath made away her husband,
And sitting to behold a tragedy,
At Lynn, a town in Norfolk,
Acted by players travelling that way,—
Wherein a woman that had murdered hers
Was ever haunted by her husband's ghost;
The passion written by a feeling hand,
And acted by a good tragedian,—
She was so moved with the sight thereof
As she cried out, "The play was made by her,"
And openly confessed her husband's murder.

ANON. *A Warning for Fair Women.*[1]

Rub a galled horse, he will kick.

Old Proverb.

There is a common saying that when a horse is rubbed on the gall, he will kick.

BISHOP LATIMER. *Sermon on St. Andrew's Day.* 1552.

Hamlet. Let the galled jade wince, our withers are unwrung.

SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 237.

Aristippus. I know the gall'd horse will soonest wince.

R. EDWARDS. *Damon and Pithias.*

Hamlet. Why, let the stricken deer go weep,
The hart ungalléd play:
For some must watch, while some must sleep;
So runs the world away.

SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 265.

Pembroke. The image of a wicked heinous fault
Lives in his eye: that close aspect of his
Does show the mood of a much troubled breast.

Ibid. King John. Act iv. Sc. 2. l. 71.

[1] This Elizabethan drama has sometimes been erroneously ascribed to Shakespeare.

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Doctor. Unnatural deeds
Do breed unnatural troubles: infected minds
To their deaf pillows will discharge their secrets.
SHAKESPEARE. *Macbeth.* Act v. Sc. 1. l. 69.

Lear. Tremble, thou wretch,
That has within thee undivulged crimes,
Unwhipp'd of justice.
Ibid. King Lear. Act iii. Sc. 2. l. 51.

Queen Margaret. The worm of conscience still begnaw thy soul!
Thy friends suspect for traitors while thou livest,
And take deep traitors for thy dearest friends!
Ibid. Richard III. Act i. Sc. 3. l. 222.

King Richard. My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.
Ibid. Richard III. Act v. Sc. 3. l. 193.

A guilty conscience is its own accuser.
Old Proverb.

Cassilane. A burthen'd conscience
Will never need a hangman.
BEAUMONT AND FLETCHER. *Laws of Candy.* Act v. Sc. 1.

Conscience, that undying serpent.
SHELLEY. *Queen Mab.* iii.

Conscience, the bosom-hell of guilty man!
J. MONTGOMERY. *The Pelican Island.* Canto v. l. 127.

There smiles no Paradise on earth so fair
But guilt will raise avenging phantoms there.
F. HEMANS. *The Abencerrage.* Canto i. l. 133.

The Past lives o'er again
In its effects, and to the guilty spirit
The ever-frowning Present is its image.
COLERIDGE. *Remorse.* Act i. Sc. 2.

Conscience, good my lord,
Is but the pulse of reason.
Ibid. Zapolya. Sc. 1.

Trust that man in nothing who has not a Conscience in everything.
STERNE. *Tristram Shandy.* Bk. ii. Ch. xvii.

What Conscience dictates to be done,
Or warns me not to do;
This teach me more than Hell to shun,
That more than Heav'n pursue.
POPE. *Universal Prayer.* St. 4.

Labor to keep alive in your breast that little spark of celestial fire, called Conscience.
GEORGE WASHINGTON. *Moral Maxims. Virtue and Vice. Conscience.*

There is no future pang
Can deal that justice on the self condemn'd
He deals on his own soul.
BYRON. *Manfred.* Act iii. Sc. 1.

Nor ear can hear nor tongue can tell
The tortures of that inward hell!
Ibid. The Giaour. l. 748.

Yet still there whispers the small voice within,
Heard through Gain's silence, and o'er Glory's din;
Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.
Ibid. The Island. Canto i. St. 6.

Take thy beak from out my heart, and take thy form from off my door!
Quoth the Raven, "Nevermore."
. . . . . .
And my soul from out that shadow that lies floating on the floor
Shall be lifted—Nevermore!
POE. *The Raven.*

The prosperous and beautiful
To me seem not to wear
The yoke of conscience masterful,
Which galls me everywhere.
EMERSON. *The Park.*

Richard. Conscience is but a word that cowards use,
Devised at first to keep the strong in awe.
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 309.

Why should not Conscience have vacation
As well as other Courts o' th' nation?
Have equal power to adjourn,
Appoint appearance and return?
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 317.

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Conscia mens recti famæ mendacia risit:
Sed nos in vitium credula turba sumus.

The mind conscious of innocence despises false reports: but we are a set always ready to believe a scandal.
OVID. *Fasti.* iv. 311.

And the mind conscious of virtue may bring to thee suitable rewards.
VIRGIL. *Æneid.* i. 604.

Wolsey. I know myself now; and I feel within me
A peace above all earthly dignities;
A still and quiet conscience.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 378.

Brutus. There is no terror, Cassius, in your threats;
For I am arm'd so strong in honesty,
That they pass by me, as the idle wind,
Which I respect not.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 66.

King Henry. What stronger breast-plate than a heart untainted!
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.
Ibid. King Henry VI. Pt. ii. Act iii. Sc. 2. l. 232.

I'm armed with more than complete steel,
The justice of my quarrell.
MARLOWE. *Lust's Dominion.* Act iii. Sc. 4.

True, conscious Honour is to feel no sin.
He's arm'd without that's innocent within;
Be this thy screen, and this thy wall of Brass.
POPE. *First Book of Horace.* Ep. i. l. 93.

But, at sixteen, the conscience rarely gnaws
So much, as when we call our old debts in
At sixty years, and draw the accounts of evil,
And find a deuced balance with the devil.
BYRON. *Don Juan.* Canto i. St. 167.

There is a spectacle grander than the ocean, and that is the conscience.
VICTOR HUGO. *Les Misérables.* Ch. ii. *A Tempest in a Brain.* (WRAXALL, trans.)

CONSEQUENCES.

(See RESULTS.)

Prince Henry. No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly,
As a blessing or a curse.
LONGFELLOW. *The Golden Legend.* ii.

Zarca. Royal deeds
May make long destinies for multitudes.
GEORGE ELIOT. *The Spanish Gipsy.*

Our deeds determine us, as much as we determine our deeds.
Ibid. Adam Bede. Bk. iv. Ch. xxix.

Our deeds still travel with us from afar,
And what we have been makes us what we are.
Ibid. Middlemarch. Bk. viii. Ch. lxx. head-lines.

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
JOHN FLETCHER. *Upon an Honest Man's Fortune.*

CONSERVATISM.

The Atlantic Ocean beat Mrs. Partington.
SYDNEY SMITH.

[In a speech at Taunton, in the year 1831, Sydney Smith satirized the Conservative attempts in the House of Lords to stay the progress of reform, by likening that august body to "the excellent Mrs. Partington" on the occasion of the great storm at Sidmouth in 1824. "In the midst of this sublime and terrible storm," said Smith, "Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, squeezing out the sea water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused; Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington. She was excellent at a slop or a puddle, but should never have meddled with a tempest."

This little apologue had immense success, and, ever since, Mrs. Partington has been a synonym for a bigoted, fussy, and incorrigible conservative. When the present Duke of Devonshire, then the Marquess of Hartington, was in this country in 1862 he wore a secession badge in his buttonhole. Lincoln, when the two met, persisted in calling him Mr. Partington. "Surely," says Lowell in his essay, *On a Certain Condescension in Foreigners*, "the refinement of good breeding could go no further."]

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A conservative government is an organized hypocrisy.
DISRAELI. *Speech*, March 17, 1845.

CONSISTENCY.

Consistency's a jewel.
Old Proverb.

THIS is one of a number of popular sayings in which this or that virtue is compared to this or that jewel, or, generally, to a jewel. Thus Shakespeare says:

Unless experience be a jewel.
Merry Wives of Windsor. Act ii., Sc. 2.

In 1867 a newspaper wag succeeded for a time in hoaxing the unwary into accepting his statement that the following lines appeared in a ballad entitled *Jolly Robin Roughead*, in "Murtagh's Collection of Ballads," published in 1754 (both ballad and book being figments of his imagination):

Tush, tush, my lass, such thoughts resign,
Comparisons are cruell;
Fine pictures suit to frames as fine,—
Consistencie's a jewell.

With consistency a great soul has simply nothing to do. . . . Speak what you think to-day in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day.
EMERSON. *Essays. Self-Reliance.*

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.
Ibid. Essays. Self-Reliance.

Do I contradict myself?
Very well then I contradict myself.
(I am large, I contain multitudes.)
WALT WHITMAN. *Song of Myself.* St. 51.

L'exactitude est le sublime des sots.

Exactness is the sublimity of fools.
Attributed to FONTENELLE, *who disclaimed it.*

Gineral C. is a dreffle smart man:
He's been on all sides that give places or pelf;
But consistency still wuz a part of his plan;
He's been true to *one* party, and that is, himself;—
So John P.
Robinson, he
Sez he shall vote for Gineral C.
LOWELL. *The Biglow Papers. What Mr. Robinson Thinks.* Series i. No. 3.

I think you will find that people who honestly mean to be true really contradict themselves much more rarely than those who try to be "consistent."
HOLMES. *The Professor at the Breakfast-Table.* Ch. ii.

Some positive, persisting fops we know,
Who, if once wrong, will needs be always so;
But you with pleasure own your errors past,
And make each day a critique on the last.
POPE. *Essay on Criticism.* Pt. iii. l. 9.

CONSTANCY.

Helena. My heart
Is true as steel.
SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 1. l. 196.

Cæsar. But I am constant as the northern star,
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
Ibid. Julius Cæsar. Act iii. Sc. 1. l. 60.

Proteus. O heaven! were man
But constant, he were perfect. That one error
Fills him with faults; makes him run through all the sins:
Inconstancy falls off ere it begins.
Ibid. Two Gentlemen of Verona. Act v. Sc. 4. l. 110.

What is there in this vile earth that more commendeth a woman than constancy?
LYLY. *Euphues and his England.*

To give the sex their due,
They scarcely are to their own wishes true;
They love, they hate, and yet they know not why;
Constant in nothing but inconstancy.
POPE.

The world's a scene of changes, and to be
Constant, in Nature were inconstancy.
COWLEY. *Inconstancy.*

Short is the uncertain reign of pomp and mortal pride:
New turns and changes every day
Are of inconstant chance the constant arts.
EARL OF SURREY.

That which was fixt is fled away,
And what was ever sliding, that doth onely stay.
JANUS VITALIS. (E. BENLOWES, trans.)

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Et rien, afin que tout dure,
Ne dure éternellement.
MALHERBE. *Odes.*

Le temps, cette image mobile
De l'immobile Eternité.
J. J. ROUSSEAU.

Since 'tis Nature's law to change,
Constancy alone is strange.
ROCHESTER.

Constancy in love is a perpetual inconstancy which makes our heart attach itself successively to all the qualities of the loved one. This constancy is but an inconstancy arrested and fixed on a single object.
LA ROCHEFOUCAULD. *Maxims.* 175.

Fickle in everything else, the French have been faithful in one thing only,—their love of change.
ALISON. *History of Europe.*

Naught may endure but mutability.
SHELLEY. *Mutability.*

'Tis often constancy to change the mind.
HOOLE. *Metastasio. Sieves.*

True as the needle to the pole,
Or as the dial to the sun.
BARTON BOOTH. *Song.*

True as the dial to the sun,
Although it be not shined upon.
BUTLER. *Hudibras.* Pt. iii. Canto ii. l. 175.

Through perils both of wind and limb,
Through thick and thin she follow'd him.
Ibid. Hudibras. Pt. i. Canto ii. l. 369.

Only a sweet and virtuous soul,
Like seasoned timber, never gives.
HERBERT. *Virtue.*

When change itself can give no more,
'Tis easy to be true.
SIR CHARLES SEDLEY. *Reasons for Constancy.*

A ruddy drop of manly blood
The surging sea outweighs;
The world uncertain comes and goes,
The lover rooted stays.
EMERSON. *Friendship.*

CONTENT.

Sufficient 'tis to pray
To Jove for what he gives and takes away:
Grant life, grant fortune, for myself I'll find
That best of blessings, a contented mind.
HORACE. *Epistolæ.* i. 18, 111. (CONINGTON, trans.)

The noblest mind the best contentment has.
SPENSER. *Faerie Queene.* Bk. i. Canto i. St. 35.

I would do what I pleased, and doing what I pleased, I should have my will, and having my will, I should be contented; and when one is contented, there is no more to be desired; and when there is no more to be desired, there is an end of it.
CERVANTES. *Don Quixote.* Pt. i. Bk. iv. Ch. l. (JARVIS, trans.)

There is a jewel which no Indian mines can buy,
No chymic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine; turns wooden cups to gold;
The homely whistle to sweet music's strain,
Seldom it comes; to few from Heaven sent,
That much in little, all in naught, *Content.*
JOHN WILBYE. *Madrigales. There Is a Jewel.*

Banquo. Shut up
In measureless content.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 1. l. 17.

Old Lady. Our content
Is our best having.
Ibid. Henry VIII. Act ii. Sc. 3. l. 22.

Sense of pleasure we may well
Spare out of life, perhaps, and not repine
But live content, which is the calmest life:
But pain is perfect misery, the worst
Of evils, and excessive, overturns
All patience.
MILTON. *Paradise Lost.* Bk. vi. l. 459.

King Henry. My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen: my crown is called content;
A crown it is that seldom kings enjoy.
SHAKESPEARE. *Henry VI.* Pt. iii. Act iii. Sc. 1. l. 62.

King Henry. Such is the fulness of my heart's content.
Ibid. Henry VI. Pt. ii. Act i. Sc. 1. l. 35.

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Anne Bullen. 'Tis better to be lowly born,
And range with humble livers in content,
Than to be perch'd up in a glistering grief,
And wear a golden sorrow.
SHAKESPEARE. *Henry VIII.* Act ii. Sc. 3. l. 19.

King Henry. The shepherd's homely curds,
His cold thin drink out of his leathern bottle,
His wonted sleep under a fresh tree's shade,
All which secure and sweetly he enjoys,
Is far beyond a prince's delicates,
His viands sparkling in a golden cup,
His body couched in a curious bed,
When care, mistrust, and treason wait on him.
Ibid. Henry VI. Pt. iii. Act ii. Sc. 5. l. 47.

Cor. Sir, I am a true labourer; I earn that I eat, get that I wear; owe no man hate, envy no man's happiness; glad of other men's good, content with my harm: and the greatest of my pride is, to see my ewes graze and my lambs suck.
Ibid. As You Like It. Act iii. Sc. 2. l. 77.

Antipholus. He that commends me to mine own content,
Commends me to the thing I cannot get.
Ibid. Comedy of Errors. Act i. Sc. 2. l. 32.

Content's a kingdom.
THOMAS HEYWOOD. *A Woman Kill'd with Kindness.*

A mind content both crown and kingdom is.
ROBERT GREENE. *Content.*

Sweet are the thoughts that savour of content:
The quiet mind is richer than a crown:
Sweet are the nights in careless slumber spent:
The poor estate scorns fortune's angry frown:
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy when princes oft do miss.
Ibid. Content.

Content thyself to be obscurely good.
When vice prevails and impious men bear sway,
The post of honor is a private station.
ADDISON. *Cato.* Act iv. Sc. 4.

Give me, kind Heaven, a private station,
A mind serene for contemplation:
Title and profit I resign;
The post of honour shall be mine.
GAY. *Fables.* Pt. ii. *The Vulture, the Sparrow and other Birds.* l. 69.

The villager, born humbly and bred hard,
Content his wealth, and poverty his guard,
In action simply just, in conscience clear,
By guilt untainted, undisturb'd by fear,
His means but scanty, and his wants but few,
Labour his business, and his pleasure too,
Enjoys more comforts in a single hour
Than ages give the wretch condemn'd to power.
CHURCHILL. *Gotham.* Bk. iii. l. 117.

Ille potens sui
Letusque deget, cui licet in diem
Dixisse Vixi; cras vel atrâ
Nube polum pater occupato,
Vel sole puro, non tamen irritum
Quodcunque retro est efficiet.

That man lives happy and in command of himself, who from day to day can say I have lived. Whether clouds obscure, or the sun illumines the following day, that which is past is beyond recall.
HORACE. *Carmina.* iii. 29, 41.

Happy the man, and happy he alone,
He, who can call to-day his own:
He who, secure within, can say,
To-morrow, do thy worst, for I have liv'd to-day.
DRYDEN. *Imitation of Horace.* Bk. iii. Ode xxix. l. 65.

To-morrow let my sun his beams display,
Or in clouds hide them; I have lived to-day.
COWLEY. *Of Myself.*

Serenely full, the epicure would say:
Fate cannot harm me, I have dined to-day.
SYDNEY SMITH. *Recipe for a Salad.*

Happy the man, of mortals happiest he,
Whose quiet mind from vain desires is free;
Whom neither hopes deceive, nor fears torment,
But lives at peace, within himself content;
In thought, or act, accountable to none
But to himself, and to the gods alone.
GEORGE GRANVILLE (Lord Lansdowne). *Epistle to Mrs. Higgons.* 1690. l. 79.

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There was a jolly miller once,
Lived on the River Dee;
He worked and sung, from morn till night;
No lark more blithe than he;
And this the burden of his song,
Forever used to be,—
"I care for nobody, no, not I,
If no one cares for me."
BICKERSTAFF. *Love in a Village.* Act i. Sc. 2.

I'll be merry and free,
I'll be sad for nae-body;
Nae-body cares for me,
I'll care for nae-body.
BURNS. *Nae-body.*

Let the world slide, let the world go;
A fig for care, and a fig for woe!
If I can't pay, why I can owe,
And death makes equal the high and low
JOHN HEYWOOD. *Be Merry, Friends.*

The loss of wealth is loss of dirt,
As sages in all times assert;
The happy man's without a shirt.
Ibid. Be Merry, Friends.

Happy am I; from care I'm free!
Why ar'n't they all contented like me?
Opera of La Bayadère.

Socrates said, "Those who want fewest things are nearest to the gods."

Gnatho. Omnia habeo, neque quidquam habeo. Nihil cum est, nihil defit tamen.

I've everything, though nothing; nought possess,
Yet nought I ever want.
TERENCE. *Eunuchus.* Act ii. Sc. 2, 12. (GEORGE COLMAN, trans.)

His best companions, innocence and health,
And his best riches, ignorance of wealth.
GOLDSMITH. *The Deserted Village.* l. 61.

Rich, from the very want of wealth,
In Heaven's best treasures, Peace and Health.
GRAY. *Ode on Vicissitude.* l. 95.

Man wants but little here below,
Nor wants that little long.
GOLDSMITH. *Edwin and Angelina.* St. 8.

Man wants but little, nor that little long.
YOUNG. *Night Thoughts.* iv. l. 118.

Let's live with that small pittance which we have:
Who covets more is evermore a slave.
HERRICK. *Hesperides.* 608. *Covetous Still Captives.*

Who with a little cannot be content,
Endures an everlasting punishment.
Ibid. Hesperides. 607. *Poverty and Riches.*

Our portion is not large, indeed;
But then how little do we need,
For Nature's calls are few!
In this the art of living lies,
To want no more than may suffice,
And make that little do.
COTTON. *The Fireside.* St. 9.

Contented wi' little, and cantie wi' mair.
BURNS. *Contented wi' Little.*

Little I ask; my wants are few;
I only wish a hut of stone,
(A *very plain* brown stone will do),
That I may call my own;—
And close at hand is such a one
In yonder street that fronts the sun.
O. W. HOLMES. *Contentment.*

Some have too much, yet still they crave;
I little have, yet seek no more:
They are but poor, though much they have,
And I am rich with little store:
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.
SIR EDWARD DYER. *My Minde to Me a Kingdom Is.* St. 5.

Apem. Best state, contentless,
Hath a distracted and most wretched being,
Worse than the worst, content.
SHAKESPEARE. *Timon of Athens.* Act iv. Sc. 3. l. 244.

Iago. Poor and content is rich and rich enough;
But riches fineless is as poor as winter
To him that ever fears he shall be poor.
Ibid. Othello. Act iii. Sc. 3.

He that wants money, means, and content is without three good friends.
Ibid. As You Like It. Act iii. Sc. 2.

"An't it please your Honour," quoth the Peasant,
"This same Dessert is not so pleasant:
Give me again my hollow Tree,
A crust of Bread and Liberty."
POPE. *Second Book of Horace.* Last lines.

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This is the charm, by sages often told,
Converting all it touches into gold:
Content can soothe, where'er by fortune placed,
Can rear a garden in the desert waste.
HENRY KIRK WHITE. *Clifton Grove.* l. 139.

By breathing in content
The keen, the wholesome air of poverty,
And drinking from the well of homely life.
WORDSWORTH. *The Excursion. The Wanderer.* Bk. i.

The common growth of Mother Earth
Suffices me,—her tears, her mirth,
Her humblest mirth and tears.
Ibid. Peter Bell. Prologue. St. 27.

Whate'er the passion, knowledge, fame, or pelf,
Not one will change his neighbor with himself.
POPE. *Essay on Man.* Epistle ii. l. 261.

COOK.

Her that ruled the rost in the kitchen.
THOMAS HEYWOOD. *History of Women.* (Ed. 1624.) p. 286.

He ruleth all the roste.
SKELTON. *Why Come Ye nat to Courte?* l. 198.

Cookery is become an art, a noble science; cooks are gentlemen.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 2. Subsec. ii.

Are these the choice dishes the Doctor has sent us?
Is this the great poet whose works so content us?
This Goldsmith's fine feast, who has written fine books?
Heaven sends us good meat, but the Devil sends cooks?
DAVID GARRICK. *Epigram on Goldsmith's Retaliation.* Vol. ii. p. 157.

God sendeth and giveth both mouth and the meat.
TUSSER. *Five Hundred Points of Good Husbandry.*

We may live without poetry, music, and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.
He may live without books,—what is knowledge but grieving?
He may live without hope,—what is hope but deceiving?
He may live without love,—what is passion but pining?
But where is the man that can live without dining?
OWEN MEREDITH (Lord Lytton). *Lucile.* Pt. i. Canto ii. St. 19.

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If I were asked what book is better than a cheap book, I should answer that there is one book better than a cheap book,—and that is a book honestly come by.
LOWELL. Before the United States Senate Committee on Patents, January 29, 1886.

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge.
And stealing will continue stealing.
Ibid. Motto of the American Copyright League (written November 20, 1885).

COQUETTE.

(See also FLIRT.)

See how the world its veterans rewards!
A youth of frolics, an old age of cards;
Fair to no purpose, artful to no end,
Young without lovers, old without a friend;
A fop their passion, but their prize a sot.
POPE. *Moral Essays.* Epistle ii. l. 243.

It is a species of coquetry to make a parade of never practising it.
LA ROCHEFOUCAULD. *Maxims and Moral Sentences.* No. 110.

Coquetry is the essential characteristic, and the prevalent humor of women; but they do not all practise it, because the coquetry of some is restrained by fear or by reason.
Ibid. Maxims and Moral Sentences. No. 252.

Women know not the whole of their coquetry.
Ibid. Maxims and Moral Sentences. No. 342.

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How happy could I be with either,
Were t'other dear charmer away!
But while ye thus tease me together,
To neither a word will I say.
GAY. *Beggar's Opera.* Act ii. Sc. 2.

He who wins a thousand common hearts is therefore entitled to some renown; but he who keeps undisputed sway over the heart of a coquette, is indeed a hero.
WASHINGTON IRVING. *The Legend of Sleepy Hollow.*

Like a lovely tree
So grew to womanhood, and between whiles
Rejected several suitors, just to learn
How to accept a better in his turn.
BYRON. *Don Juan.* Canto ii. St. 128.

Such is your cold coquette, who can't say "No,"
And won't say "Yes," and keeps you on and off-ing
On a lee-shore, till it begins to blow,
Then sees your heart wrecked, with an inward scoffing.
Ibid. Don Juan. Canto xii. St. 63.

She has two eyes, so soft and brown,
Take care!
She gives a side-glance and looks down,
Beware! Beware!
Trust her not,
She is fooling thee!
LONGFELLOW. *Beware. From the German.*

CORRUPTION.

Corruption is a tree, whose branches are
Of an unmeasurable length: they spread
Ev'rywhere; and the dew that drops from thence
Hath infected some chairs and stools of authority.
BEAUMONT AND FLETCHER. *Honest Man's Fortune.* Act iii. Sc. 3.

At length corruption, like a general flood,
(So long by watchful ministers withstood,)
Shall deluge all; and avarice creeping on,
Spread like a low-born mist, and blot the sun.
POPE. *Moral Essays.* Epistle iii. l. 135.

COSMOPOLITAN.

Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet.
The sea's vast depths lie open to the fish;
Where'er the breezes blow the bird may fly;
So to the brave man every land's a home.
OVID. *Fasti.* i. 493.

Through all the air the eagle may roam
The whole earth is father-land to the brave.
Ibid. Fragment 866.

A wise man may traverse the whole earth, for all the world is the fatherland of a noble soul.
DEMOCRITUS. *Ethica.* Fragment 168.

I am not the native of a small corner only; the whole world is my father-land.
SENECA. *Epistolæ.* xxviii. 4.

The whole world is a man's birth-place.
STATIUS. *Thebais.* viii. 320.

Socrates said he was not an Athenian or a Greek, but a citizen of the world.
PLUTARCH. *On Banishment.*

Diogenes, when asked from what country he came, replied, "I am a citizen of the world."
DIOGENES LAERTIUS. *The Lives and Opinions of Eminent Philosophers: Diogenes.*

Aristippus said that a wise man's country was the world.
Ibid. Aristippus. xiii.

My country is the world, and my religion is to do good.
THOMAS PAINE. *Rights of Man.* Ch. v.

Our country is the world—our countrymen are all mankind.
WILLIAM LLOYD GARRISON. *Motto of the Liberator*, 1830–39.

My country is the world; my countrymen are mankind.
Ibid. Prospectus of the Liberator, 1830.

To be really cosmopolitan a man must be at home even in his own country.
T. W. HIGGINSON. *Short Studies of American Authors: Henry James, Jr.*

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Quisquis ubique habitat, Maxime, nusquam habitat.

He has no home whose home is all the world.

MARTIAL. *Epigrams.* vii. 73, 6.

COUNTRY.

O blest retirement! friend to life's decline—
Retreats from care, that never must be mine
How blest is he who crowns, in shades like these,
A youth of labour with an age of ease!

GOLDSMITH. *The Deserted Village.* l. 97.

Give me indulgent gods! with mind serene.
And guiltless heart, to range the sylvan scene;
No splendid poverty, no smiling care,
No well-bred hate, or servile grandeur, there.

YOUNG. *Love of Fame.* Satire i. l. 235.

In the downhill of life when I find I'm declining,
May my lot no less fortunate be
Than a snug elbow-chair can afford for reclining,
And a cot that looks o'er the wide sea.

JOHN COLLINS. *In the Down-hill of Life.*

Remote from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage.

GAY. *Fables.* Pt. i. *The Shepherd and the Philosopher.*

My name is Norval; on the Grampian hills
My father feeds his flocks; a frugal swain,
Whose constant cares were to increase his store,
And keep his only son, myself, at home.

JOHN HOME. *Douglas.* Act ii. Sc. 1.

I knew, by the smoke that so gracefully curl'd
Above the green elms, that a cottage was near;
And I said, "If there's peace to be found in the world,
A heart that was humble might hope for it here."

MOORE. *Ballad Stanzas.*

Sweet is every sound,
Sweeter thy voice, but every sound is sweet;
Myriads of rivulets hurrying through the lawn,
The moan of doves in immemorial elms,
And murmuring of innumerable bees.

TENNYSON. *The Princess.* Pt. vii. l. 203.

COURAGE.

The Lacedaemonians do not ask, "How many are the enemy?" but "Where are they?"

AGIS. (*Plutarch, Agidis Apophthegmata* 1.)

Gloster. Fearless minds climb soonest unto crowns.

SHAKESPEARE. *Henry VI.* Pt. iii. Act iv. Sc. 7. l. 62.

Aust. By how much unexpected, by so much
We must awake endeavour for defence;
For courage mounteth with occasion.

Ibid. King John. Act ii. Sc. 1. l. 80.

Brutus. Should I have answer'd Caius Cassius so?
When Marcus Brutus grows so covetous,
To lock such rascal counters from his friends,
Be ready, gods, with all your thunderbolts:
Dash him to pieces!

Ibid. Julius Cæsar. Act iv. Sc. 3. l. 76.

First Senator. He's truly valiant, that can wisely suffer
The worst that man can breathe; and make his wrongs
His outsides; wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger.

Ibid. Timon of Athens. Act iii. Sc. 5. l. 31.

Macbeth. 'Tis much he dares;
And, to that dauntless temper of his mind,
He hath a wisdom that doth guide his valour
To act in safety.

Ibid. Macbeth. Act iii. Sc. 1. l. 51.

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North. What valour were it, when a
cur doth grin,
For one to thrust his hand between his
teeth,
When he might spurn him with his
foot, away?
SHAKESPEARE. *Henry VI.* Pt. iii. Act i.
Sc. 4. l. 56.

A valiant man
Ought not to undergo, or tempt a danger,
But worthily, and by selected ways.
He undertakes with reason, not by
chance.
His valor is the salt t' his other virtues,
They're all unseason'd without it.
BEN JONSON. *New Inn.* Act iv. Sc. 3.

Calyphas. More childish valourous
than manly wise.
MARLOWE. *Tamburlaine the Great.* Pt.
ii. Act iv. Sc. 1.

Who combats bravely is not therefore
brave:
He dreads a death-bed like the meanest
slave.
POPE. *Moral Essays.* Epistle i. l. 115.

But where life is more terrible than
death, it is then the truest valour to
dare to live.
SIR THOMAS BROWNE. *Religio Medici.*
Pt. xliv.

Spesso è da forte,
Più che il morire, il vivere.
Oftimes the test of courage becomes
rather to live than to die.
ALFIERI. *Oreste.* iv. 2.

Aurengzebe. Presence of mind and
courage in distress,
Are more than armies to procure suc-
cess.
DRYDEN. *Aurengzebe.* Act ii. Last lines.

None of the prophets old,
So lofty or so bold!
No form of danger shakes his dauntless
breast;
In loneliness sublime
He dares confront the time,
And speak the truth, and give the world
no rest:
No kingly threat can cowardize his
breath,
He with majestic step goes forth to meet
his death.
ABRAHAM COLES. *John the Baptist.* "*The
Light of the World.*" pp. 107, 108.

The god-like hero sate
On his imperial throne:
His valiant peers were placed
around,
Their brows with roses and with myrtles
bound
(So should desert in arms be
crowned).
The lovely Thais, by his side,
Sate like a blooming Eastern bride
In flower of youth and beauty's pride.
Happy, happy, happy pair!
None but the brave,
None but the brave,
None but the brave deserves the
fair.
DRYDEN. *Alexander's Feast.* St. 1. l. 4.

Faint heart faire lady ne'er could win.
PHINEAS FLETCHER *Brittain's Ida.*
Canto v. St. 1.

Unbounded courage and compassion
joined,
Tempering each other in the victor's
mind,
Alternately proclaim him good and
great,
And make the hero and the man com-
plete.
ADDISON. *The Campaign.* l. 219.

The bravest are the tenderest;
The loving are the daring.
BAYARD TAYLOR. *The Song of the Camp.*

Almanzar. Courage scorns the death
it cannot shun.
DRYDEN. *The Conquest of Granada.* Pt.
ii. Act iv. Sc. 2.

Courage from hearts, and not from num-
bers, grows.
Ibid. Annus Mirabilis. lxxvi. l. 304.

General Taylor never surrenders.
THOS. L. CRITTENDEN. *Reply to General
Santa Anna. Buena Vista.* February
22, 1847.
[This seems to be a reminiscence of the famous phrase, "The Old Guard dies but never surrenders," attributed to General Cambronne at the battle of Waterloo, but repudiated by him.]

Xenophanes said: "I confess myself
the greatest coward in the world, for I
dare not do an ill thing."
PLUTARCH. *Morals. Of Bashfulness.*

Macbeth. Prithee, peace:
I dare do all that may become a man:
Who dares do more, is none.

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Lady M. What beast was 't then,
That made you break this enterprise to me?
When you durst do it, then you were a man;
And, to be more than what you were, you would
Be so much more the man.
SHAKESPEARE. *Macbeth.* Act i. Sc. 7. l. 45.

Macbeth. What man dare, I dare:
Approach thou like the rugged Russian bear,
The arm'd rhinoceros, or the Hyrcan tiger,
Take any shape but that, and my firm nerves
Shall never tremble: Or, be alive again.
And dare me to the desert with thy sword;
If trembling I inhabit then, protest me
The baby of a girl. Hence, horrible shadow!
[Ghost *disappears.*
Unreal mockery, hence!—Why, so;—being gone,
I am a man again.
Ibid. Macbeth. Act iii. Sc. 4. l. 99.

And what he greatly thought, he nobly dared.
POPE. *Odyssey.* Bk. ii. l. 312.

And what they dare to dream of, dare to do.
LOWELL. *Commemoration Ode.* Canto iii.

I will go, though as many devils aim at me as there are tiles on the roofs of the houses.
RANKE. *History of the Reformation.* Vol. i. p. 533. (MRS. AUSTIN, trans.)

On the 16th of April, 1521, Luther entered the imperial city [of Worms]. . . . On his approach . . . the Elector's chancellor entreated him, in the name of his master, not to enter a town where his death was decided. The answer which Luther returned was simply this:
"Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter."
BUNSEN. *Life of Luther.*

I will neither yield to the song of the siren nor the voice of the hyena, the tears of the crocodile nor the howling of the wolf.
CHAPMAN. *Eastward Ho!* Act v. Sc. 1.

He that climbs the tall tree has won right to the fruit,
He that leaps the wide gulf should prevail in his suit.
SCOTT. *Blondel's Song. Talisman.* Ch. xxvi.

He either fears his fate too much,
Or his deserts are small,
That dare not put it to the touch
To gain or lose it all.
MONTROSE. *My Dear and Only Love.* Pt. i. St. 2.

[Lord Napier, in his *Montrose and the Covenanters*, vol. ii., p. 566, quotes the two last lines in this form:

That puts it not unto the touch
To win or lose it all.

She ne'er lov'd who durst not venture all.
DRYDEN. *Aurengzebe.* Act v.

COURT; COURTIERS.

Cynthia. A virtuous court, a world to virtue draws.
BEN JONSON. *Cynthia's Revels.* Act v. Sc. 3.

Who for preferments at a court would wait,
Where every gudgeon's nibbling at the bait?
What fish of sense would on the shallow lie,
Amongst the little starving wriggling fry,
That throng and crowd each other for a taste
Of the deceitful, painted, poison'd paste;
When the wide river he behind him sees,
Where he may launch to liberty and ease?
OTWAY. *Epistle to Mr. Duke.*

Bolingbroke. The caterpillars of the commonwealth,
Whom I have soon to weed and pluck away.
SHAKESPEARE. *Richard II.* Act 2. Sc. 3. l. 166.

First Gent. Not a courtier,
Although they wear their faces to the bent
Of the king's looks, hath a heart that is not
Glad at the thing they scowl at.
Ibid. Cymbeline. Act i. Sc. 1. l. 12.

A mere court butterfly,
That flutters in the pageant of a monarch.
BYRON. *Sardanapalus.* Act v. Sc. 1.

COURTESY.

Mercutio. I am the very pink of courtesy.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 4. l. 61.

The very pink of perfection.
GOLDSMITH. *She Stoops to Conquer.* Act i. Sc. 1.

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The Pink of Perfection.
HAYNES BAYLY. *Loves of the Butterflies.* iii.

Mrs. Malaprop. The very pine-apple of politeness.
SHERIDAN. *The Rivals.* Act iv. Sc. 2.

Bassanio. The kindest man,
The best-condition'd and unwearied spirit
In doing courtesies.
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 2. l. 294.

Second Gent. The mirror of all courtesy.
Ibid. Henry VIII. Act ii. Sc. 1. l. 53.

Imogene. Dissembling courtesy! How fine this tyrant
Can tickle where she wounds!
Ibid. Cymbeline. Act i. Sc. 1. l. 84.

That's too civil by half.
SHERIDAN. *The Rivals.* Act iii. Sc. 4.

Orlando. The thorny point
Of bare distress hath ta'en from me the show
Of smooth civility.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 94.

Lepidus. Touch you the sourest points with sweetest terms.
Ibid. Antony and Cleopatra. Act ii. Sc. 2. l. 24.

Suaviter in modo, fortiter in re.
Gentle in manner, strong in performance.
Motto of Lord Newborough.
[The motto is of uncertain origin, but is probably a reminiscence of a phrase used by Aquaviva, the general of the Jesuits:
Fortes in fine assequendo, et suaves in modo assequendi simus.
Vigorous let us be in attaining our ends, and mild in our method of attainment. *On the Lives of Morbid Souls.* Venice, 1606.]

When you meet your antagonist, do everything in a mild and agreeable manner. Let your courage be as keen, but at the same time as polished, as your sword.
SHERIDAN. *The Rivals.* Act iii. Sc. 4.

The gentleman [Josiah Quincy] cannot have forgotten his own sentiment, uttered even on the floor of this House, "Peaceably if we can, forcibly if we must."
HENRY CLAY. *Speech*, January 8, 1813.

Æsop. Good manners and soft words have brought many a difficult thing to pass.
VANBRUGH. *Æsop.* Pt. i. Act iv. Sc. 2.

Politeness costs nothing, and gains everything.
LADY M. WORTLEY MONTAGU. *Letters.*

High erected thoughts seated in a heart of courtesy.
SIR PHILIP SIDNEY. *The Arcadia.* Bk. i. Par. ii.

Shepherd, I take thy word,
And trust thy honest offer'd courtesy,
Which oft is sooner found in lowly sheds
With smoky rafters, than in tap'stry halls,
And courts of princes.
MILTON. *Comus.* l. 322.

In thy discourse, if thou desire to please;
All such is courteous, useful, new, or wittie:
Usefulness comes by labour, wit by ease;
Courtesie grows in court; news in the citie.
HERBERT. *The Church. Church Porch.* St. 49.

Their accents firm and loud in conversation
Their eyes and gestures eager, sharp and quick
Showed them prepared on proper provocation
To give the lie, pull noses, stab and kick!
And for that very reason it is said
They were so very courteous and well-bred.
JOHN HOOKHAM FRERE. *Prospectus and Specimen of an Intended National Work.*

Life is not so short but that there is always time enough for courtesy.
EMERSON. *Letters and Social Aims. Social Aims.*

The mildest manners, and the gentlest heart.
HOMER. *Iliad.* Bk. xvii. l. 756. (POPE, trans.)

The mildest manners with the bravest mind.
Ibid. Bk. xxiv. l. 968.

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He was the mildest manner'd man
That ever scuttled ship or cut a throat.
BYRON. *Don Juan.* Canto iii. St. 41.

COWARD.

The wicked flee when no man pursueth, but the righteous are bold as a lion.
Old Testament. Proverbs xxviii. 1.

The thing in the world I am most afraid of is fear, and with good reason; that passion alone, in the trouble of it, exceeding all other accidents.
MONTAIGNE. *Essays. Fear.*

Bastard. You are the hare of whom the proverb goes,
Whose valor plucks dead lions by the beard.
SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 137.

Constance. Thou slave, thou wretch, thou coward;
Thou little valiant, great in villainy!
Thou ever strong upon the stronger side!
Thou Fortune's champion, that durst never fight
But when her humorous ladyship is by
To teach thee safety! thou art perjur'd too,
And sooth'st up greatness. What a fool art thou,
A ramping fool, to brag, and stamp, and swear,
Upon my party! Thou cold-blooded slave,
Hast thou not spoke like thunder on my side?
Been sworn my soldier? bidding me depend
Upon thy stars, thy fortune, and thy strength?
And dost thou now fall over to my foes?
Thou wear a lion's hide! doff it for shame,
And hang a calf's skin on those recreant limbs.
Ibid. King John. Act iii. Sc. 1. l. 115

Fal. A plague of all cowards, I say, and a vengeance, too! marry, and amen! —Give me a cup of sack, boy.—Ere I lead this life long, I'll sew nether-stocks, and mend them, and foot them too. A plague of all cowards!—Give me a cup of sack, rogue.—Is there no virtue extant?
SHAKESPEARE. *Henry IV.* Pt. i. Act ii. Sc. 4. l. 127.

Bassanio. How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars,
Who, inward search'd, have livers white as milk.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 83.

Sir Andrew. Plague on't; an I thought he had been valiant, and so cunning in fence, I'ld have seen him damned ere I'ld have challenged him.
Ibid. Twelfth Night. Act iii. Sc. 4. l. 311.

Prince. What a slave art thou, to hack thy sword as thou hast done, and then say it was in fight!
Ibid. Henry IV. Pt. i. Act ii. Sc. 4. l. 288.

Boy. I would give all my fame for a pot of ale and safety.
Ibid. Henry V. Act iii. Sc. 2. l. 13.

Too eager caution shows some danger's near,
The bully's bluster proves the coward's fear.
CRABBE. *The Parish Register.* Pt. i.

Canis timidus vehementius latrat quam mordet.
A cowardly cur barks more fiercely than it bites.
QUINTUS CURTIUS RUFUS. *De Rebis Gestis Alexandri Magni.* vii. 4, 13.

Necessity makes even the coward brave.
Proverb.

Clifford. So cowards fight when they can fly no further;
So doves do peck the falcon's piercing talons;
So desperate thieves, all hopeless of their lives,
Breathe out invectives 'gainst the officers.
SHAKESPEARE. *Henry VI.* Pt. iii. Act i. Sc. 4. l. 40.

Whistling to keep myself from being afraid.
DRYDEN. *Amphitryon.* Act iii. Sc. 1.

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The schoolboy, with his satchel in his hand,
Whistling aloud to keep his courage up.
BLAIR. *The Grave.* Pt. i. l. 58.

Goneril. Milk-liver'd man!
That bear'st a cheek for blows, a head for wrongs,
Who hast not in thy brows an eye discerning
Thine honor from thy suffering.
SHAKESPEARE. *King Lear.* Act iv. Sc. 2. l. 50.

Northumberland. How doth my son and brother?
Thou tremblest: and the whiteness in thy cheek
Is apter than thy tongue to tell thine errand.
Even such a man, so faint, so spiritless,
So dull, so dead in look, so woe-begone,
Drew Priam's curtain in the dead of night,
And would have told him half his Troy was burnt.
Ibid. II. Henry IV. Act i. Sc. 1. l. 67.

Talbot. So bees with smoke and doves with noisome stench
Are from their hives and houses driven away.
They call'd us for our fierceness English dogs;
Now, like to whelps, we crying run away.
Ibid. Henry VI. Pt. i. Act i. Sc. 5. l. 28.

Lady Macbeth. Art thou afeard
To be the same in thine own act and valour,
As thou art in desire? Would'st thou have that
Which thou esteem'st the ornament of life,
And live a coward in thine own esteem;
Letting I dare not wait upon I would,
Like the poor cat i' the adage?
Ibid. Macbeth. Act i. Sc. 7. l. 39.
[The adage is thus given by Heywood: "The cat would eat fish, and would not wet her feet." *Proverbs.* Pt. i. ch. xi.]

Lady Macduff. His flight was madness: when our actions do not,
Our fears do make us traitors.
Ibid. Macbeth. Act iv. Sc. 2. l. 3.

Acres. My valor is certainly going! It is sneaking off! I feel it oozing out, as it were, at the palms of my hands!
SHERIDAN. *The Rivals.* Act v. Sc. 3.

The coward never on himself relies,
But to an equal for assistance flies.
CRABBE. Tale iii. l. 84.

The man that lays his hand upon a woman,
Save in the way of kindness, is a wretch
Whom 'twere gross flattery to name a coward.
TOBIN. *The Honeymoon.* Act ii. Sc. 1.

That all men would be cowards, if they dare,
Some men have had the courage to declare.
CRABBE. Tale i. *The Dumb Orators.* l. 1.

Ay, down to the dust with them, slaves as they are!
From this hour let the blood in their dastardly veins,
That shrunk at the first touch of Liberty's war,
Be wasted for tyrants or stagnate in chains.
MOORE. *On the Entry of the Austrians into Naples,* 1821.

They are slaves who fear to speak
For the fallen and the weak.
LOWELL. *Stanzas on Freedom.*

They are slaves who dare not be
In the right with two or three.
Ibid. Stanzas on Freedom.

GEORGE CRABBE.

Yet truth will sometimes lend her noblest fires,
And decorate the verse herself inspires:
This fact, in virtue's name, let Crabbe attest,—
Though Nature's sternest painter, yet the best.
BYRON. *English Bards and Scotch Reviewers.* l. 839.

CREATION.

Had I been present at the creation, I would have given some useful hints for the better ordering of the universe.
ALFONSO OF CASTILE.
[Carlyle says, in his *History of Frederick the Great,* Bk. ii., ch. vii., that this saying of Alphonso about Ptolemy's astronomy, "that it seemed a crank machine; that it was pity the Creator had not taken advice," is still remembered by mankind,—this and no other of his many sayings.]

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O me! for why is all around us here
As if some lesser God had made the world,
But had not force to shape it as he would?
TENNYSON. *The Passing of Arthur.*

"Open, ye everlasting gates!" they sung,
"Open, ye heavens, your living doors! let in
The great Creator from his work returned
Magnificent, his six days' work, a world.
MILTON. *Paradise Lost.* Bk. vii. 565.

To build from matter is sublimely great,
But gods and poets only can create.
WILLIAM PITT. *To the Unknown Author of the Battle of the Sexes.*

All heaven and earth are still: From the high host
Of stars, to the lull'd lake and mountain-coast,
All is concenter'd in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being, and a sense
Of that which is of all Creator and defence.
BYRON. *Childe Harold.* Canto iii. St. 89.

A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man.
EMERSON. *Essays. History.*

CREDIT.

Private credit is wealth; public honor is security; the feather that adorns the royal bird supports its flight; strip him of his plumage, and you fix him to the earth.
JUNIUS. *Affair of the Falkland Islands.* Vol. i. Letter xlii.

Blest paper-credit! last and best supply!
That lends corruption lighter wings to fly.
POPE. *Moral Essays.* Epistle iii. l. 39.

He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of Public Credit, and it sprung upon its feet.
DANIEL WEBSTER. *Speech on Hamilton.* March 10, 1831. Vol. i. p. 200.

CREDULITY.

Incrédules les plus crédules. Ils croient les miracles de Vespasien, pour ne pas croire ceux de Moïse.

The incredulous are the most credulous. They believe the miracles of Vespasian that they may not believe those of Moses.
PASCAL. *Pensées.* ii. xvii. 120.

CREED.

(See RELIGION.)

Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.
POPE. *Essay on Man.* iv. l. 331.

Sapping a solemn creed with solemn sneer.
BYRON. *Childe Harold.* Canto iii. St. 107.

The Athanasian Creed is the most splendid ecclesiastical lyric ever poured forth by the genius of man.
BENJ. DISRAELI. *Endymion.* Ch. liv.

He who receives
Light from above, from the Fountain of Light,
No other doctrine needs, though granted true.
MILTON. *Paradise Regained.* Bk. iv. l. 288.

For his religion it was fit
To match his learning and his wit;
'Twas Presbyterian true blue;
For he was of that stubborn crew
Of errant saints, whom all men grant
To be the true Church Militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
Infallible artillery;
And prove their doctrine orthodox,
By Apostolic blows and knocks.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 189.

What makes all doctrines plain and clear?—
About two hundred pounds a year.
And that which was prov'd true before
Prove false again? Two hundred more.
Ibid. Hudibras. Pt. iii. Canto i. l. 1277.

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As long as words a different sense will bear,
And each may be his own interpreter,
Our airy faith will no foundation find;
The word's a weathercock for every wind.
DRYDEN. *The Hind and the Panther.* Pt. i. l. 462.

For forms of government let fools contest;
Whate'er is best administer'd is best;
For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.
POPE. *Essay on Man.* Epistle iii. l. 303.

His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.
COWLEY. *On the Death of Crashaw.* l. 55.

CRIME.

Macbeth. There shall be done
A deed of dreadful note.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 2. l. 43.

Brutus. Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream.
The Genius and the mortal instruments
Are then in council; and the state of a man,
Like to a little kingdom, suffers then
The nature of an insurrection.
Ibid. Julius Cæsar. Act ii. Sc. 1. l. 63.

Nor florid prose, nor honeyed lines of rhyme,
Can blazon evil deeds, or consecrate a crime.
BYRON. *Childe Harold.* Canto i. St. 3.

Giacomo. O that the vain remorse which must chastise
Crimes done, had but as loud a voice to warn,
As its keen sting is mortal to avenge.
SHELLEY. *The Cenci.* Act v. Sc. 1. l. 2.

'Tis no sin love's fruits to steal;
But the sweet thefts to reveal;
To be taken, to be seen,
These have crimes accounted been.
BEN JONSON. *Volpone.* Act iii. Sc. 6.

Le crime fait la honte et non pas l'échafaud.

The crime and not the scaffold makes the shame.
THOS. CORNEILLE. *Essex.* iv. 3. (Quoted by CHARLOTTE CORDAY.)

Non nella pena,
Nel delitto è la infamia.
Disgrace does not consist in the punishment, but in the crime.
ALFIERI. *Antigone.* i. 3.

Let no guilty man escape, if it can be avoided. No personal consideration should stand in the way of performing a public duty.
ULYSSES S. GRANT. *Indorsement of a Letter relating to the Whiskey Ring*, July 29, 1875.

C'est plus qu'un crime, c'est une faute.
It is worse than a crime, it is a blunder.
Attributed to TALLEYRAND, *also to* FOUCHÉ.

CRITICS.

The readers and the hearers like my books;
And yet some writers cannot them digest;
But what care I? For when I make a feast,
I would my guests should praise it, not the cooks.
MARTIAL. *Epigrams.* ix. 82. (SIR JOHN HARRINGTON, trans.)

Sir Henry Wotton used to say that critics are like brushers of noblemen's clothes.
BACON. *Apothegms.* 64.

Iago. I am nothing, if not critical.
SHAKESPEARE. *Othello.* Act ii. Sc. 1. l. 120.

Numbers err in this—
Ten censure wrong for one who writes amiss.
POPE. *Essay on Criticism.* Pt. i. l. 5.

Be thou the first true merit to befriend;
His praise is lost, who stays till all commend.
Ibid. Essay on Criticism. Pt. ii. l. 274.

In every work regard the writer's end,
Since none can compass more than they intend;

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And if the means be just, the conduct true,
Applause, in spite of trivial faults, is due.
POPE. *Essay on Criticism.* Pt. ii. l. 255.

Blame where you must, be candid where you can,
And be each critic the good-natured man.
GOLDSMITH. *The Good-natured Man. Epilogue.*

Of all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting.
STERNE. *Tristram Shandy.* Vol. iii. Ch. xii.

A servile race
Who in mere want of fault, all merit place;
Who blind obedience pay to ancient schools,
Bigots to Greece and slaves to musty rules.
CHURCHILL. *The Rosciad.* l. 183.

Which not even critics criticise.
COWPER. *The Task.* Bk. iv. l. 51.

A man must serve his time to ev'ry trade,
Save censure; critics all are ready made:
Take hackney'd jokes from Miller, got by rote,
With just enough of learning to misquote;
A mind well skill'd to find or forge a fault,
A turn for punning—call it Attic salt—
. . . . . .
Fear not to lie—'twill seem a lucky hit;
Shrink not from blasphemy—'twill pass for wit;
Care not for feeling, pass your proper jest;—
And stand a critic, hated yet caress'd.
BYRON. *English Bards and Scotch Reviewers.* l. 63.

As soon
Seek roses in December, ice in June;
Hope constancy in wind, or corn in chaff:
Believe a woman or an epitaph,
Or any other thing that's false, before
You trust in critics.
Ibid. English Bards and Scotch Reviewers. l. 75.

The muse shall tell
How science dwindles and how volumes swell.
How commentators each dark passage shun,
And hold their farthing candle to the sun.
YOUNG. *Love of Fame.* Satire ii. l. 83.

Oh, rather give me commentators plain,
Who with no deep researches vex the brain;
Who from the dark and doubtful love to run,
And hold the glimmering tapers to the sun.
CRABBE. *Introduction to the Parish Register.* l. 29.
(See also under SUN.)

You know who critics are?—the men who have failed in literature and art.
DISRAELI. *Lothair.* Ch. xxxv.

[Disraeli puts this witticism into the mouth of Lord Aldegonde. The thought is an old one, and may be found even in the classics. Here are a few prominent examples from English literature:

As a bankrupt thief turns thief-taker in despair, so an unsuccessful author turns critic.
SHELLEY. *Fragments of Adonais.*

Reviewers are usually people who would have been poets, historians, biographers, if they could; they have tried their talents at one or the other, and have failed; therefore they turn critics.
COLERIDGE. *Lectures on Shakespeare and Milton.* p. 36.

Some have at first for wits, then poets pass'd
Turn'd critics next, and proved plain fools at last.
POPE. *Essay on Criticism.* Bk. i. l. 36.

The corruption of a poet is the generation of a critic.
DRYDEN. *Miscellany Poems* (1693). Vol. iii. Preface.

Nature fits all her children with something to do,
He who would write and can't write, can surely review;
Can set up a small booth as critic and sells us his
Petty conceit and his pettier jealousies.
LOWELL. *A Fable for Critics.*

A brisk little somebody,
Critic and whippersnapper, in a rage
To set things right.
BROWNING. *Balaustion's Adventure.* lv. l. 270.

CROSS.

With crosses, relics, crucifixes,
Beads, pictures, rosaries, and pixes,
The tools of working our salvation
By mere mechanic operation.
BUTLER. *Hudibras.* Pt. iii. Canto i. l. 1495.

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The moon of Mahomet
Arose, and it shall set;
While, blazoned as on heaven's immortal noon,
The cross leads generations on.
SHELLEY. *Hellas.* l. 221.

CRUELTY.

Antonio. I pray you, think, you question with the Jew:
You may as well go stand upon the beach,
And bid the main flood bate his usual height;
You may as well use question with the wolf,
Why he hath made the ewe bleat for the lamb;
You may as well forbid the mountain pines
To wag their high tops, and to make no noise,
When they are fretten with the gusts of heaven;
You may as well do anything most hard,
As seek to soften that (than which what's harder?)
His Jewish heart.
SHAKESPEARE. *The Merchant of Venice.* Act iv. Sc. 1. l. 68.

Oh, 'tis cruelty to beat a cripple with his own crutches.
FULLER. *Holy and Profane States: Holy State: Of Jesting.*

Hamlet. I must be cruel only to be kind:
Thus bad begins, and worse remains behind.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 176.

Contre les rebelles c'est cruauté que d'estre humain, et humanité d'estre cruel.
It is cruelty to be humane to rebels, and it is humanity to be cruel.
CORNEILLE MUIS.
[This sentence has been made memorable because Catherine de Medecis quoted it to still the scruples of her son, King Charles IX., and nerve him for the massacre of Saint Bartholomew. According to Fournier (*L'Esprit dans L'Histoire*), the sentiment was expressed in a sermon by Cornelille Muis, Bishop of Bitoute.]

Man's inhumanity to man
Makes countless thousands mourn!
BURNS. *Man Was Made to Mourn.* St. 7.

Inhumanity is caught from man.
From smiling man.
YOUNG. *Night Thoughts.* Night 5. l. 156.

Detested sport,
That owes its pleasures to another's pain.
COWPER. *The Task.* Bk. iii. l. 326.

The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.
MACAULAY. *History of England.* Vol. i. Ch. ii.

CUCKOO.

The bird of passage known to us as the cuckoo.
PLINY THE ELDER. *Natural History.* Bk. xviii. Sec. 249.

The merry cuckow, messenger of Spring,
His trumpet shrill hath thrice already sounded.
SPENSER. *Sonnet* xix.

When daisies pied and violets blue,
And lady-smocks all silver-white,
And cuckoo-buds of yellow-hue
Do paint the meadows with delight,
The cuckoo then on every tree,
Mocks married men; for thus sings he,
Cuckoo!
Cuckoo! Cuckoo! O word of fear,
Unpleasing to a married ear.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 904.

Pompey. The cuckoo builds not for himself.
Ibid. Antony and Cleopatra. Act ii. Sc. 6. l. 31.

Fool. The hedge-sparrow fed the cuckoo so long,
That it had it head bit off by it young.
Ibid. King Lear. Act i. Sc. 4. l. 235.

Worcester. And being fed by us you used us so
As that ungentle gull, the cuckoo's bird,
Useth the sparrow.
Ibid. Henry IV. Pt. i. Act v. Sc. 1. l. 59.

O blithe new-comer! I have heard,
I hear thee and rejoice.
O Cuckoo! shall I call thee bird,
Or but a wandering voice?

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Thrice welcome, darling of the spring!
Even yet thou art to me
No bird, but an invisible thing,
A voice, a mystery.
WORDSWORTH. *To the Cuckoo.*

Thou hast no sorrow in thy song,
No winter in thy year.
Oh could I fly, I'd fly with thee!
We'd make with joyful wing
Our annual visit o'er the globe,
Companions of the spring.
JOHN LOGAN. *To the Cuckoo.*

The tell-tale cuckoo: spring's his confidant,
And he lets out her April purposes.
R. BROWNING. *Pippa Passes.* i. 355.

CULTURE.

Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection: *it is a study of perfection.*
MATTHEW ARNOLD. *Culture and Anarchy.* Ch. i. *Sweetness and Light.*

The foundation of culture, as of character, is at last the moral sentiment.
EMERSON. *Letters and Social Aims. Progress of Culture.*

CUPID.

Mercutio. Young Adam Cupid, he that shot so trim,
When King Cophetua loved the beggar-maid!
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 1. l. 13.

The blinded boy that shootes so trim,
From heaven downe did hie.
King Cophetua and the Beggar-maid.
[This ancient ballad, to which Mercutio undoubtedly alludes, is preserved in Percy's *Reliques of Ancient Poetry.*]

Patroclus. Sweet, rouse yourself; and the weak wanton Cupid
Shall from your neck unloose his amorous fold,
And, like a dewdrop from the lion's mane,
Be shook to airy air.
SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 3. l. 222.

Biron. This senior-junior, giant-dwarf, Dan Cupid;
Regent of love-rhymes, lord of folded arms,
The anointed sovereign of sighs and groans,
Liege of all loiterers and malcontents.
SHAKESPEARE. *Love's Labour's Lost.* Act iii. Sc. 1. l. 182.

Hero. Loving goes by haps;
Some Cupid kills with arrows, some with traps.
Ibid. Much Ado About Nothing. Act iii. Sc. 1. l. 106.

Cupid and my Campaspe play'd
At cards for kisses: Cupid paid.
He stakes his quiver, bow, and arrows,
His mother's doves, and team of sparrows:
Loses them too. Then down he throws
The coral of his lip, the rose
Growing on 's cheek (but none knows how);
With these, the crystal of his brow,
And then the dimple on his chin:
All these did my Campaspe win.
At last he set her both his eyes:
She won, and Cupid blind did rise.
O Love! has she done this to thee?
What shall, alas! become of me?
LYLY. *Cupid and Campaspe.* Act iii. Sc. 5.

Helena. Things base and vile, holding no quality,
Love can transpose to form and dignity.
Love looks not with the eyes, but with the mind;
And therefore is wing'd Cupid painted blind.
Nor hath Love's mind of any judgment taste;
Wings, and no eyes, figure unheedy haste:
And therefore is love said to be a child,
Because in choice he is so oft beguil'd.
SHAKESPEARE. *Midsummer Night's Dream.* Act i. Sc. i. l. 234.

Julia. But love is blind, and lovers cannot see
The pretty follies that themselves commit.
Ibid. Merchant of Venice. Act ii. Sc. 6. l. 36.

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I have heard of reasons manifold
Why Love must needs be blind,
But this the best of all I hold,—
His eyes are in his mind.
What outward form and feature are
He guesseth but in part;
But what within is good and fair
He seeth with the heart.
COLERIDGE. *To a Lady, Offended by a Sportive Observation.*

CURIOSITY.

Lear. I have perceived a most faint neglect of late, which I have rather blamed as mine own jealous curiosity than as a very pretence and purpose of unkindness.
SHAKESPEARE. *King Lear.* Act i. Sc. 4. l. 73.

Curiosity
Does, no less than devotion, pilgrims make.
COWLEY. *Ode on Chair made of Sir F. Drake's Ship.* iv.

I saw and heard, for we sometimes,
Who dwell this wild, constrained by want, come forth
To town or village nigh, nighest is far,
Where aught we hear, and curious are to hear,
What happens new; fame also finds us out.
MILTON. *Paradise Regained.* Bk. i. l. 330.

Each window like a pill'ry appears,
With heads thrust through nail'd by the ears.
BUTLER. *Hudibras.* Pt. ii. Canto iii. l. 391.

Zaccheus, he
Did climb the tree,
His Lord to see.
From the New England Primer. 1814.

Tony. Ask me no questions, and I'll tell you no fibs.
GOLDSMITH. *She Stoops to Conquer.* Act iii.

Talk to him of Jacob's ladder, and he would ask the number of steps.
DOUGLAS JERROLD. *A Matter-of-Fact Man.*

I loathe that low vice—curiosity.
BYRON. *Don Juan.* Canto i. St. 23.

CURSE.

As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
Old Testament. Psalm cix. 17.

Things past recovery
Are hardly cured with exclamations.
MARLOWE. *The Jew of Malta.* Act i. Sc. 2.

Lady Macbeth. Out, damned spot! out, I say.
SHAKESPEARE. *Macbeth.* Act v. Sc. 1. l. 39.

Out! out! . . . accursed spot!
SOUTHEY. *All for Love.* vi. St. 16.

Caliban. You taught me language; and my profit on't
Is, I know how to curse. The red plague rid you
For learning me your language!
SHAKESPEARE. *Tempest.* Act i. Sc. 2. l. 363.

Mercutio. A plague o' both your houses.
Ibid. Romeo and Juliet. Act iii. Sc. 1. l. 94.

Macbeth. Lay on, Macduff!
And damn'd be him that first cries, *Hold, enough.*
Ibid. Macbeth. Act v. Sc. 8. l. 34.

Curses, like young chickens, come home to roost.
SOUTHEY. *The Curse of Kehama.*

Damas. Curse away!
And let me tell thee, Beausant, a wise proverb
The Arabs have,—"Curses are like young chickens,
And still come home to roost."
BULWER LYTTON. *The Lady of Lyons.* Act v. Sc. 2.

Blessings star forth forever; but a curse
Is like a cloud—it passes.
BAILEY. *Festus.* Sc. *Hades.*

King Richard. O villains, vipers, damn'd without redemption;
Dogs, easily won to fawn on any man;

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Snakes in my heart-blood warm'd, that sting my heart;
Three Judases, each one thrice worse than Judas.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 129.

Suffolk. A plague upon them! wherefore should I curse them?
Would curses kill as doth the mandrake's groan,
I would invent as bitter-searching terms,
As curst, as harsh, and horrible to hear,
Delivered strongly through my fixed teeth,
With full as many signs of deadly hate,
As lean-faced Envy in her loathsome cave:
My tongue should stumble in mine earnest words;
Mine eyes should sparkle like the beaten flint;
My hair be fix'd on end, as one distract;
Ay, every joint should seem to curse and ban:
And even now my burthened heart would break,
Should I not curse them. Poison be their drink!
Gall, worse than gall, the daintiest that they taste!
Their sweetest shade, a grove of cypress trees!
Their chiefest prospect, murd'ring basilisks!
Their softest touch, as smart as lizards' stings!
Their music, frightful as the serpent's hiss;
And boding screech-owls make the concert full!
Ibid. Henry VI. Pt. ii. Act iii. Sc. 2. l. 309.

Hamlet. Bloody, bawdy villain!
Remorseless, treacherous, lecherous, kindless villain!
Why, what an ass am I! This is most brave,
That I, the son of a dear father murder'd,
Prompted to my revenge by heaven and hell,
Must, like a whore, unpack my heart with words,
And fall a cursing, like a very drab,
A scullion!
Ibid. Hamlet. Act ii. Sc. 2. l. 608.

Marcius. All the contagion of the south light on you,
You shames of Rome! you herd of—Boils and plagues
Plaster you o'er; that you may be abhorr'd
Further than seen, and one infect another
Against the wind a mile!
SHAKESPEARE. *Coriolanus.* Act i. Sc. 4. l. 30.

Volumnia. Now the red pestilence strike all trades in Rome,
And occupations perish!
Ibid. Coriolanus. Act iv. Sc. 1. l. 13.

Macbeth. Let this pernicious hour
Stand aye accursed in the calendar.
Ibid. Macbeth. Act iv. Sc. 1. l. 133.

Bastard. Beyond the infinite and boundless reach
Of mercy, if thou didst this deed of death,
Art thou damn'd.
Ibid. King John. Act iv. Sc. 3. l. 118.

Lear. You nimble lightnings, dart your blinding flames
Into her scornful eyes!—Infect her beauty,
You fen-suck'd fogs, drawn by the powerful sun,
To fall and blast her pride!
Ibid. King Lear. Act ii. Sc. 4. l. 167.

Othello. Whip me, ye devils,
From the possession of this heavenly sight!
Blow me about in winds! roast me in sulphur,
Wash me in steep-down gulfs of liquid fire!
Ibid. Othello. Act v. Sc. 2. l. 277.

Gratiano. Did he live now,
This sight would make him do a desperate turn,
Yea, curse his better angel from his side,
And fall to reprobation.
Ibid. Othello. Act v. Sc. 2. l. 206.

Caliban. All the infections that the sun sucks up
From bogs, fens, flats, on Prosper fall, and make him
By inch-meal a disease!
Ibid. Tempest. Act ii. Sc. 2. l. 1.

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Each cursed his fate that thus their project crossed;
How hard their lot who neither won nor lost!
RICHARD GRAVES. *The Festoon.*

"A jolly place," said he, "in times of old!
But something ails it now: the spot is cursed."
WORDSWORTH. *Hart-leap Well.* Pt. ii.

May the strong curse of crushed affections light
Back on thy bosom with reflected blight!
And make thee in thy leprosy of mind
As loathsome to thyself as to mankind!
Till all thy self-thoughts curdle into hate,
Black—as thy will for others would create:
Till thy hard heart be calcined into dust,
And thy soul welter in its hideous crust.
Oh, may thy grave be sleepless as the bed—
The widowed couch of fire, that thou hast spread!
SHELLEY. *To the Lord Chancellor.*

I am too well avenged! but 'twas my right;
Whate'er my sins might be, *thou* wert not sent
To be the Nemesis who should requite—
Nor did Heaven choose so near an instrument.
Mercy is for the merciful!—if thou
Hast been of such, 'twill be accorded now.
Thy nights are banished from the realms of sleep!—
Yes! they may flatter thee, but thou shalt feel
A hollow agony which will not heal,
For thou art pillowed on a curse too deep;
Thou hast sown in my sorrow, and must reap
The bitter harvest of a woe as real!
BYRON. *Lines on hearing that Lady Byron was ill.*

'Tis strange the Hebrew noun which means "I am,"
The English always use to govern d- n.
Ibid. Don Juan. Canto i. St. 14.

Cursed be the social wants that sin against the strength of youth!
Cursed be the social lies that warp us from the living truth!
Cursed be the sickly forms that err from honest Nature's rule!
Cursed be the gold that gilds the straighten'd forehead of the fool.
TENNYSON. *Locksley Hall.* St. 31.

There's a great text in Galatians,
Once you trip on it, entails
Twenty-nine distinct damnations,
One sure, if another fails.
If I trip him just a-dying,
Sure of Heaven as sure can be,
Spin him round and send him flying
Off to Hell, a Manichee?
BROWNING. *Soliloquy in a Spanish Cloister.*

The cardinal rose with a dignified look,
He called for his candle, his bell, and his book!
In holy anger, and pious grief,
He solemnly cursed that rascally thief!
He cursed him at board, he cursed him in bed:
From the sole of his foot to the crown of his head.
He cursed him in sleeping, that every night
He should dream of the devil, and wake in a fright;
He cursed him in eating, he cursed him in drinking,
He cursed him in coughing, in sneezing, in winking,
He cursed him in sitting, in standing, in lying;
He cursed him in walking, in riding, in flying;
He cursed him living, he cursed him in dying!
Never was heard such a terrible curse!
But, what gave rise
To no little surprise,
Nobody seemed a penny the worse!
BARHAM. *Ingoldsby Legends: Jackdaw of Rheims.*

[The allusion is to the ancient mode of excommunication "by bell, book, and candle," practised in the Catholic Church. The closing lines of the formula were as follows: "Cursed be they from the crown of the head to the sole of the foot. Out be

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they taken from the book of life [here the priest closed the book], and as this candle is cast from the sight of men, so be their souls cast from the sight of God into the deepest pit of hell [here the attendant cast to the ground a lighted candle he had held in his hand]. Amen." Then the bells were rung in harsh dissonance, to signify the disorder and going out of grace in the souls of the persons excommunicated.]

"Our armies swore terribly in Flanders," cried my Uncle Toby, "but nothing to this."
STERNE. *Tristram Shandy.* Vol. iii. Ch. xi.

CUSTOM.

(See HABIT.)

We are more sensible of what is done against custom than against Nature.
PLUTARCH. *Of Eating of Flesh.* Tract i.

Nothing really pleasant or unpleasant subsists by nature, but all things become so by habit.
EPICTETUS. *Fragments.* cxliii. (LONG, trans.)

Consuetudo pro lege servatur.

Custom is held to be as a law.
Law Maxim.

Optimus legum interpres consuetudo.

Custom is the best interpreter of laws.
Law Maxim.

Custom which is before all law, Nature which is above all art.
S. DANIEL. *An Apology for Rhime.*

Thoas. Custom, that unwritten law,
By which the people keep even kings in awe.
C. D'AVENANT. *Circe.* Act ii. Sc. 3.

Coriolanus. Custom calls me to 't:
What custom wills, in all things should we do't,
The dust on antique time would lie unswept,
And mountainous error be too highly heap'd
For truth to o'erpeer.
SHAKESPEARE. *Coriolanus.* Act ii. Sc. 3. l. 124.

Sands. New customs,
Though they be never so ridiculous,
Nay, let 'em be unmanly, yet are followed.
Ibid. Henry VIII. Act i. Sc. 3. l. 3.

Banquo. New honours, come upon him
Like our strange garments, cleave not to their mould,
But with the aid of use.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 144.

Hamlet. But to my mind, though I am native here,
And to the manner born, it is a custom
More honor'd in the breach than the observance.
Ibid. Hamlet. Act i. Sc. 4. l. 15.

Such is the custom of Branksome Hall.
SCOTT. *Lay of the Last Minstrel.* Canto i. St. 7.

Fac tibi consuescat. Nil adsuetudine majus.

Accustom her to your companionship. There's nought more powerful than custom.
OVID. *De Arte Amandi.* ii. 345.

Montaigne[1] is wrong in declaring that custom ought to be followed simply because it is custom, and not because it is reasonable or just.
PASCAL. *Thoughts.* Ch. iv. 6.

Only that he may conform
To tyrant custom.
DU BARTAS. *Divine Weeks and Works. Second Week, Third Day.* Pt. ii.

Othello. The tyrant custom, most grave senators,
Hath made the flinty and steel couch of war
My thrice-driven bed of down.
SHAKESPEARE. *Othello.* Act i. Sc. 3 l. 230.

Consuetudo quasi altera natura.

Habit is, as it were, a second nature.
CICERO. *De Finibus Bonorum et Malorum* v. 25.

Consuetudo naturâ pontentior est.

Habit is stronger than nature.
QUINTUS CURTIUS RUFUS. *De Rebus Gestis Alexandri Magni.* v. 5, 21.

Τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίγνεται.

That to which we have been accustomed becomes as it were a part of our nature.
ARISTOTLE. *Rhetorica.* i. 11.

Custom is almost a second nature.
PLUTARCH. *Preservation of Health.* 18.

[1] *Essays.* Bk. i. Ch. xxii.

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Habit is a second nature.
MONTAIGNE. *Essays.* Bk. iii. Ch. x.

Custom reconciles us to everything.
BURTON. *Anatomy of Melancholy.* Sec. xviii. Vol. i. p. 231.

Valentine. How use doth breed a habit in a man!
This shadowy desert, unfrequented woods,
I better brook than flourishing peopled towns.
SHAKESPEARE. *Two Gentlemen of Verona.* Act v. Sc. 4. l. 1.

Hamlet. Good night: but go not to mine uncle's bed:
Assume a virtue, if you have it not.
That monster, custom, who all sense doth eat—
Of habits devil,—is angel yet in this,—
That to the use of actions fair and good
He likewise gives a frock, or livery,
That aptly is put on: Refrain to-night:
And that shall lend a kind of easiness
To the next abstinence: the next more easy;
For use almost can change the stamp of nature,
And master the devil, or throw him out
With wondrous potency.
Ibid. Hamlet. Act iii. Sc. 4. l. 159.

Hamlet. Has this fellow no feeling of his business, that he sings at grave-making?
Horatio. Custom hath made it in him a property of easiness.
Ibid. Hamlet. Act v. Sc. i. l. 73.

My nature is subdued
To what it works in, like the dyer's hand.
Ibid. Sonnet cxi.

Each natural agent works but to this end,—
To render that it works on like itself.
CHAPMAN. *Bussy D'Ambois.* Act iii. Sc. 1.

My very chains and I grew friends,
So much a long communion tends
To make us what we are; even I
Regained my freedom with a sigh.
BYRON. *Prisoner of Chillon.* St. 14.

There's nothing like being used to a thing.
SHERIDAN. *The Rivals.* Act v. Sc. 1.

'Tis nothing when you are used to it.
SWIFT. *Polite Conversation.* iii.

Habits are at first cobwebs, then cables.
Old Proverb.

In ways and thoughts of weakness and of wrong,
Threads turn to cords, and cords to cables strong.
ISAAC WILLIAMS. *The Baptistry. Image 18. Habits Moulding Chains.*

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.
DRYDEN. *Ovid's Metamorphoses. Of the Pythagorean Philosophy.* Bk. xv. l. 155.

Custom makes all things easy, and content
Is careless.
JEAN INGELOW. *The Dreams That Came True.* St. 7.

Nature is seldom in the wrong, custom always.
LADY M. WORTLEY MONTAGU. *Letter to Miss Anne Wortley.* 8th Aug., 1709.

The slaves of custom and established mode,
With pack-horse constancy we keep the road,
Crooked or straight, through quags or thorny dells,
True to the jingling of our leader's bells.
COWPER. *Tirocinium.* l. 251.

Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observance for its use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is kept and guarded as a sacred thing!
Ibid. Task. Bk. v. l. 298.

Habit with him was all the test of truth;
"It must be right: I've done it from my youth."
CRABBE. *The Borough.* Letter iii.

Man yields to custom as he bows to fate,
In all things ruled—mind, body, and estate;
In pain, in sickness, we for cure apply
To them we know not, and we know not why.
Ibid. The Gentleman Farmer.

Custom doth make dotards of us all. Philosophy complains that custom has hoodwinked us from the first; that we do everything by custom, even believe by it; that our very axioms, let us boast of free-thinking as we may, are oftenest simply such beliefs as we have never heard questioned.
CARLYLE.

In this great society wide lying around us a critical analysis would find very few spontaneous actions. It is almost all custom and gross sense.
EMERSON.

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DAGGER.

Donalbain. There's daggers in men's smiles; the near in blood,
The nearer bloody.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 139.

Guiderius. What art thou? Have not I
An arm as big as thine? a heart as big?
Thy words, I grant, are bigger, for I wear not
My dagger in my mouth.
Ibid. Cymbeline. Act iv. Sc. 2. l. 76.

Lady Macbeth. The air-drawn dagger.
Ibid. Macbeth. Act iii. Sc. 4. l. 62.
(See also under APPARITION.)

Hamlet. I will speak daggers to her but use none.
Ibid. Hamlet. Act iii. Sc. 2. l. 386.

Though it rain daggers with their points downward.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 2. Mem. 3.

Have always been at daggers-drawing
And one another clapper-clawing.
BUTLER. *Hudibras.* Pt. ii. Canto 2. l. 79.

DAISY.

Of all the floures in the mede,
Than love I most these floures white and rede,
Soch that men callen daisies in our toun.
CHAUCER. *Prologue of the Legend of Good Women.* l. 41.

That well by reason men it call may
The daisie, or els the eye of the day,
The emprise, and floure of floures all.
Ibid. Prologue of the Legend of Good Women. l. 183.

Wee, modest crimson-tipped flower
Thou's met me in an evil hour,
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my power
Thou bonny gem.
BURNS. *To a Mountain Daisy on turning one down with the Plough.* St. 1.

Even thou who mournst the daisy's fate
That fate is thine,—no distant date:
Stern ruin's ploughshare drives, elate
Full on thy bloon
Till crushed beneath the furrow's weight
Shall be thy doon.
Ibid. To a Mountain Daisy on turning one down with the Plough.

Final Ruin fiercely drives
Her ploughshare o'er creation.
YOUNG. *Night Thoughts.* ix. 167.

Myriads of daisies have shown forth in flower
Near the lark's nest, and in their natural hour
Have passed away; less happy than the one
That by the unwilling ploughshare died to prove
The tender charm of poetry and love.
WORDSWORTH. *Poems Composed during a Tour in the Summer of 1833.* xxxvii.

Small service is due service while it lasts.
Of humblest friends, bright creature! scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.
Ibid. To a Child.

We meet thee, like a pleasant thought,
When such are wanted.
Ibid. To the Daisy. St. 4.

The poet's darling.
Ibid. To the Daisy. St. 4.

Thou unassuming commonplace
Of Nature.
Ibid. To the same Flower. St. 1.

There grew pied wind-flowers and violets,
Daisies, those pearled Arcturi of the earth,
The constellated flower that never sets.
SHELLEY. *The Question.*

The Rose has but a Summer reign,
The daisy never dies.
MONTGOMERY. *A Field Flower. On Finding One in full Bloom on Christmas Day.* St. 10.

The daisy's cheek is tipp'd with a blush,
She is of such low degree.
HOOD. *Flowers.*

DANCE.

Jack shall pipe and Jill shall dance.
WITHER. *Poem on Christmas.*

Capulet. For you and I are past our dancing days.
SHAKESPEARE. *Romeo and Juliet.* Act 1. Sc. 5. l. 29.

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My dancing days are done.
BEAUMONT AND FLETCHER. *The Scornful Lady.* Act v. Sc. 3.

King. To dance attendance on their lordships' pleasures.
SHAKESPEARE. *Henry VIII.* Act v. Sc. 2. l. 31.

Florio. What you do
Still betters what is done. When you speak sweet,
I'd have you do it ever; when you sing.
I'd have you buy and sell so; so give alms;
Pray so; and, for the ordering your affairs,
To sing them too; When you do dance, I wish you
A wave o' the sea,[1] that you might ever do
Nothing but that; move still, still so,
And own no other function.
Ibid. Winter's Tale. Act iv. Sc. 4. l. 140.

Come and trip it as ye go,
On the light fantastic toe.
MILTON. *L'Allegro.* l. 33.

Midnight shout and revelry,
Tipsy dance and jollity.
Ibid. Comus. l. 103.

Come, knit hands, and beat the ground
In a light fantastic round.
Ibid. Comus. l. 143.

To the harp they sung
Soft amorous ditties, and in dance came on.
Ibid. Paradise Lost.

Her feet beneath her petticoat
Like little mice stole in and out,
As if they feared the light;
But oh! she dances such a way,
No sun upon an Easter-day
Is half so fine a sight.
SIR JOHN SUCKLING. *Ballad on a Wedding.*

Her pretty feet, like snails, did creep,
A little out, and then,
As if they played at Bo-peep,
Did soon draw in again.
HERRICK. *On Her Feet.*

Dancing's a touchstone that true beauty tries,
Nor suffers charms that nature's hand denies.
JENYNS. *The Art of Dancing.* Canto i. l. 119.

[1] Like a wave of the sea.—*New Testament.* James i. 6.

Alike all ages, dames of ancient days
Have led their children thro' the mirthful maze;
And the gay grandsire, skill'd in gestic lore,
Has frisk'd beneath the burthen of threescore.
GOLDSMITH. *The Traveller.* l. 251.

The rout is Folly's circle, which he draws
With magic wand. So potent is the spell,
That none decoyed into that fatal ring,
Unless by Heaven's peculiar grace, escape.
There we grow early gray, but never wise.
COWPER. *Task.* Bk. ii. l. 627.

But when an old man dances,
His locks with age are grey,
But he's a child in mind.
ANACREON. *Odes.* XXXIX. (XXXVII.) 8.

There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage-bell;
But hush! hark! a deep sound strikes like a rising knell!
BYRON. *Childe Harold.* Canto iii. St. 21.

Did ye not hear it?—No; 'twas but the wind,
Or the car rattling o'er the stony street;
On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing Hours with flying feet—
Ibid. Childe Harold. Canto iii. St. 22.

Muse of the many twinkling feet, whose charms
Are now extended up from legs to arms.
Ibid. The Waltz. l. 1.

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The raindrops' showery dance and rhythmic beat,
With tinkling of innumerable feet.
ABRAHAM COLES. *The Microcoon Hearing.*

Glance their many twinkling feet.
GRAY. *Progress of Poetry.* l. 35.

Endearing Waltz—to thy more melting tune
Bow Irish jig, and ancient rigadoon.
Scotch reels, avaunt! and country-dance forego
Your future claims to each fantastic toe!
Waltz—Waltz alone—both legs and arms demands,
Liberal of feet, and lavish of her hands.
BYRON. *The Waltz.* l. 109.

The ball begins—the honors of the house
First duly done by daughter or by spouse,
Some potentate—or royal or serene—
With Kent's gay grace, or sapient Gloster's mien,
Leads forth the ready dame, whose rising flush
Might once have been mistaken for a blush.
From where the garb just leaves the bosom free,
That spot where hearts were once supposed to be;
Round all the confines of the yielded waist
The strangest hand may wander undisplaced;
The lady's in return may grasp as much
As princely paunches offer to her touch.
Pleased, round the chalky floor how well they trip,
One hand reposing on the royal hip;
The other to the shoulder no less royal
Ascending with affection truly loyal!
Ibid. The Waltz. l. 184.

Hot from the hands promiscuously applied,
Round the slight waist, or down the glowing side.
Ibid. The Waltz. l. 234.

What! the girl I adore by another embraced.
What! the balm of her lips shall another man taste.
What! touched in the twirl by another man's knee.
What! pant and recline on another than me!
Sir, she's yours! From the grape you have pressed the soft blue!
From the rose you have taken the tremulous dew!
What you've touched you may take! Pretty waltzer, adieu!
ANON.

And then he danced,—all foreigners excel
The serious Angles in the eloquence
Of pantomime;—he danced, I say, right well,
With emphasis, and also with good sense—
A thing in footing indispensable:
He danced without theatrical pretence,
Not like a ballet-master in the van
Of his drill'd nymphs, but like a gentleman.
BYRON. *Don Juan.* Canto xiv. St. 38.

You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave,—
Think you he meant them for a slave?
Ibid. Don Juan. Canto iii. St. 86. 10.

DANGER.

Great things through greatest hazards are attained
And then they shine.
BEAUMONT AND FLETCHER. *Loyal Subject.* Act i. Sc. 5.

Hotspur. Or sink or swim,
Send danger from the east unto the west,
So honor cross it from the north to south,
And let them grapple,—O! the blood more stirs,
To rouse a lion than to start a hare!
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 3.

Hotspur (reading): "*The purpose you undertake is dangerous.*"—why, that's certain; 'tis dangerous to take a cold, to sleep, to drink;—but I tell you, my lord fool, out of this nettle, danger, we pluck this flower, safety.
Ibid. II. Henry IV. Act ii. Sc. 3. l. 6.

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Macbeth. We have scotched the snake, not killed it:
She'll close and be herself, whilst our poor malice
Remains in danger of her former tooth.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 2. l. 13.

Whom neither shape of danger can dismay,
Nor thought of tender happiness betray.
WORDSWORTH. *Character of the Happy Warrior.*

I have not quailed to danger's brow
When high and happy—need I now?
BYRON. *Giaour.* l. 1085.

DARKNESS.

Darkness which may be felt.
Old Testament. Exodus x. 21.

Clown. There is no darkness but ignorance.
SHAKESPEARE. *Twelfth Night.* Act iv. Sc. 2. l. 47.

A dungeon horrible on all sides round
As one great furnace flamed, yet from these flames
No light but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades.
MILTON. *Paradise Lost.* Bk. i. l. 61.

The fine expression, "Darkness visible," offended the critical ear of Dr. Bentley, who in his famous (or infamous) edition of Milton made this conjectural emendation:

No light, but rather a transpicuous gloom.

To poets, however, the expression has appealed as worthy of imitation. Thus, Théophile de Viau, a younger contemporary of Milton's, seems to have had him in mind when he wrote:

On n'oit que le silence, on ne voit rien que l'ombre.

One hears nothing but silence, one sees nothing but darkness.

Here are some more examples:

He sees enough who doth his darkness see.
LORD HERBERT OF CHERBURY. *To his Mistress for her True Picture.*

Of darkness visible so much be lent.
POPE. *The Dunciad.* Bk. iv. l. 3.

The evil is null, is naught, is silence implying sound.
ROBERT BROWNING. *Abt Vogler.* St. 9.

Milton, it may be added, anticipated himself in these lines:

Where glowing embers through the room
Teach light to counterfeit a gloom.
MILTON. *Il Penseroso.* l. 79.

And when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
MILTON. *Paradise Lost.* Bk. i. l. 507.

The waves were dead; the tides were in their grave,
The Moon, their Mistress, had expired before;
The winds were wither'd in the stagnant air,
And the clouds perish'd; darkness had no need
Of aid from them—she was the Universe.
BYRON. *Darkness.* Concluding lines.

DAUGHTER.

Have you not heard these many years ago
Jeptha was judge of Israel?
He had one only daughter and no mo',
The which he loved passing well!
And as by lott,
God wot,
It so came to pass,
As God's will was.
Jeptha, Judge of Israel.

An ancient ballad preserved in this form in Percy's *Reliques of Ancient Poetry.* *Hamlet* quotes a slightly different version:

Ham. O Jephthah, judge of Israel,—what a treasure hadst thou!
Pol. What a treasure had he, my lord?
Ham. Why—
One fair daughter, and no more,
The which he loved passing well.
Pol. Still on my daughter. [*Aside.*
Ham. Am I not i' the right, old Jephthah?
Pol. If you call me Jephthah, my lord, I have a daughter, that I love passing well.
Ham. Nay, that follows not.
Pol. What follows then, my lord?
Ham. Why,
"As by lot, God wot,"
and then you know,
"It came to pass, As most like it was."
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 422.

Is thy face like thy mother's, my fair child!
Ada! sole daughter of my house and heart?
BYRON. *Childe Harold.* Canto iii. St. 1.

Some feelings are to mortals given,
With less of earth in them than heaven;
And if there be a human tear
From passion's dross refined and clear,

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A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head.
SCOTT. *Lady of the Lake.* Canto ii. St. 22.

Oh, I see thee old and formal, fitted to thy petty part,
With a little hoard of maxims preaching down a daughter's heart!
TENNYSON. *Locksley Hall.* St. 47.

DAY.

Day unto day uttereth speech, and night unto night showeth knowledge.
Old Testament. Psalm xix. 2.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
New Testament. Matthew vi. 34.

The better day, the better deed.
MIDDLETON. *The Phœnix.* Act iii. Sc. 1.

The better day, the worse deed.
MATTHEW HENRY. *Commentaries.* Genesis iii.

The day, when the longest, steals imperceptibly away.
PLINY THE YOUNGER. *Letters.* Bk. ix. Letter xxxvi. (MELMOTH AND BOSANQUET, trans.)
[This is usually rendered, "The longest day soon comes to an end."]

Ros. Now tell me, how long you would have her, after you have possessed her.
Orl. For ever, and a day.
Ros. Say a day, without the ever.
SHAKESPEARE. *As You Like It.* Act iv. Sc. 2. l. 143.

Hamlet. Let Hercules himself do what he may,
The cat will mew, and dog will have his day.
Ibid. Hamlet. Act v. Sc. 1. l. 315.

Dogs, ye have had your day.
POPE. *Homer's Odyssey.* Bk. xxii. l. 41.

Every dog must have his day.
SWIFT. *Whig and Tory.*

Marullus. And there have sat
The live-long day.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 1. l. 46.

Mrs. Ford. We burn daylight.
Ibid. Merry Wives of Windsor. Act ii. Sc. 1. l. 54.

There's one sun more strung on my bead of days.
HENRY VAUGHAN. *Rules and Lessons.* St. 20.

Are we to mark this day with a white or a black stone?
CERVANTES. *Don Quixote.* Pt. ii. Ch. x.

Days, that need borrow
No part of their good morrow
From a fore-spent night of sorrow.
RICHARD CRASHAW. *Wishes to His (Supposed) Mistress.*

Whose conquering ray
May chase these fogs;
Sweet Phosphor, bring the day!
Sweet Phosphor, bring the day!
Light will repay
The wrongs of night;
Sweet Phosphor, bring the day!
QUARLES. *Emblems.* Bk. i. Emblem 14.

King John. The sun is in the heaven, and the proud day,
Attended with the pleasures of the world,
Is all too wanton, and too full of gauds
To give me audience.
SHAKESPEARE. *King John.* Act iii. Sc. 3. l. 34.

It was Apelles' constant habit never to allow a day to be so fully occupied that he had not time for the exercise of his art, if only to the extent of one stroke of the brush.
PLINY THE ELDER. *Natural History.* xxxv. 36 (10).
[Hence the phrase, "Nulla dies sine linea."]

Nor e'er let sleep fall gently on thine eyes
Till thou hast made a threefold inventory
Of the day's doings: where thou hast transgressed;
Where rightly done; where fallen short of duty.

He said that in his whole life he most repented of three things: one was that he had trusted a secret to a woman; another, that he went by water when he might have gone by land; the third, that he had remained one whole day without doing any business of moment.
PLUTARCH. *Life of Cato.*

Count that day lost whose low-descending sun
Views from thy hand no worthy action done.
UNKNOWN.
(See under ACTION.)

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La plus perdue de toutes les journées est celle où l'on n'a pas rit.

The most completely lost of all days is that on which one has not laughed.

CHAMFORT.

Dum loquimur fugerit invida
Aetas: carpe diem, quam minimum credula postero.

In the moment of our talking, envious time has ebbed away.
Seize the present; trust to-morrow e'en as little as you may.

HORACE. *Odes.* I. 11, 7. (CONINGTON, trans.)

Catch, then, oh catch the transient hour;
Improve each moment as it flies!
Life's a short summer, man a flower;
He dies—alas! how soon he dies!

DR. JOHNSON. *Winter. An Ode.*

Pippa. Oh, Day, if I squander a wavelet of thee,
A mite of my twelve hours' treasure,
The least of thy gazes or glances
(Be they grants thou art bound to, or gifts above measure),
One of thy choices, or one of thy chances
(Be they tasks God imposed thee, or freaks at thy pleasure)—
My Day, if I squander such labour of leisure,
Then shame fall on Asolo, mischief on me!

BROWNING. *Pippa Passes.* I. 13.

Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on Nature fix.

[These lines are quoted by Coke in his *Institutes*. Sir William Jones sought to improve upon them, as follows:

Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven.

Possibly through a confused remembrance of the earlier lines, the beginning of Sir William's couplet has frequently been misquoted as "Six hours to law," etc. John Wilson Croker in his notes to Boswell's *Johnson* was led astray by this misquotation. "Sir William," said he, "has shortened his day to twenty-three hours, and the general advice of 'all to heaven' destroys the peculiar appropriation of a certain period to religious exercise." Macaulay, in his slashing review of Croker, was, in his turn, betrayed into an explanation: "Sir William distributes twenty-three hours among various employments. One hour is thus left for devotion. The reader expects that the verse will end with—'and one to heaven.' The whole point of the lines consists in the unexpected substitution of 'all' for 'one.' The conceit is wretched enough; but it is perfectly intelligible, and never, we will venture to say, perplexed man, woman, or child before."]

Hide me from day's garish eye.

MILTON. *Il Penseroso.* l. 141.

I hate the day, because it lendeth light
To see all things, and not my love to see.

SPENSER. *Daphnaida.* Canto v. l. 15.

But oh, as to embrace me she inclined,
I waked; she fled; and day brought back my night.

MILTON. *Sonnet on his Deceased Wife.*

[Leigh Hunt, in the *Indicator* (ch. lvii., *Of Dreams*), thus comments on Milton's lines: "It is strange that so good and cordial a critic as Warton should think this a mere conceit on his blindness. An allusion to his blindness may or may not be involved in it; but the sense of returning shadow on the mind is true to nature, and must have been experienced by every one who has lost a person dear to him. There is a beautiful sonnet by Camoens on a similar occasion, and a small canzone by Sanazzaro, which ends with saying that although he waked and missed his lady's hand in his, he still tried to cheat himself by keeping his eyes shut."]

Golden days, fruitful of golden deeds.

Ibid. Paradise Lost. Bk. iii. l. 337.

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night;
For thou must die.

HERBERT. *The Church. Virtue.*

The spirit walks of every day deceased.

YOUNG. *Night Thoughts.* Night ii. l. 180.

How well Horatius kept the bridge
In the brave days of old.

MACAULAY. *Lays of Ancient Rome. Horatius.*

And the best of all ways
To lengthen our days
Is to steal a few hours from the night, my dear.

THOMAS MOORE. *The Young May Moon.*

The long days are no happier than the short ones.

BAILEY. *Festus.* Sc. *A Village Feast. Evening.*

Dear as remember'd kisses after death,
And sweet as those by hopeless fancy feign'd
On lips that are for others; deep as love,—

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Deep as first love, and wild with all regret.
Oh death in life, the days that are no more!
TENNYSON. *The Princess. The Days that are No More.*

One day, with life and heart,
Is more than time enough to find a world.
JAMES RUSSELL LOWELL. *Columbus.* Concluding lines.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
Ibid. Vision of Sir Launfal.

One of those heavenly days that cannot die.
WORDSWORTH. *Nutting.*

Sweet childish days, that were as long
As twenty days are now.
Ibid. To a Butterfly. I've Watched You Now a Full Half-hour.

The specious panorama of a year
But multiplies the image of a day,—
A belt of mirrors round a taper's flame;
And universal Nature, through her vast
And crowded whole, an infinite paroquet,
Repeats one note.
EMERSON. *Xenophanes.*

Nor mourn the unalterable Days
That Genius goes and Folly stays.
Ibid. In Memoriam.

The whole life of man is but a point of time; let us enjoy it, therefore, while it lasts, and not spend it to no purpose.
PLUTARCH. *Of the Training of Children.*

Happy the man, and happy he alone,
He who can call to-day his own:
He who, secure within, can say,
To-morrow, do thy worst, for I have liv'd to-day.
DRYDEN. *Imitation of Horace.* Bk. iii. Ode 29. l. 65.

Serenely full, the epicure would say,
Fate cannot harm me; I have dined to-day.
SYDNEY SMITH. *Recipe for Salad.*

Not heaven itself upon the past has power;
But what has been, has been, and I have had my hour.
DRYDEN. *Imitation of Horace.* Bk. iii. Ode 29. l. 71.

THE DEAD.

(See under MORTALITY.)

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.
New Testament. Revelation xiv. 13.

Chilo advised "not to speak evil of the dead."
DIOGENES LAERTIUS. *Chilo.* ii.

Τὸν τελευτηκότα μὴ κακολόγει, ἀλλὰ μακάριζε.

Speak not evil of the dead, but call them blessed.
CHILO. *Stobæus, Florilegium.* cxxv. 15. [The origin of the phrase, "De mortuis nil nisi bonum," through the Latin of D. Laertius.]

All men are wont to praise him who is no more.
THUCYDIDES. *History.* ii. 45, 1.

As men, we are all equal in the presence of death.
SYRUS. Maxim 1.

Death makes equal the high and low.
JOHN HEYWOOD. *Be Merry, Friends.*

Death calls ye to the crowd of common men.
JAMES SHIRLEY. *Cupid and Death.*

The paths of glory lead but to the grave.
GRAY. *Elegy.*

Death is an equal doom
To good and bad, the common Inn of rest.
SPENSER. *Faerie Queene.* Bk ii. Canto i. 59.

Abiit ad majores.

He has gone to the majority.
Latin Phrase.

'Tis long since Death had the majority.
BLAIR. *The Grave.* Pt. ii. l. 449.

Times before you, when even living men were antiquities,—when the living might exceed the dead, and to depart this world could not be properly said to go unto the greater number.
SIR THOMAS BROWNE. *Dedication to Urn-Burial.*

Dead men do not bite.
THEODORUS CHIUS. (*Erasmus, Chiliades Adagiorum, "Obtrectatio."*)

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Not dead, but gone before.
MATTHEW HENRY. *Commentaries.* Matthew ii.
[A literal translation from Seneca: *Epistola.* lxiii. 16.]

Those that he loved so long and sees no more,
Loved and still loves,—not dead, but gone before.
ROGERS. *Human Life.*

The buried are not lost, but gone before.
E. ELLIOTT. *The Excursion.*

Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
Oh, why should we in anguish weep?
They are not lost, but gone before.
ANON. *From Smith's Edinboro' Harmony.* 1829.

Gone before
To that unknown and silent shore.
LAMB. *Hester.*

Over the river they beckon to me,
Loved ones who've cross'd to the farther side.
NANCY P. WAKEFIELD. *Over the River.*

To die is a debt we must all of us discharge.
EURIPIDES. *Alcestis.* l. 418.

The slender debt to Nature's quickly paid,
Discharged, perchance, with greater ease than made.
QUARLES. Bk. ii. Emblem 13. Ep. 10.

Stephano. He that dies, pays all debts.
SHAKESPEARE. *The Tempest.* Act iii. Sc. 2. l. 140.

Feeble. He that dies this year is quit for the next.
Ibid. Henry IV. Pt. ii. Act iii. Sc. 3. l. 255.

Launcelot. The young gentleman, according to Fates and Destinies and such odd sayings, the Sisters Three and such branches of learning, is indeed deceased; or, as you would say in plain terms, gone to heaven.
Ibid. Merchant of Venice. Act ii. Sc. 2. l. 67.

Hamlet. How now! a rat? Dead, for a ducat, dead!
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 23.

Ded as a dore nayle.
W. LANGLAND. *The Vision of Piers Plowman.*

Falstaff. What, is the old King dead?
Pistol. As nail in door.
SHAKESPEARE. *Henry IV.* Pt. ii. Act v. Sc. 3. l. 126.

Cade. As dead as a door-nail.
SHAKESPEARE. *Henry VI.* Pt. ii. Act iv. Sc. 10. l. 43.

Friend Ralph, thou hast
Outrun the constable at last.
BUTLER. *Hudibras.* Pt. i. Canto iii. l. 1367.

Antony. O, pardon me, thou bleeding piece of earth,
That I am meek and gentle with these butchers!
Thou art the ruins of the noblest man
That ever lived in the tide of times.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 1. l. 254.

Macbeth. Better be with the dead.
Whom we, to gain our place, have sent to peace,
Than on the torture of the mind to lie
In restless ecstasy.
Ibid. Macbeth. Act iii. Sc. 2. l. 19.

Lovely in death the beauteous ruin lay;
And if in death still lovely, lovelier there;
Far lovelier! pity swells the tide of love.
YOUNG. *Night Thoughts.* Night iii. l. 104.

He who hath bent him o'er the dead
Ere the first day of death is fled,
The first dark day of nothingness,
The last of danger and distress.
BYRON. *The Giaour.* l. 68.

Those we call the dead
Are breathers of an ampler day,
For ever nobler ends.
TENNYSON. *In Memoriam.* St. cxviii.

Sleep to the end, true soul and sweet!
Nothing comes to thee new or strange.
Sleep full of rest from head to feet;
Lie still, dry dust, secure of change.
Ibid. To J. S. St. 19.

How he lies in his rights of a man!
Death has done all death can.
And absorbed in the new life he leads,
He recks not, he heeds
Nor his wrong nor my vengeance; both strike
On his senses alike,
And are lost in the solemn and strange
Surprise of the change.
ROBERT BROWNING. *After.*

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The knight's bones are dust,
And his good sword rust;
His soul is with the saints, I trust.
COLERIDGE. *The Knight's Tomb.*

On Fame's eternal camping-ground
Their silent tents are spread,
And Glory guards with solemn round
The bivouac of the dead.
THEODORE O'HARA. *The Bivouac of the Dead.*

Under the sod and the dew,
Waiting the judgment day;
Love and tears for the Blue,
Tears and love for the Gray.
FRANCIS M. FINCH. *The Blue and the Gray.*

They never fail who die
In a great cause.
BYRON. *Marino Faliero.* Act ii. Sc. 2.

The heart ran o'er
With silent worship of the great of old!
The dead but sceptred sovereigns, who still rule
Our spirits from their urns.
Ibid. Manfred. Act iii. Sc. 4.

Scion of chiefs and monarchs, where art thou?
Fond hope of many nations, art thou dead?
Could not the grave forget thee, and lay low
Some less majestic, less beloved head?
Ibid. Childe Harold. Canto iv. St. 168.

The cold, the changed, perchance the dead, anew,
The mourn'd, the loved, the lost,—too many, yet how few!
Ibid. Childe Harold. Canto iv. St. 24.

But to the hero, when his sword
Has won the battle for the free,
Thy voice sounds like a prophet's word;
And in its hollow tones are heard
The thanks of millions yet to be.
FITZ-GREENE HALLECK. *Marco Bozzaris.*

Well, General, we have not had many dead cavalrymen lying about lately.
GEN. JOSEPH HOOKER. *A remark to General Averill*, November, 1862.

Old Grimes is dead, that good old man,
We ne'er shall see him more;
He used to wear a long black coat
All button'd down before.
ALBERT G. GREENE. *Old Grimes.*

Old Abram Brown is dead and gone,—
You'll never see him more;
He used to wear a long brown coat
That buttoned down before.
JAMES O. HALLIWELL. *Nursery Rhymes of England. Tales.*

John Lee is dead, that good old man,—
We ne'er shall see him more:
He used to wear an old drab coat
All buttoned down before.
To the Memory of John Lee, who died May 21, 1825. An inscription in Matherne Churchyard.

DEATH.

Τίς δ' οἶδεν, εἰ ζῆν τοῦθ' ὁ κέκληται θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἐστί.

Who knows that 'tis not life which we call death,
And death our life on earth?
EURIPIDES. *Phrixus.* Fragment 11.

Man, foolish man! no more thy soul deceive,
To die, is but the surest way to live.
BROOME. *Poem on Death.* l. 89.

In some circumstances, to die is to live.
ARCHBISHOP TILLOTSON *Letter to Lady Russell*, November 21, 1685.

Of all the gods, Death only craves not gifts:
Nor sacrifice, nor yet drink-offering poured
Avails; no altars hath he, nor is soothed
By hymns of praise. From him alone of all
The powers of heaven Persuasion holds aloof.
ÆSCHYLUS. Fragment 146. (PLUMPTRE, trans.)

Hamlet. Death,—
The undiscover'd country, from whose bourn
No traveller returns.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 79.

I shall go the way whence I shall not return.
Old Testament. Job xvi. 22.

Yet, of the dead, who hath returned from Hades?
EURIPIDES. *Hercules Furens.* 397. (*Megara.*) (A. S. WAY, trans.)

Qui nunc it per iter tenebricosum
Illuc unde negant redire quemquam.
Who now travels that dark path to the bourne from which they say no one returns
CATULLUS. *Carmina.* iii. 11.

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Strange—is it not?—that of the myriads who
Before us passed the door of Darkness through,
Not one returns to tell us of the road
Which to discover we must travel too.
OMAR KHAYYAM. *Rubaiyat.* St. 68.

Sure 'tis a serious thing to die! My soul!
What a strange moment must it be, when, near
Thy journey's end, thou hast the gulf in view!
That awful gulf, no mortal e'er repass'd
To tell what's doing on the other side.
BLAIR. *The Grave.* l. 369.

Claud. Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendent world; or to be worse than worst
Of those, that lawless and incertain thought
Imagine howling!—'tis too horrible!
The weariest and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death.
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 118.

Death in itself is nothing; but we fear
To be we know not what, we know not where.
DRYDEN. *Aurengzebe.* Act iv. Sc. 1.

That must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?
MILTON. *Paradise Lost.* Bk. ii. l. 145.

Cruel as death, and hungry as the grave.
THOMSON. *The Seasons: Winter.* l. 393.

Love is strong as death; jealousy is cruel as the grave.
Old Testament. The Song of Solomon. viii. 6.

Come to the bridal chamber, Death!
Come to the mother's, when she feels,
For the first time, her first-born's breath
Come when the blessed seals
That close the pestilence are broke,
And crowded cities wail its stroke;
Come in consumption's ghastly form,
The earthquake shock, the ocean storm;
Come when the heart beats high and warm,
With banquet song, and dance, and wine;
And thou art terrible,—the tear,
The groan, the knell, the pall, the bier,
And all we know, or dream, or fear
Of agony are thine.
FITZ-GREENE HALLECK. *Marco Bozzaris.*

Death hath a thousand doors to let out life.
MASSINGER. *A Very Woman.* Act v. Sc. iv.

Burris. Death with his thousand doors.
FLETCHER. *The Loyal Subject.* Act i. Sc. 2.

The doors of death are ever open.
JEREMY TAYLOR. *Contemplation on the State of Man.* Bk. i. Ch. vii.

Death's thousand doors stand open.
BLAIR. *The Grave.* l. 394.

Eripere vitam nemo non homini potest;
At nemo mortem; mille ad hanc aditus patent.

Any one may take life from man, but no one death; a thousand gates stand open to it.
SENECA. *Phœnissæ.* cliii.

Νέος δ' ἀπόλλυθ', ὁντινα φιλεῖ θεός.

He whom the gods love dies young.
HYPSÆUS. *Stobæus, Florilegium.* cxx. 13.

Quem di diligunt
Adolescens moritur, dum valet, sentit, sapit.

Whom the gods love die young, while still they can enjoy
Health, tastes, and senses.
PLAUTUS. *Bacchides.* Act iv. Sc. 7. l. 18.

Heaven gives its favourites—early death.
BYRON. *Childe Harold.* Canto iv. St. 102.

"Whom the gods love die young," was said of yore,
And many deaths do they escape by this:
The death of friends, and that which slays even more,
The death of friendship, love, youth, all that is,
Except mere breath.
Ibid. Don Juan. Canto iv. St. 12.

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Perhaps the early grave
Which men weep over may be meant to save.
BYRON. *Don Juan.* Canto iv. St. 12.

Capulet. Death lies on her, like an untimely frost
Upon the sweetest flower of all the field.
SHAKESPEARE. *Romeo and Juliet.* Act iv. Sc. 5. l. 28.

O fairest flower! no sooner blown but blasted,
Soft silken primrose falling timelessly.
MILTON. *Ode on the Death of a Fair Infant, dying of a Cough.*

But, oh! fell death's untimely frost
That nipt my flower sae early.
BURNS. *Highland Mary.*

Early, bright, transient, chaste as morning dew,
She sparkled, was exhal'd, and went to heaven.
YOUNG. *Night Thoughts.* Night v. l. 600.

He was exhaled, his great Creator drew
His spirit, as the sun the morning dew.
DRYDEN. *On the Death of a Very Young Gentleman.*

Ere sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to heav'n convey'd,
And bade it blossom there.
COLERIDGE. *Epitaph on an Infant.*

Ere sin threw a blight o'er the spirit's young bloom,
Or earth had profaned what was born for the skies.
Death chill'd the fair fountain ere sorrow had stain'd it,
'Twas frozen in all the pure light of its course,
And but sleeps till the sunshine of heaven has unchain'd it,
To water that Eden where first was its source.
MOORE. *Weep Not for Those.*

War loves to seek its victims in the young.
SOPHOCLES. *Scyrii.* Fragment 507.

Come! let the burial rite be read—
The funeral song be sung!—
An anthem for the queenliest dead
That ever died so young—
A dirge for her, the doubly-dead,
In that she died so young.
E. A. POE. *Lenore.* 1.

The good die first,
And they whose hearts are dry as summer dust
Burn to the socket.
WORDSWORTH. *The Excursion.* Bk. i. St. xviii.

Then, after his brief range of blameless days,
The toll of funeral in an angel ear
Sounds happier than the merriest marriage bell.
TENNYSON. *The Death of the Duke of Clarence.*

Feeble. A man can die but once.
SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 2. l. 228.

Men die but once, and the opportunity
Of a noble death is not an everyday fortune:
It is a gift which noble spirits pray for.
LAMB. *John Woodvil.*

Edgar. Men must endure
Their going hence, even as their coming hither:
Ripeness is all.
SHAKESPEARE. *King Lear.* Act v. Sc. 2. l. 11.

And though mine arm should conquer twenty worlds,
There's a lean fellow beats all conquerors.
THOMAS DEKKER. *The Comedie of Old Fortunatus.* Act i. Sc. 1.

Come he slow, or come he fast,
It is but Death who comes at last.
SCOTT. *Marmion.* Canto iii. xxx.

Ave, Cæsar, morituri te salutant.

Hail, Cæsar, those who are about to die salute thee.
SUETONIUS. *Claudius.* xxi.

[This was the cry with which the gladiators in the Roman arena were wont to greet the emperor before they commenced their fights. Suetonius, in the chapter referred to, tells how Claudius once substituted for the customary response "Valete!" ("Farewell!") the greeting "Avete vos!" or "May you live long!" so that the gladiators for a brief period refused to fight. Longfellow puts the verb into the first person plural,—"Morituri salutamus,"—in the title of his poem recited (1875) at the semi-centennial of the class of 1825 at Bowdoin College. The poem begins:

"O Cæsar! we who are about to die
Salute you!" was the gladiators' cry
In the arena, standing face to face
With death and with the Roman populace.]

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'Tis but to die,
'Tis but to venture on that common hazard,
Which many a time in battle I have run;
'Tis but to do, what, at that very moment,
In many nations of the peopled earth,
A thousand and a thousand shall do with me.
ROWE. *Jane Shore.* Act iv. Sc. 1.

To each unthinking being, Heaven, a friend,
Gives not the useless knowledge of its end:
To man imparts it, but with such a view
As, while he dreads it, makes him hope it too:
The hour conceal'd, and so remote the fear,
Death still draws nearer, never seeming near.
Great standing miracle! that Heaven assign'd
Its only thinking thing this turn of mind.
POPE. *Essay on Man.* Epis. iii. l. 71.

O eloquent, just and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised: thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet!*
SIR WALTER RALEIGH. *History of the World.* Bk. v. Pt. i. Ch. 6.

O great corrector of enormous times,
Shaker of o'er-rank states, thou grand decider
Of dusty and old titles, that healest with blood
The earth when it is sick, and curest the world
O' the pleurisy of people!
BEAUMONT AND FLETCHER. *The Two Noble Kinsmen.* Act v. Sc. 1.

Constance. O amiable, lovely death!
Thou odoriferous stench! sound rottenness!
Arise forth from the couch of lasting night,
Thou hate and terror to prosperity,
And I will kiss thy detestable bones;
And put my eyeballs in thy vaulty brows;
And ring these fingers with thy household worms;
And stop this gap of breath with fulsome dust,
And be a carrion monster like thyself:
Come, grin on me; and I will think thou smil'st;
And buss thee as thy wife? Misery's love,
O, come to me!
SHAKESPEARE. *King John.* Act iii. Sc. 4. l. 25.

Claudio. If I must die,
I will encounter darkness as a bride
And hug it in my arms.
Ibid. Measure for Measure. Act iii. Sc. 1. l. 83.

Cleopatra. If thou and Nature can so gently part,
The stroke of death is as a lover's pinch,
Which hurts, and is desir'd.
Ibid. Antony and Cleopatra. Act v. Sc. 2. l. 292.

Pistol. Then Death rock me asleep, abridge my doleful days.
Ibid. II. Henry IV. Act ii. Sc. 4. l. 187.

O Death, rocke me aslepe,
Bringe me on quiet rest.
UNKNOWN. *By some attributed to Anne Boleyn.*

Dear beauteous death, the jewel of the just!
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!
VAUGHAN. *They are All Gone.*

Death is the privilege of human nature;
And life without it were not worth our taking.
Thither the poor, the pris'ner, and the mourner
Fly for relief, and lay their burdens down.
ROWE. *Fair Penitent.* Act v. Sc. 1.

Death, kind Nature's signal of retreat.
DR. JOHNSON. *The Vanity of Human Wishes.* l. 364.

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Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, e'en fools would wish to die.
YOUNG. *Night Thoughts.* Night iii. l. 526.

O Death! the poor man's dearest friend.
BURNS. *Man was Made to Mourn.*

Death! to the happy thou art terrible;
But how the wretched love to think of thee
Oh thou true comforter, the friend of all
Who have no friend beside!
SOUTHEY. *Joan of Arc.* Bk. i. l. 313.

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.
LONGFELLOW. *The Reaper and the Flowers.*
[The first line is a translation of a similar line in the poem *Ernetelied*, in Arnim and Brentano's *Des Knaben's Wunderhorn.*]

To die is landing on some silent shore
Where billows never break, nor tempests roar;
Ere well we feel the friendly stroke, 't is o'er.
GARTH. *The Dispensary.* Canto iii. l. 225.

O Death, O Beyond,
Thou art sweet, thou art strange!
UNKNOWN.

How sweet is death to those who weep,
To those who weep and long to die!
T. MOORE. *Juvenile Pieces. Elegiac Stanzas.*

Isabella. Who sleeps the longest is the happiest;
Death is the longest sleep.
SOUTHERN. *The Fatal Marriage.* Act v. Sc. 2.

Death is an eternal sleep.
FOUCHÉ. *Inscription placed by his orders on the Gates of the Cemeteries in 1794.*

Sleep is a death; oh, make me try
By sleeping what it is to die,
And as gently lay my head
On my grave as now my bed!
THOMAS BROWNE. *Religio Medici.* Pt. ii. Sec 12.

How wonderful is Death!
Death and his brother Sleep.
SHELLEY. *Queen Mab.* i.

That sweet sleep which medicines all pain.
SHELLEY. *Julian and Maddalo.* l. 498.

Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking.
SCOTT. *Lady of the Lake.* Canto i. St. 31.

Death, so call'd, is a thing which makes men weep,
And yet a third of life is pass'd in sleep.
BYRON. *Don Juan.* Canto xiv. St. 3.
(See also under SLEEP.)

This little life is all we must endure,
The grave's most holy place is ever sure,
We fall asleep, and never wake again;
Nothing of us but the mouldering flesh,
Whose elements dissolve and merge afresh
In earth, air, water, plants, and other men.
JAMES THOMSON. *The City of Dreadful Night.* xiv.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.
LONGFELLOW. *Resignation.*

There is no death! the stars go down
To rise upon some other shore,
And bright in Heaven's jewelled crown
They shine forevermore.
JOHN L. MCCREERY. *There is No Death.*
[This poem has been persistently but wrongly ascribed to Bulwer.]

So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take [1]
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.
BRYANT. *Thanatopsis.*

[1] In the edition of 1821 this line ran:
To the pale realms of shade, where each shall take.

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Ἱερὸν ὕπνον
Κοιμᾶται; θνήσκειν μὴ λέγε τοὺς ἀγαθούς.

He but sleeps
The holy sleep; say not the good man dies.
CALLIMACHUS. *Epigrammata.* x. 1.

Death, the gate of life.
MILTON. *Paradise Lost.* Bk. xii. l. 571.

Death is life's gate.
P. J. BAILEY. *Festus.* xl.

Death but entombs the body; life the soul;
Life makes the soul dependent on the dust;
Death gives her wings to mount above the spheres.
YOUNG. *Night Thoughts.* Night iii. l. 458.

Death is a port whereby we pass to joy,
Life is a lake that drowneth all in payn.
UNKNOWN. *Comparison of Life and Death.* vi. l. 1.

Werter. Death is the common medicine for woe—
The peaceful haven, which the shatter'd bark
In tempest never seeks.
F. REYNOLDS. *Werter.* Act iii. Sc. 1.

The grave itself is but a covered bridge,
Leading from light to light, through a brief darkness!
LONGFELLOW. *The Golden Legend.* v.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
O death, where is thy sting? O grave, where is thy victory?
New Testament. St. Paul: Epistle to the Corinthians. i. xv. 54, 55.

O grave! where is thy victory?
O death! where is thy sting?
POPE. *The Dying Christian to his Soul.*

When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy
What art can wash her guilt away?
The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom is—to die.
GOLDSMITH. *The Hermit in The Vicar of Wakefield.* Ch. xxiv.

Calm on the bosom of thy God,
Fair spirit, rest thee now!
MRS. HEMANS. *Siege of Valencia.* Sc. 2.

Two hands upon the breast,
And labor's done;
Two pale feet crossed in rest,—
The race is won;
Two eyes with coin-weights shut
And all tears cease;
Two lips where grief is mute,
Anger at peace.
DINAH MULOCK CRAIK. *Now and Afterwards.*

Life's work well done,
Life's race well run.
Life's work well done,
Then comes rest.
JOHN MILLS.

[John Mills was a banker of Manchester. The *Life of John Mills*, by his widow, republished these lines with their history. Written in January, 1878, in memory of a favorite brother who died in 1877, they had the good fortune to attract the notice of royalty. The Princess of Wales ordered them to be engraved on the tombstone of an old nurse in Brampton Cemetery, and likewise used them on cards accompanying funeral wreaths.]

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
WORDSWORTH. *We Are Seven.*

Death
. . . Pale priest
Of the mute people.
R. BROWNING. *Balaustion's Adventure.*

The vasty hall of death.
MATTHEW ARNOLD. *Requiescat.*

Every moment dies a man,
Every moment one is born.
TENNYSON. *The Vision of Sin.*

Death only grasps; to live is to pursue,—
Dream on! there's nothing but illusion true!
O. W. HOLMES. *The Old Player.*

Death with the might of his sunbeam,
Touches the flesh, and the soul awakes.
R. BROWNING. *The Flight of the Duchess.* xv.

Fear death?—to feel the fog in my throat,
The mist in my face,

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When the snows begin and the blasts denote
I am nearing the place,
The power of the night and the press of the storm,
The post of the foe;
. . . . . .
I would hate that death bandaged my eyes, and forebore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
R. BROWNING. *Prospice.*

O Death the Healer, scorn thou not, I pray,
To come to me: of cureless ills thou art
The one physician. Pain lays not its touch
Upon a corpse.
ÆSCHYLUS. Fragment 229. (PLUMPTRE, trans.)

Death, the consoler,
Laying his hand upon many a heart, had healed it for ever.
LONGFELLOW. *Evangeline.* Pt. ii. v.

God's finger touched him, and he slept.
TENNYSON. *In Memoriam.* lxxxv.

Time has laid his hand
Upon my heart, gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations.
LONGFELLOW. *The Golden Legend.* iv.

Bishop. To fear the foe, since fear oppresseth strength,
Gives, in your weakness, strength unto your foe,
And so your follies fight against yourself.
Fear, and be slain; no worse can come to fight:
And fight and die is death destroying death;
Where fearing dying pays death servile breath.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 180.

Cæsar. Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come.
SHAKESPEARE. *Julius Cæsar.* Act ii. Sc. 2. l. 31.

Fear is my vassal: when I frown, he flies;
A hundred times in life a coward dies.
MARSTON. *The Insatiate Countess*

Man makes a death which nature never made;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.
YOUNG. *Night Thoughts.* Night iv. l. 15.

The knell, the shroud, the mattock, and the grave,
The deep, damp vault, the darkness, and the worm.
These are the bugbears of a winter's eve,
The terrors of the living, not the dead.
Ibid. Night Thoughts. Night iv. l. 10.

The fear of death is more to be dreaded than death itself.
SYRUS. Maxim 511.

Fannius, as he was fleeing from the enemy, put himself to death. Is not this, I ask, madness,—to die for fear of dying?
MARTIAL. *Epigrams.* Bk. ii. Ep. 80.

Cowards [may] fear to die; but courage stout,
Rather than live in snuff, will be put out.
RALEIGH. *On the Snuff of a Candle the night before he died. Raleigh's Remains.* p. 258. ed. 1661.

Duke. That life is better life, past fearing death,
Than that which lives to fear.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 402.

Edgar. O our lives' sweetness!
That we the pain of death would hourly die
Rather than die at once.
Ibid. King Lear. Act v. Sc. 3. l. 184.

Must I consume my life—this little life,
In guarding against all may make it less?
It is not worth so much!—it were to die
Before my hour, to live in dread of death.
BYRON. *Sardanapalus.* Act i. Sc. 2.

Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly long'd for death.
TENNYSON. *Two Voices.* St. 132.

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Summum nec metuas diem, nec optes.
Neither fear nor wish for your last day.
MARTIAL. Lib. x. Epigram 47, l. 13.

Bastard. Oh! now doth Death line his dead chaps with steel;
The swords of soldiers are his teeth, his fangs;
And now he feasts, mousing the flesh of men,
In undetermin'd differences of kings.
SHAKESPEARE. *King John.* Act ii. Sc. 2. l. 53.

Death
Grinned horrible a ghastly smile, to hear
His famine should be filled, and blessed his maw
Destined to that good hour.
MILTON. *Paradise Lost.* Bk. ii. l. 845.

Death loves a shining mark, a signal blow.
YOUNG. *Night Thoughts.* Night v. l. 1011.

Death aims with fouler spite
At fairer marks.
QUARLES. *Divine Poems.* (Ed. 1669.)

Insatiate archer! could not one suffice?
Thy shaft flew thrice, and thrice my peace was slain;
And thrice, ere thrice yon moon had filled her horn.
YOUNG. *Night Thoughts.* Night i. l. 212.

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death!
HEMANS. *The Hour of Death.*

DEATH SCENES.

He well repents that will not sin, yet can;
But Death-bed sorrow rarely shews the man.
NATH. LEE. *The Princess of Cleve.* Act iv. Sc 3.

And what its worth, ask death-beds; they can tell.
YOUNG. *Night Thoughts.* Night ii. l. 51.

Gaunt. O, but they say, the tongues of dying men
Enforce attention like deep harmony:
Where words are scarce, they're seldom spent in vain:
For they breathe truth, that breathe their words in pain:
He, that no more may say, is listen'd more
Than they whom youth and ease have taught to gloze;
More are men's ends mark'd than their lives before:
The setting sun, and music at the close,
As the last taste of sweets, is sweetest last;
Writ in remembrance, more than things long past.
SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 5.

Of no distemper, of no blast he died,
But fell like autumn fruit that mellow'd long,—
Even wonder'd at, because he dropp'd no sooner.
Fate seem'd to wind him up for four-score years,
Yet freshly ran he on ten winters more;
Till like a clock worn out with eating time,
The wheels of weary life at last stood still.
DRYDEN. *Œdipus.* Act iv. Sc. 1.

Malcolm. Nothing in his life
Became him like the leaving it; he died
As one that had been studied in his death,
To throw away the dearest thing he owed,
As 'twere a careless trifle.
SHAKESPEARE. *Macbeth.* Act i. Sc. 4. l. 7.

Fine tamen laudandus erit, qui morte decora
Hoc solum fecit nobile, quod periit.
Yet must we praise him in his end; for this
Alone he nobly did: he nobly died.
AUSONIUS. *Tetrasticha.* viii. (*Of Otho.*)

Animula vagula, blandula,
Hospes comesque corporis,
Quae nunc abibis in loca;
Pallidula, rigidula, nudula,
Nec, ut soles, dabis jocos.

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Little, gentle, wandering soul,
Guest and comrade of the body,
Who departest into space,
Naked, stiff, and colourless,
All thy wonted jests are done.

EMPEROR HADRIAN. (*Aelius Spartianus, Hadriani Vita.*)

Poor little pretty fluttering thing,
Must we no longer live together?
And dost thou prune thy trembling wing
To take thy flight, thou know'st not whither?
Thy humorous vein, thy pleasing folly,
Lies all neglected, all forgot;
And pensive, wavering, melancholy,
Thou dread'st and hop'st thou know'st not what.

The above is Prior's expansion of Hadrian. Pope has made a still freer paraphrase of Hadrian's lines, informing them with a Christian spirit, in the first stanza of *The Dying Christian to His Soul:*

Vital spark of heavenly flame,
Quit, oh quit, this mortal frame!
Trembling, hoping, lingering, flying,
Oh, the pain, the bliss of dying!

Other lines in Pope's poem are:

Hark! they whisper; angels say,
Sister spirit, come away!
. . . . . .
Tell me, my soul, can this be death?
. . . . . .
Lend, lend your wings! I mount! I fly!
Oh grave! where is thy victory?
Oh death! where is thy sting?

Pope borrowed likewise from an obscure poet of the seventeenth century:

When on my sick-bed I languish,
Full of sorrow, full of anguish;
Fainting, gasping, trembling, crying,
Panting, groaning, speechless, dying,
Methinks I hear some gentle spirit say,
Be not fearful, come away.

THOMAS FLATMAN (1632-1672).

As full-blown poppies, overcharg'd with rain,
Decline the head, and drooping kiss the plain,—
So sinks the youth; his beauteous head, deprest
Beneath his helmet, drops upon his breast.

POPE. *The Iliad of Homer.* Bk. viii. l. 371.

O morte ipsa mortis tempus indignius!

More cruel than death itself was the moment of death.

PLINY THE YOUNGER. *Epistolæ.* v. 16.

Hostess. A' made a finer end, and went away an it had been any christom child; a' parted just between twelve and one;—e'en at the turning of the tide: for after I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen, and a' babbled of green fields.[1] How now, Sir John, quoth I: what, man! be of good cheer. So a' cried out, God! —three or four times: now I, to comfort him, bid him a' should not think of God; I hoped there was no need to trouble himself with any such thoughts yet.

SHAKESPEARE. *Henry V.* Act ii. Sc. 3. l. 7.

Griffith. At last, with easy roads, he came to Leicester,
Lodg'd in the abbey; where the reverend abbot,
With all his convent, honourably receiv'd him;
To whom he gave these words,—*O, father abbot,*
An old man, broken with the storms of state,
Is come to lay his weary bones among ye;
Give him a little earth for charity!
So went to bed: where eagerly his sickness
Pursued him still; and, three days after this,
About the hour of eight (which he himself
Foretold should be his last,) full of repentance,
Continual meditations, tears, and sorrows,
He gave his honours to the world again,
His blessed part to heaven,—and slept in peace.

Ibid. Henry VIII. Act iv. Sc. 2. l. 17.

War. See how the pangs of death do make him grin.
Sal. Disturb him not, let him pass peaceably.

[1] The Folio has "a table of green fields," which offered a continuous battleground for critics and commentators until Theobald suggested this reading,—the most felicitous conjectural emendation ever made by a Shakespearean editor.

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King Henry. Peace to his soul, if God's good pleasure be.
Lord cardinal, if thou think'st on heaven's bliss,
Hold up thy hand, make signal of thy hope.—
He dies, and makes no sign; O God, forgive him!
War. So bad a death argues a monstrous life.
King Henry. Forbear to judge, for we are sinners all.—
Close up his eyes, and draw the curtain close;
And let us all to meditation.
SHAKESPEARE. *II. Henry VI.* Act iii. Sc. 3. Concluding lines.

A death-bed 's a detector of the heart.
YOUNG. *Night Thoughts.* Night ii. l. 641.

Unto dying eyes
The casement slowly grows a glimmering square.
TENNYSON. *The Princess.* Pt. iv. l. 33.

O Captain! my Captain! our fearful trip is done,
The ship has weathered every rack, the prize we sought is won.
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring.
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.
WALT WHITMAN. *O Captain! My Captain!* (On Death of Lincoln.)

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.
MRS. BARBAULD. *The Death of the Virtuous.*

For who to dumb forgetfulness a prey,
This pleasing anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind?
GRAY. *Elegy.* St. 22.

By foreign hands thy dying eyes were clos'd,
By foreign hands thy decent limbs compos'd,
By foreign hands thy humble grave adorn'd,
By strangers honored, and by strangers mourn'd.
POPE. *To the Memory of an Unfortunate Lady.* l. 51.

Then with no fiery throbbing pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way.
JOHNSON. *Verses on the Death of Mr. Robert Level.* St. 9.

When faith is kneeling by his bed of death,
And innocence is closing up his eyes,
Now if thou wouldst, when all have given him over,
From death to life thou might'st him yet recover.
M. DRAYTON. *Ideas. An Allusion to the Eaglets.* lxi.

This is the last of earth! I am content.
J. Q. ADAMS. *His Last Words*, Feb. 21, 1848.

Oh God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood.
BYRON. *The Prisoner of Chillon.* viii.

So fair, so calm, so softly seal'd,
The first, last look by death reveal'd!
Ibid. The Giaour. l. 88.

A solitary shriek, the bubbling cry
Of some strong swimmer in his agony.
Ibid. Don Juan. Canto ii. St. 53.

"Charge, Chester, charge! on, Stanley, on!"
Were the last words of Marmion.
SIR W. SCOTT. *Marmion.* Canto vi. xxxii.

I am dying, Egypt, dying,
Ebbs the crimson life-tide fast,
And the dark Plutonian shadows
Gather on the evening blast.
WILLIAM HAYNES LYTLE. *Antony and Cleopatra.*

A power is passing from the earth.
WORDSWORTH. *Lines on the expected Dissolution of Mr. Fox.*

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We watch'd her breathing through the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died.

HOOD. *The Death-Bed.*

Her suffering ended with the day,
Yet lived she at its close,
And breathed the long, long night away
In statue-like repose.

But when the sun in all his state
Illumed the eastern skies,
She passed through Glory's morning-gate,
And walked in Paradise.

JAMES ALDRICH. *A Death-Bed.*

Pillowed upon my fair love's ripening breast,
To feel forever its soft fall and swell;
Awake forever in a sweet unrest;
Still, still to hear her tender-taken breath;
And so live ever or else swoon to death.

KEATS. *Last Sonnet.*

Wishing forever in that state to lie,—
Forever to be dying so, yet never die.

CONGREVE. *On Arabella Hunt: Singing.*

Within her heart was his image,
Clothed in the beauty of love and youth, as last she beheld him,
Only more beautiful made by his death-like silence and absence.
Into her thoughts of him, time entered not, for it was not.
Over him years had no power; he was not changed, but transfigured.

LONGFELLOW. *Evangeline.*

"People can't die, along the coast," said Mr. Peggotty, "except when the tide's pretty nigh out. They can't be born, unless it's pretty nigh in—not properly born, till flood. He's a going out with the tide. It's ebb at half arter three, slack water half-an-hour. If he lives till it turns, he'll hold his own till past the flood, and go out with the next tide." . . . And it being low water, he went out with the tide.

DICKENS. *David Copperfield.* Ch. XXX.

While Enoch slumber'd motionless and pale,
And Miriam watch'd and dozed at intervals,
There came so loud a calling of the sea,
That all the houses in the haven rang.
He woke, he rose, he spread his arms abroad
Crying with a loud voice, "A sail! A sail!
I am saved!" and so fell back and spoke no more.

TENNYSON. *Enoch Arden.*

Sunset and evening star,
And one clear call for me!

Ibid. Crossing the Bar.

[The "calling of the sea" is an old English term for a ground-swell. When this occurs on a windless night, the sound not only echoes through the houses standing near the beach, but is heard many miles inland. The superstitious look upon it as a summons to death. In "Enoch Arden" the old sailor is lying at the point of death when to him comes the one clear call, which Tennyson, looking forward to his own death-hour, represents in *Crossing the Bar* as coming to himself. This explanation of the second line of the latter poem is obviously in harmony with its whole imagery, and gives point and significance to an otherwise somewhat vague expression.]

I am going a long way
With these thou seëst—if indeed I go
(For all my mind is clouded with a doubt)—
To the island-valley of Avilion,
Where falls not hail or rain or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea,
Where I will heal me of my grievous wound.

Ibid. The Passing of Arthur.

DEBT.

Owe no man anything, but to love one another.

New Testament. Romans xiii. 8.

He [Rabelais] left a paper sealed up, wherein were found three articles as his last will: "I owe much; I have nothing; I give the rest to the poor."

MOTTEUX. *Life of Rabelais.*

The man who builds, and wants wherewith to pay,
Provides a home from which to run away.

YOUNG. *The Love of Fame.* Satire 1. l. 171.

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Pistol. Base is the slave that pays.
SHAKESPEARE. *Henry V.* Act ii. Sc. 1. l. 100.

Who quick be to borrow, and slow be to pay,
Their credit is naught, go they never so gay.
TUSSER. *Five Hundred Points of Good Husbandry. Good Husbandry Lessons.* 33.

Small debts are like small shot; they are rattling on every side, and can scarcely be escaped without a wound; great debts are like cannon; of loud noise, but little danger.
DR. JOHNSON. *Letter to Jos. Simpson, Esq.*

A national debt, if it is not excessive, will be to us a national blessing.
ALEXANDER HAMILTON. *Letter to Robert Morris.* April 30, 1781.

At the time we were funding our national debt, we heard much about "a public debt being a public blessing"; that the stock representing it was a creation of active capital for the aliment of commerce, manufactures, and agriculture.
THOMAS JEFFERSON. *On Public Debts.* Letter to John W. Epps. Nov. 6, 1813.

The gentleman has not seen how to reply to this, otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing.
DANIEL WEBSTER. *Second Speech on Foot's Resolution.* January 26, 1830. p. 303.

Thank you, good sir, I owe you one.
COLMAN. *The Poor Gentleman.* Act i. Sc. 2.

Wilt thou seal up the avenues of ill?
Pay every debt as if God wrote the bill!
EMERSON. *Suum Cuique.*

There is no debt with so much prejudice put off as that of justice.
PLUTARCH. *Of Those whom God is Slow to Punish.*

DECAY.

All human things are subject to decay,
And when fate summons, monarchs must obey.
DRYDEN. *Mac Flecknoe.* l. 1.

The ruins of himself! now worn away
With age, yet still majestic in decay.
POPE. *Odyssey.* Bk. xxiv. l. 271.

An age that melts in unperceived decay,
And glides in modest innocence away.
JOHNSON. *Vanity of Human Wishes.* l. 213.

Before decay's effacing fingers
Have swept the lines where beauty lingers.
BYRON. *The Giaour.* l. 72.

DECEPTION; SELF-DECEPTION.

(See also APPEARANCE, HYPOCRISY, INCONSTANCY.)

Juliet. O that deceit should dwell
In such a gorgeous palace!
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 2. l. 84.

Brabantio. Look to her, Moor; if thou hast eyes to see:
She has deceiv'd her father, and may thee.
Ibid. Othello. Act i. Sc. 3. l. 294.

Macbeth. And be these juggling fiends no more believ'd,
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope.
Ibid. Macbeth. Act v. Sc. 7. l. 19.

Banquo. And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray 's
In deepest consequence.
Ibid. Macbeth. Act i. Sc. 3. l. 123.
(See DEVIL.)

O, what a tangled web we weave,
When first we practise to deceive.
SCOTT. *Marmion.* Canto vi. St. 17.

Bastard. Sweet, sweet, sweet poison for the age's tooth:
Which, though I will not practise to deceive,
Yet, to avoid deceit, I mean to learn.
SHAKESPEARE. *King John.* Act i. Sc. 1. l. 213.

Dare to be true. Nothing can need a lie;
A fault which needs it most, grows two thereby.
HERBERT. *Temple. Church Porch.* St. 13.

And he that does one fault at first,
And lies to hide it, makes it two.
WATTS. *Divine Songs.* No. 15.

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It is a true saying that one falsehood leads easily to another.
CICERO. *De Oratore.* i. 33, 150.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.
ALEXANDER POPE. *Thoughts on Various Subjects.*

'Tis in vain to find fault with those arts of deceiving, wherein men find pleasure to be deceived.
LOCKE. *Essay on the Human Understanding.* Bk. iii. Ch. x. Sec. 34.

The easiest thing of all is to deceive one's self; for what a man wishes he generally believes to be true, while things often turn out quite differently.
DEMOSTHENES. *Olynthiaca.* iii. 19.

Populus vult decipi, et decipiatur!

The people wish to be deceived, then let them be deceived!

[The phrase is attributed, on no very good authority, to Cardinal Carlo Caraffa, legate of his uncle, Pope Paul IV. Its German equivalent, "Die Welt will betrogen sein," was a popular proverb long before Caraffa's time. In its Latin form, "Mundus vult decipi," it is found in Sebastian Franck's *Paradoxi Ducenta Octoginta* (ccxxxviii.).]

Nothing is more easy than to deceive one's self, as our affections are subtle persuaders.
DEMOSTHENES.

On est aisément dupé par ce qu'on aime.
We are easily fooled by that which we love.
MOLIÈRE. *Le Tartuffe.* iv. 3.

Yet still we hug the dear deceit.
NATHANIEL COTTON. *Visions in Verse. Content.* Vision iv.

No man is more easily deceived than he who hopes, for he aids in his own deceit.
BOSSUET.

Man is never deceived, he deceives himself.
GOETHE.

King Henry. Thy wish was father, Harry, to that thought.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 5. l. 93.

Nemo omnes, neminem omnes fefellerunt.

No one has deceived the whole world, nor has the whole world ever deceived any one.
PLINY THE YOUNGER. *Panegyricus.* lxii.

You may fool some of the people all of the time, you may fool all of the people some of the time, but you can't fool all of the people all of the time.
LINCOLN.

There is no lie that many men will not believe; there is no man who does not believe many lies; and there is no man who believes only lies.
STERLING. *Essays and Tales.*

Savoir dissimuler est le savoir des rois.

To know how to dissemble is the knowledge of kings.
RICHELIEU. *Mirame.*

It is a double pleasure to deceive the deceiver.
LA FONTAINE. *The Cock and the Fox.* Bk. ii. Fable 15.

DEFEAT.

I give the fight up: let there be an end,
A privacy, an obscure nook for me.
I want to be forgotten even by God.
BROWNING. *Paracelsus.* Pt. v

Such a numerous host
Fled not in silence through the frighted deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven-gates
Poured out by millions her victorious bands
Pursuing.
MILTON. *Paradise Lost.* Bk. ii. l. 998.

What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,
Who from the terror of this arm so late
Doubted his empire; that were low indeed!
Ibid. Paradise Lost. Bk. i. l. 105.

There are some defeats more triumphant than victories.
MONTAIGNE. *Essays.* xxx. *Of Cannibals.*
(See VICTORY.)

Every man meets his Waterloo at last.
WENDELL PHILLIPS. *Speech.* November 1, 1859.

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DEFENCE.

Dauphin. In cases of defence 'tis best to weigh
The enemy more mighty than he seems:
So the proportions of defence are fill'd;
Which, if a weak and niggardly projection,
Doth, like a miser, spoil his coat with scanting
A little cloth.

SHAKESPEARE. *Henry V.* Act ii. Sc. 4. l. 43.

What boots it at one gate to make defence,
And at another to let in the foe?

MILTON. *Samson Agonistes.* l. 560.

Cet animal est tres méchant;
Quand on l'attaque il se défend.

This animal is very malicious; when attacked it defends itself.

From a Song, La Ménagerie.

[Burlesque upon a passage in Walckenaer's *Histoire Générale des Voyages* (1826), telling how Vasco de Gama and his comrades overcame certain "sea-wolves" of extraordinary size and strength: "Ces animaux," proceeds the historian in all seriousness, "sont si furieux, qu'ils se défendent contre ceux qui les attaquent."]

Millions for defence, but not one cent for tribute.

CHARLES COTESWORTH PINCKNEY (1746–1825), when Ambassador to the French Republic, 1796.

[The proclamation of the Jay treaty with England, March 1, 1796, had threatened a rupture between the United States and France. In September Pinckney was sent as Minister to France. The Directory refused to receive him, but intimated that a money payment might settle the dispute. It was then, according to report, that Pinckney made his famous answer. But Pinckney is said to have denied the story: "No, my answer was not a flourish like that, but simply 'Not a penny; not a penny.'"]

DEFIANCE.

Norfolk. I do defy him, and I spit at him;
Call him a slanderous coward, and a villain:
Which to maintain, I would allow him odds;
And meet him, were I tied to run a-foot,
Even to the frozen ridges of the Alps.

SHAKESPEARE. *Richard II.* Act i. Sc. 1. l. 60.

Warwick. I had rather chop this hand off at a blow,
And with the other fling it at thy face,
Than bear so low a sail, to strike to thee.

SHAKESPEARE. *III. Henry VI.* Act v. Sc. 1. l. 50.

Fitzwater. If thou deny'st it, twenty times thou liest;
And I will turn thy falsehood to thy heart,
Where it was forged, with my rapier's point.

Ibid. Richard II. Act iv. Sc. 1. l. 38.

Aumerle. Who sets me else? by heaven, I'll throw at all;
I have a thousand spirits in one breast,
To answer twenty thousand such as you.

Ibid. Richard II. Act iv. Sc. 1. l. 55.

Pandulph. France, thou may'st hold a serpent by the tongue,
A chafed lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace that hand which thou dost hold.

Ibid. King John. Act iii. Sc. 1. l. 258.

And dar'st thou then
To beard the lion in his den,
The Douglas in his hall?

SCOTT. *Marmion.* Canto vi. St. 14.

Come one, come all! this rock shall fly
From its firm base as soon as I.

Ibid. Lady of the Lake. Canto v. St. 10.

DEGREES.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

Old Testament. Isaiah xxviii. 10.

Natura non facit saltus.

Nature does not proceed by leaps.

LINNAEUS. *Philosophia Botanica.* Sec. 77 (p. 27 of first edition).

Natura enim in suis operationibus non facit saltum.

Nature in her operations does not proceed by leaps.

JACQUES TISSOT. *Discours véritable de la vie, de la mort et des os du Géant Theutobocus.* Lyons, 1613.

Knowledge advances by steps, and not by leaps.

MACAULAY. *Essays. History.*

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No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen.
EPICTETUS. *Discourses.* Ch. xv.

Practise yourself, for heaven's sake, in little things; and thence proceed to greater.
Ibid. Discourses. Ch. xviii.

Children learne to creepe ere they can learne to goe.
JOHN HEYWOOD. *Proverbs.* Pt. i. Ch. xi.

Nemo repente fuit turpissimus.

None become at once completely vile.
JUVENAL. *Satires.* ii. 83. (GIFFORD, trans.)

There is no man suddenly either excellently good or extremely evil.
SIR P. SIDNEY. *Arcadia.* Bk. i.

There is a method in man's wickedness:
It grows up by degrees.
BEAUMONT AND FLETCHER. *A King and No King.* Act v. Sc. 4.

Weary se'nnights nine times nine
Shall he dwindle, peak and pine.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 28.

Differing but in degree, of kind the same.
MILTON. *Paradise Lost.* v. 490.

No longer shall the bodice aptly lac'd
From thy full bosom to thy slender waist,
That air and harmony of shape express,
Fine by degrees, and beautifully less.
PRIOR. *Henry and Emma.* l. 429.

Fine by defect, and delicately weak.
POPE. *Moral Essays.* Epistle ii. l. 43.

Better to sink beneath the shock
Than moulder piecemeal on the rock.
BYRON. *The Giaour.* l. 969.

DEMOCRACY.

To one that advised him [Lycurgus] to set up a democracy in Sparta, "Pray," said Lycurgus, "do you first set up a democracy in your own house."
PLUTARCH. *Apothegms of Kings and Great Commanders. Lycurgus.*

Dr. Johnson. It is better that some should be unhappy, than that none should be happy, which would be the case in a general state of equality.
BOSWELL. *Life of Johnson.* April 7, 1776.

Dr. Johnson. Sir, your levellers wish to level *down* as far as themselves; but they cannot bear levelling *up* to themselves.
BOSWELL. *Life of Johnson.* July 21, 1763.

The trappings of a monarchy would set up an ordinary commonwealth.
JOHNSON. *Life of Milton.*

Democracy is the healthful life-blood which circulates through the veins and arteries, which supports the system, but which ought never to appear externally, and as the mere blood itself.
COLERIDGE. *Table Talk.* Sept. 19, 1830.

The republican is the only form of government which is not eternally at open or secret war with the rights of mankind.
THOMAS JEFFERSON. *Reply to Address.* 1790.

Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations,—entangling alliances with none; the support of the State governments in all their rights, as the most competent administrations for our domestic concerns, are the surest bulwarks against anti-republican tendencies.
Ibid. First Inaugural Address, March 4, 1801.

There was a state without king or nobles; there was a church without a bishop; there was a people governed by grave magistrates which it had selected, and by equal laws which it had framed.
RUFUS CHOATE. *Speech before the New England Society,* Dec. 22, 1843.

Democracy gives every man
The right to be his own oppressor;
But a loose Gov'ment ain't the plan,
Helpless ez spilled beans on a dresser.
LOWELL. *Biglow Papers, Second Series—Latest Views of Mr. Biglow.* vii.

DESERT.

(See also WILDERNESS.)

The desert shall rejoice, and blossom as the rose.
Old Testament. Isaiah xxxv. 1.

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In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Which speaks to my spirit of thee.
BYRON. *Stanzas to Augusta.* Concluding lines.

DESERTER; DESERTION.

Fallen, fallen, fallen, fallen,
Fallen from his high estate,
And welt'ring in his blood;
Deserted, at his utmost need,
By those his former bounty fed,
On the bare earth expos'd he lies,
With not a friend to close his eyes.
DRYDEN. *Alexander's Feast.* l. 77.

When a building is about to fall down, all the mice desert it.
PLINY. *Natural History.* Bk. viii. Sec. 103.

Rats leave a sinking ship.
English Proverb.

The nation looked upon him as a deserter, and he shrunk into insignificancy and an earldom.
CHESTERFIELD. *Character of Pulteney.*

Even God's providence
Seeming estranged.
HOOD. *Bridge of Sighs.*

Thou hast wounded the spirit that loved thee
And cherish'd thine image for years;
Thou hast taught me at last to forget thee,
In secret, in silence, and tears.
MRS. DAVID PORTER. *Thou hast Wounded the Spirit.*

King John. Poisoned,—ill fare;—dead, forsook, cast off;
And none of you will bid the Winter come,
To thrust his icy fingers in my maw;
Nor let my kingdom's rivers take their course
Through my burn'd bosom; nor entreat the North
To make his bleak winds kiss my parched lips,
And comfort me with cold. I do not ask you much,
I beg cold comfort; and you are so strait,
And so ingrateful, you deny me that.
SHAKESPEARE. *King John.* Act v. Sc. 7. l. 36.

Just for a handful of silver he left us,
Just for a ribbon to stick in his coat;
Found the one gift of which Fortune bereft us,
Lost all the others she lets us devote.
ROBERT BROWNING. *The Lost Leader.*

We that had loved him so, followed him, honored him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die!
Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us,—they watch from their graves!
He alone breaks from the van and the freemen,
He alone sinks to the rear and the slaves.
Ibid. The Lost Leader.

Blot out his name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more triumph for devils and sorrow for angels,
One wrong more to man, one more insult to God!
Life's night begins: let him never come back to us!
There would be doubt, hesitation, and pain;
Forced praise on our part—the glimmer of twilight,
Never glad confident morning again.
Ibid. The Lost Leader.

[Browning acknowledged that in *The Lost Leader* he had Wordsworth in mind, though he used him only as a painter might use a model. Wordsworth's acceptance of the laureateship and a pension had seemed a defection from the Liberal cause. Whittier's *Ichabod* is a more open attack upon Daniel Webster for his speech of March 7, 1850, which, among many of his former Northern worshippers, stamped him as a recreant, bidding for Southern presidential votes.]

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
For evermore!
WHITTIER. *Ichabod.* St. 1.

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Of all we loved and honored, nought
Save power remains—
A fallen angel's power of thought,
Still strong in chains.

All else is gone: from those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead!

Then pay the reverence of old days
To his dead fame;
Walk backward, with averted gaze
And hide the shame!

WHITTIER. *Ichabod.* St. 7-9.

DESIRE.

(See also ASPIRATION; LONGING.)

The trustless wings of false desire.
SHAKESPEARE. *The Rape of Lucrece.* l. 2.

Hamlet. Every man has business and desire,
Such as it is.
Ibid. Hamlet. Act i. Sc. 5. l. 131.

King Henry. Would I were dead! if God's good will were so:
For what is in this world but grief and woe?
Ibid. III. Henry VI. Act ii. Sc. 5. l. 19.

Rosalind. Can one desire too much of a good thing?
Ibid. As You Like It. Act iv. Sc. 1. l. 123.
[The same phrase is also in CERVANTES. *Don Quixote.* Pt. i. Bk. i. Ch. 6.]

Had doating Priam checked his son's desire,
Troy had been bright with fame and not with fire.
Ibid. The Rape of Lucrece. l. 1490.

Orlando. I do desire we may be better strangers.
Ibid. As You Like It. Act iii. Sc. 2. l. 274.

Bottom. Methinks I have a great desire to a bottle of hay: good hay, sweet hay, hath no fellow.
Ibid. Midsummer Night's Dream. Act iv. Sc. 1. l. 35.

DESPAIR.

Second Murderer. I am one, my liege,
Whom the vile blows and buffets of the world
Have so incens'd, that I am reckless what
I do to spite the world.
First Murderer. And I another,
So weary with disasters, tugg'd with fortune,
That I would set my life on any chance,
To mend it, or be rid on 't.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1. l. 108.

Edgar. The lowest and most dejected thing of fortune.
Ibid. King Lear. Act iv. Sc. 1. l. 3.

Caught from some unhappy master, whom unmerciful disaster
Followed fast and followed faster, till his songs one burden bore.
Till the dirges of his hope that melancholy burden bore,
Of "Never—never more."
POE. *The Raven.*

Hamlet. O, that this too too solid flesh would melt,
Thaw, and resolve itself into a dew!
Or that the Everlasting had not fix'd
His canon 'gainst self-slaughter! O God! O God!
How weary, stale, flat and unprofitable
Seem to me all the uses of this world!
Fye on 't! ah fye! 'tis an unweeded garden,
That grows to seed; things rank and gross in nature
Possess it merely.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 129.

I could lie down like a tired child,
And weep away the life of care
Which I have borne, and yet must bear.
SHELLEY. *Stanzas written in Dejection, near Naples.* St. 4.

The speeches of one that is desperate, which are as wind.
Old Testament. Job vi. 26.

Throw mekill discomforting,
Men fallis off into despayring.
BARBOUR. *The Bruce.* Bk. iii. l. 198.

He soonest loseth that despairs to win.
ANON. *The Play of Stuckley.* l. 711.

Macbeth. Had I but dy'd an hour before this chance
I had liv'd a blessed time: for, from this instant,
There's nothing serious in mortality:

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All is but toys: renown, and grace, is dead
The wine of life is drawn, and the mere lees
Is left this vault to brag of.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 96.

The strongest and the fiercest spirit
That fought in heaven, now fiercer by despair.
MILTON. *Paradise Lost.* Bk. ii. l. 44.

Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest deep a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven.
Ibid. Paradise Lost. Bk. iv. l. 73.

So farewell hope, and with hope farewell fear,
Farewell remorse: all good to me is lost;
Evil, be thou my good.
Ibid. Paradise Lost. Bk. iv. l. 108.

Despair alone makes wicked men be bold.
COLERIDGE. *Zapolya.* Act i. Sc. 1.

Th' ethereal mould
Incapable of stain would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repuls'd, our final hope
Is flat despair.
MILTON. *Paradise Lost.* Bk. ii. l. 139.

George. Our hap is loss, our hope but sad despair.
SHAKESPEARE. *III. Henry VI.* Act ii. Sc. 3. l. 9.

. . . then black despair,
The shadow of a starless night, was thrown
Over the world in which I moved alone.
SHELLEY. *Revolt of Islam. Dedication.* St. 6.

The fear that kills;
And hope that is unwilling to be fed.
WORDSWORTH. *Resolution and Independence.*

Anywhere, anywhere
Out of the world.
HOOD. *The Bridge of Sighs.*

Hark! to the hurried question of Despair:
"Where is my child?" an Echo answers—"Where?"
BYRON. *The Bride of Abydos.* Canto ii. St. xxvii.

Despair defies even despotism; there is
That in my heart would make its way thro' hosts
With levell'd spears.
Ibid. Two Foscari. Act i. Sc. 1.

There is no despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and have recovered hope.
GEORGE ELIOT. *Adam Bede.* Ch. xxxi.

DESTINY.

(See FATE.)

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.
FITZGERALD. *Rubaiyat of Omar Khayyam.* St. 77.

Che l'uomo il suo destin fugge di raro.
For rarely man escapes his destiny.
ARIOSTO. *Orlando Furioso.* xviii. 58.

That each thing, both in small and in great, fulfilleth the task which destiny hath set down.
HIPPOCRATES.

King John. Think you I bear the shears of destiny?
Have I commandment on the pulse of life?
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 91.

Ner. The ancient saying is no heresy;—
Hanging and wiving goes by destiny.
Ibid. Merchant of Venice. Act ii. Sc. 9. l. 83.

Marriage and hanging go by destiny; matches are made in heaven.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 2. Mem. 5. Subs. 5.
(See under MARRIAGE.)

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All has its date below; the fatal hour
Was register'd in Heav'n ere time began,
We turn to dust, and all our mightiest works
Die too.
COWPER. *The Task.* Bk. v. *The Winter Morning Walk.* l. 540.

No one can be more wise than destiny.
TENNYSON. *A Dream of Fair Women.* St. 24.

Ere Suns and Moons could wax and wane,
Ere stars were thundergirt, or piled
The heavens, God thought on me His child:
Ordained a life for me, arrayed
Its circumstances every one
To the minutest.
ROBERT BROWNING. *Johannes Agricola.*

DEVIL.

Vade retro, Satanas.

Get thee behind me, Satan.
THE VULGATE. St. Matthew iv. 10.

Page. No man means evil but the devil, and we shall know him by his horns.
SHAKESPEARE. *The Merry Wives of Windsor.* Act v. Sc. 2. l. 12.

Iago. When devils will the blackest sin put on,
They do suggest at first with heavenly shows.
Ibid. Othello. Act ii. Sc. 3. l. 340.

Hamlet. The spirit that I have seen
May be the devil; and the devil hath power
To assume a pleasing shape; yea, and, perhaps,
Out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me. I'll have grounds
More relative than this.
Ibid. Hamlet. Act ii. Sc. 2. l. 594.

Banquo. Oftentimes, to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence.
Ibid. Macbeth. Act i. Sc. 3. l. 123.

Dromio. He must have a long spoon that must eat with the devil.
SHAKESPEARE. *The Comedy of Errors.* Act iv. Sc. 3. l. 58.

Stephano. This is a devil, and no monster; I will leave him; I have no long spoon.
Ibid. The Tempest. Act ii. Sc. 2. l. 91.

Therefore behoveth him a ful long spone
That shall ete with a fend.
CHAUCER. *Squire's Tale.* l. 10916.

He must have a long spoone, that shall eat with the devill.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

Prince Henry. For he was never yet a breaker of proverbs—he will give the devil his due.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 114.

The lion is not so fierce as they paint him.
HERBERT. *Jacula Prudentium.*

We paint the devil foul, yet he
Hath some good in him, all agree.
Ibid. The Temple, The Church, Sin.

The devil is not so black as he is painted.
English Proverb.

Neither do the Spirits damned
Lose all their virtue, lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition varnished o'er with zeal.
MILTON. *Paradise Lost.* Bk. ii. l. 485.

Polonius. 'Tis too much prov'd, that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 46.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
New Testament. I. Peter v. 8.

From his brimstone bed, at break of day,
A-walking the Devil is gone,
To look at his little snug farm of the world,
And see how his stock went on.
SOUTHEY. *The Devil's Walk.* St. 1.

Swinges the scaly horror of his folded tail.
MILTON. *Hymn on the Morning of Christ's Nativity.* l. 172.

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The infernal serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel angels, by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God
Raised impious war in Heaven and battle proud,
With vain attempt. Him the almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
MILTON. *Paradise Lost.* Bk. i. l. 34.

Satan (so call him now, his former name
Is heard no more in Heaven); he of the first,
If not the first archangel, great in power,
In favor and preëminence, yet fraught
With envy against the Son of God.
Ibid. Paradise Lost. l. 658.

High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heaven, and by success untaught
His proud imaginations thus displayed.
Ibid. Paradise Lost. Bk. ii. l. 1.

Their dread commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had not yet lost
All her original brightness, nor appeared
Less than Archangel ruined and the excess
Of glory obscured: as when the sun new risen
Looks through the horizontal misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs; darkened so, yet shone
Above them all the Archangel.
MILTON. *Paradise Lost.* Bk. i. l. 589.

Nathless he so endured, till on the beach
Of that inflamèd sea he stood, and call'd
His legions, angel forms, who lay entranced
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High over-arched imbower; or scattered sedge
Afloat, when with fierce winds Orion armed
Had vexed the Red Sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses.
Ibid. Paradise Lost. Bk. i. l. 299.

The superior fiend
Was moving toward the shore: his ponderous shield,
Ethereal temper, massy, large, and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesole;

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Or in Valdarno, to descry new lands,
Rivers or mountains in her spotty globe.
His spear,—to equal which the tallest pine,
Hewn on Norwegian hills to be the mast
Of some great Admiral, were but a wand,—
He walked with to support uneasy steps
Over the burning marle.
MILTON. *Paradise Lost.* Bk. i. l. 283.

Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed
A pillar of state; deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin: sage he stood,
With Atlantéan shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noon-tide air; while thus he spake.
Ibid. Paradise Lost. Bk. ii. l. 299.

Moloch, sceptred king,
Stood up, the strongest and the fiercest spirit
That fought in Heaven, now fiercer by despair:
His trust was with the Eternal to be deemed
Equal in strength, and rather than be less
Cared not to be at all; with that care lost
Went all his fear; of God, or Hell, or worse,
He recked not; and these words thereafter spake.
Ibid. Paradise Lost. Bk. ii. l. 43.

Edgar. The prince of darkness is a gentleman,
Modo he's called, and Mahu.
SHAKESPEARE. *King Lear.* Act iii. Sc. 4. l. 139.

The prince of darkness is a gentleman.
SIR JOHN SUCKLING. *The Goblins.* Song. Act iii.

I call'd the devil, and he came;
With wonder his form did I closely scan;
He is not ugly, and is not lame,
But really a handsome and charming man.
A man in the prime of life is the devil,
Obliging, a man of the world, and civil;
A diplomatist too, well skill'd in debate,
He talks quite glibly of church and state.
HEINE. *Pictures of Travels. The Return Home.* No. 37.

Mephistopheles. Part of that Power am I, least understood,
Which always wills the Bad and always works the Good.
GOETHE. *Faust.* (BAYARD TAYLOR, trans.)

Mephistopheles. I am the Spirit that denies!
And justly so: for all things from the Void
Called forth deserve to be destroyed:
Twere better then, were naught created.
Thus all which you as Sin have rated,—
Destruction,—aught with Evil blent,—
That is my proper element.
Ibid. Faust. (BAYARD TAYLOR, trans.)

It is Lucifer,
The son of mystery;
And since God suffers him to be,
He, too, is God's minister,
And labors for some good
By us not understood.
LONGFELLOW. *Christus. The Golden Legend.* Epilogue. Last stanza.

The Devil is an ass, I do acknowledge it.
BEN JONSON. *The Devil is an Ass.* Act iv. Sc. 1.

I do hate him, as I hate the devil.
Ibid. Every Man Out of His Humour. Act i. Sc. 1.

The bane of all that dread the Devil!
WORDSWORTH. *The Idiot Boy.* St. 67.

Nick Machiavel had ne'er a trick
Tho' he gave his name to our Old Nick,
But was below the least of these,
That pass th' world for holiness.
BUTLER. *Hudibras.* Pt. iii. Canto i. l. 1313.

Out of his surname they have coined an epithet for a knave, and out of his Christian name a synonym for the Devil.
MACAULAY. *Essays. Machiavelli.* 1825.

The Devil himself, which is the author of confusion and lies.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. iv. Memb. i. Subsec. 3.

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God made bees, and bees made honey,
God made man, and man made money;
Pride made the devil, and the devil made sin;
So God made a cole-pit to put the devil in.

Transcribed by JAMES HENRY DIXON, *from the fly-sheet of a Bible, belonging to a pitman who resided near Hutton-Henry, in County of Denham.*

And that one hunting, which the Devil design'd
For one fair female, lost him half the kind.

DRYDEN. *Theodore and Honoria.* l. 427.

The devil has a care of his footmen.

MIDDLETON. *A Trick to Catch the Old One.* Act i. Sc. 4.

The devil is diligent at his plough.

BISHOP LATIMER. *Sermon of the Plough.*

When to sin our biass'd nature leans,
The careful devil is still at hand with means.

DRYDEN. *Absalom and Achitophel.* Pt. i. l. 79.

Facito aliquid operis, ut semper te diabolus inveniat occupatum.

Find some work for your hands to do, so that the devil may never find you idle.

ST. JEROME. Letter CXXV. Sec. 11. (*Migne's Patrologiae Cursus.* Vol. XXII. 939.)

For Satan finds some mischief still
For idle hands to do.

WATTS. *Divine Songs.* Song XX.

Better sit still, than rise to meet the devil.

DRAYTON. *The Owl.*

The devil's sooner raised than laid.

GARRICK. *Prologue to the School for Scandal.*

The Devil, that old stager, at his trick
Of general utility, who leads
Downward, perhaps, but fiddles all the way!

R. BROWNING. *Red Cotton Night Cap Country.* ii.

DEW.

Fairy. I must go seek some dewdrops here,
And hang a pearl in every cowslip's ear.

SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 1. l. 14.

Innumerable as the stars of night,
Or stars of morning, dew-drops which the sun
Impearls on every leaf and every flower.

MILTON. *Paradise Lost.* Bk. v. l. 746.

Dew-drops are the gems of morning,
But the tears of mournful eve!

COLERIDGE. *Youth and Age.*

The dew-drops in the breeze of morn,
Trembling and sparkling on the thorn,
Falls to the ground, escapes the eye,
Yet mounts on sunbeams to the sky.

J. MONTGOMERY. *A Recollection of Mary F.*

The dews of the evening most carefully shun;
Those tears of the sky for the loss of the sun.

EARL OF CHESTERFIELD. *Advice to a Lady in Autumn.*

And every dew-drop paints a bow.

TENNYSON. *In Memoriam.* Pt. CXXII.

DICTIONARY.

Dictionaries are like watches; the worst is better than none, and the best cannot be expected to go quite true.

DR. JOHNSON. *Johnsoniana.* Piozzi. 178.

Philologists, who chase
A panting syllable through time and space,
Start it at home, and hunt it in the dark
To Gaul, to Greece, and into Noah's ark.

COWPER. *Retirement.* l. 691.

DIFFICULTY.

Difficulties are things that show what men are.

EPICTETUS. *Discourses.* Ch. XXIV.

According to the proverb, the best things are the most difficult.

PLUTARCH. *Of the Training of Children.*

So he with difficulty and labor hard
Mov'd on, with difficulty and labor he.

MILTON. *Paradise Lost.* Bk. ii. l. 1021.

There is such a choice of difficulties, that I am myself at a loss how to determine.

JAMES WOLFE. *Dispatch to Pitt.* Sept. 2, 1759.

Many things difficult to design prove easy to performance.

DR. JOHNSON. *Rasselas.* Ch. XIII.

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Pursuit of knowledge under difficulties.

LORD BROUGHAM. *Title Given to a Book.*

DIGNITY.

Otium cum dignitate.

Ease with dignity.

CICERO. *Oratio Pro Publio Sextio.* XLV.

Facilius crescit dignitas quam incipit.

Dignity increases more easily than it begins.

SENECA. *Epistolæ Ad Lucilium.* CI.

Remember this,—that there is a proper dignity and proportion to be observed in the performance of every act of life.

MARCUS AURELIUS. *Meditations.* IV. 32.

A certain dignity of manners is absolutely necessary to make even the most valuable character either respected or respectable in the world.

LORD CHESTERFIELD. *Advice to his Son.*

DILEMMA.

Launcelot. When I shun Scylla, your father, I fall into Charybdis, your mother.

SHAKESPEARE. *Merchant of Venice.* Act III. Sc. 5. l. 19.

[The allusion is to the Homeric fable of Scylla and Charybdis: the first a rock, the second a whirlpool, in the straits of Messina, Sicily, and each the habitat of an eponymous sea-monster who lured sailors to their destruction.]

Nescis, heu! perdite, nescis
Quem fugias: hostes incurris dum fugis hostem;
Incidis in Scyllam cupiens vitare Charybdim.

Thou knowest not, O lost one, whereto thou fliest! Thou wilt run into an enemy while fleeing from an enemy. Thou wilt fall upon Scylla in seeking to shun Charybdis.

PHILIPPE GAULTIER. *Alexandreis.* Bk. V. l. 301 (written about 1300).

Between the devil and the deep sea.

English Proverb.

[At least as old as the early part of the seventeenth century, for it is found in Colonel Munro's *Expedition with Mackay's Regiment* (1637). Munro served under Gustavus Adolphus. In an engagement with the Austrians at Werben, Munro found his own men exposed to the fire of Swedish gunners who had not given their pieces a proper elevation. As he says, they were "betwixt the devil and the deep sea"—*i. e.*, threatened by friend and foe alike. A passage in Shakespeare seems to have reference to some earlier form of the phrase:

King Lear. Thou 'dst shun a bear:
But if thy flight lay towards the raging sea,
Thou 'dst meet the bear i' the mouth.
King Lear. Act III. Sc. 4. l. 10.]

DINNER.

What, did you not know, then, that to-day Lucullus dines with Lucullus.

PLUTARCH. *Lives. Life of Lucullus.* Vol. III. p. 280.

Then from the mint walks forth the man of rhyme,
Happy to catch me, just at dinner-time.

POPE. *Epistle to Arbuthnot.* l. 13.

Judicious drank, and greatly daring din'd.

Ibid. Dunciad. Bk. IV. l. 318.

A dinner lubricates business.

LORD STOWELL. *Boswell's Life of Johnson.* Vol. VIII. p. 67, note.

This was a good dinner enough, to be sure, but it was not a dinner to *ask* a man to.

DR. JOHNSON. *Boswell's Life.* Ch. IX.

So, if unprejudiced you scan
The goings of this clock-work, man,
You find a hundred movements made
By fine devices in his head;
But 'tis the stomach's solid stroke
That tells his being what's o'clock.

PRIOR. *Alma; or, the Progress of the Mind.* Pt. III. l. 272.

Method's more sure at moments to take hold
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all-softening, overpowering knell,
The tocsin of the soul—the dinner bell!

BYRON. *Don Juan.* Canto V. St. 49.

All human history attests
That happiness for man—the hungry sinner—
Since Eve ate apples, much depends on dinner!

Ibid. Don Juan. Canto XIII. St. 99.

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For a man seldom thinks with more earnestness of anything than he does of his dinner.

JOHNSON. *Piozzi's Anecdotes of Johnson.*

Every investigation which is guided by principles of nature fixes its ultimate aim on gratifying the stomach.

ATHENÆUS. *The Deipnosophists.* Bk. vii. Ch. 2.

Ye diners-out from whom we guard our spoons.

MACAULAY. *Political Georgics.*

Johnson. If he does really think that there is no distinction between virtue and vice, why, sir, when he leaves our houses let us count our spoons.

BOSWELL. *Life of Dr. Johnson.* Ch. v.

DIPLOMACY.

Socrates. The rulers of the state are the only persons who ought to have the privilege of lying, either at home or abroad; they may be allowed to lie for the good of the state.

PLATO. *Republic.* iii. 3. (JOWETT, trans.)

An Ambassador is an honest man sent to lie abroad for the commonwealth.

SIR HENRY WOTTON. *Reliquæ Wottonianæ.*

[In a letter to Velserus (1612), Wotton says, "This merry definition of an ambassador I had chanced to set down at my friend's, Mr. Christopher Fleckamore, in his Album." The unauthorized publication of it by the scurrilous controversialist Scioppius raised a storm of disapproval in Europe and for a period lost Wotton the favor of King James I. Another of Wotton's famous jests was his advice to a young diplomatist to tell the truth and so confound and puzzle his adversaries. Bismarck avowedly put this advice into practice.]

Men, like bullets, go farthest when they are smoothest.

RICHTER. *Titan.* Cycle 26. (BROOKS, trans.)

If you wish to preserve your secret, wrap it up in frankness.

ALEXANDER SMITH. *Dreamthorp. On the Writing of Essays.*

Cornwall. This is some fellow,
Who, having been prais'd for bluntness, doth affect
A saucy roughness; and constrains the garb
Quite from his nature. He cannot flatter, he!—
An honest mind and plain,—he must speak truth:
And they will take it, so; if not, he's plain.
This kind of knaves I know, which in this plainness,
Harbour more craft, and more corrupter ends
Than twenty silly ducking observants,
That stretch their duties nicely.

SHAKESPEARE. *King Lear.* Act ii. Sc. 2. l. 101.

Antony. I am no orator as Brutus is:
But, as you know me all, a plain blunt man,
That love my friend; and that they know full well
That gave me public leave to speak of him.
For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on.

Ibid. Julius Cæsar. Act iii. Sc. 2. l. 222.

The congress of Vienna does not walk, but it dances.

PRINCE DE LIGNE.

DISAPPOINTMENT.

Gaunt. Things sweet to taste prove in digestion sour.

SHAKESPEARE. *Richard II.* Act i. Sc. 3. l. 236.

Many go out for wool, and come home shorn themselves.

CERVANTES. *Don Quixote.* Pt. ii. Ch. xxxvii.

The best-laid schemes o' mice an' men,
Gang aft a-gley,
And leave us nought but grief and pain,
For promised joy.

BURNS. *To a Mouse.* St. 7.

Impell'd with steps unceasing to pursue
Some fleeting good, that mocks me with the view,
That, like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies.

GOLDSMITH. *Traveller.* l. 25.

With more capacity for love, than earth
Bestows on most of mortal mould and birth,
His early dreams of good outstripp'd the truth,
And troubled manhood follow'd baffled youth.

BYRON. *Lara.* Canto i. St. 18.

Oh! that a dream so sweet, so long enjoyed,
Should be so sadly, cruelly destroy'd!

MOORE. *Lalla Rookh: Veiled Prophet of Khorassan.*

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I knew, I knew it could not last:
'Twas bright, 'twas heavenly, but 'tis past.
Oh, ever thus, from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree or flower
But 'twas the first to fade away.
I never nursed a dear gazelle,
To glad me with its soft black eye,
But when it came to know me well
And love me, it was sure to die.
MOORE. *Lalla Rookh: The Fire-Worshippers.*

Like Dead-Sea fruits that tempt the eye
But turn to ashes on the lips.
Ibid. Lalla Rookh: The Fire-Worshippers.
[Dead-Sea fruit is a common metaphor for disappointed hope. The reference is to the so-called apples of Sodom, a yellow fruit which grows on the shores of the Dead Sea. Beautiful to the eye, it is bitter to the taste and filled with minute black grains not unlike ashes. Hence a widespread, though erroneous, belief that nothing can flourish in the neighborhood of the Dead Sea.]

Greedily they plucked
The fruitage, fair to sight, like that which grew
Near that bituminous lake where Sodom flamed:
This more delusive not the touch, but taste
Deceived; they fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which th' offended taste
With spattering noise rejected.
MILTON. *Paradise Lost.*

Like to the apples on the Dead-Sea shore,
All ashes to the taste.
Byron. Childe Harold. iii. 34.

DISCONTENT.

Qui fit, Mæcenas, ut nemo quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat? laudet diversa sequentes.

How does it happen, Mæcenas, that no one is content with that lot in life which he has chosen, or which chance has thrown in his way, but praises those who follow a different course?
HORACE. *Satires.* i. 1, 1.

At Rome you hanker for your country home;
Once in the country, there's no place like Rome.
Ibid. Satires. ii. 7, 28. (CONINGTON, trans.)

Town-bird at Tibur, and at Rome recluse.
HORACE. *Epistolæ.* i. 8, 12. (CONINGTON, trans.)

You praise the townsman's, I the rustic's, state:
Admiring others' lots, our own we hate.
Ibid. Epistolæ. i. 14, 10. (CONINGTON, trans.)

Lady Macbeth. Nought's had, all's spent,
Where our desire is got without content:
'Tis safer to be that which we destroy,
Than by destruction, dwell in doubtful joy.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 2. l. 5.

Antipholus. He that commends me to mine own content,
Commends me to a thing I cannot get.
Ibid. Comedy of Errors. Act i. Sc. 2. l. 33.

Friar. Happiness courts thee in her best array;
But, like a misbehav'd and sullen wench,
Thou poutest upon thy fortune and thy love:
Take heed, take heed, for such die miserable.
Ibid. Romeo and Juliet. Act iii. Sc. 3. l. 142.

Gloster. Now is the winter of our discontent
Made glorious summer by this sun of York.
Ibid. Richard III. Act i. Sc. 1. l. 1.
(See under PEACE.)

He that needs five thousand pounds to live
Is full as poor as he that needs but five.
HERBERT. *The Temple. The Church Porch.* St. 18.

Non qui parum habet, sed qui plus cupit, pauper est.
Not he who has little, but he who wishes for more is poor.
SENECA. *Epistolæ Ad Lucilium.* ii.

There never lived a mortal man, who bent
His appetite beyond his natural sphere,
But starved and died.
KEATS. *Endymion.* Bk. iv. l. 646.

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Poor in abundance, famish'd at a feast.
YOUNG. *Night Thoughts.* Night vii. l. 44.

DISCRETION.

Othello. Let's teach ourselves that honourable stop,
Not to outsport discretion.
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 2.

Armado. I have seen the day of wrong through the little hole of discretion.
Ibid. Love's Labour's Lost. Act v. Sc. 2. l. 784.

Hamlet. Let your own discretion be your tutor.
Ibid. Hamlet. Act iii. Sc. 2. l. 19.

Falstaff. The better part of valour is discretion; in the which better part I have saved my life.
Ibid. I. Henry IV. Act v. Sc. 4. l. 121.

It showed discretion, the best part of valour.
BEAUMONT AND FLETCHER. *A King and No King.* Act iv. Sc. 3.

Even in a hero's heart
Discretion is the better part.
CHURCHILL. *The Ghost.* Pt. i. l. 233.

For he who fights and runs away
May live to fight another day;
But he who is in battle slain
Can never rise and fight again.
ANON. *Art of Poetry on a New Plan* (1761). Vol. ii. p. 147.

This book was compiled by Newbery, the children's publisher, and revised by Goldsmith. The quatrain is given with no ascription of authorship. Twelve years previous, in 1749, a variant had already appeared, avowedly as a quotation from Butler's *Hudibras*, in Ray's *History of the Rebellion:*

He that fights and runs away
May turn and fight another day;
But he that is in battle slain
Will never rise to fight again.

These lines are not to be found in *Hudibras*, though the thought is one of which Butler was particularly fond. He repeatedly rung the changes on it, as for instance:

In all the trade of war, no feat
Is nobler than a brave retreat;
For those that run away, and fly,
Take place at least of the enemy.
BUTLER. *Hudibras.* Pt. i. Canto iii. l. 607.

For those that fly may fight again,
Which he can never do that's slain.
Ibid. Hudibras. Pt. iii. Canto iii. l. 243.

For those that save themselves and fly
Go halves at least i' th' victory.
BUTLER. *Hudibras.* Pt. iii. Canto iii. l. 269.

It has been suggested that Ray may have thought he was quoting Butler, preserving some hazy and indistinct recollection of lines read long ago, and putting their meaning unwittingly and unconsciously into a new and unauthorized form. This, however, is mere conjecture. What we do know, however, is that even Butler could lay no claim to the thought. A long series of predecessors had said something similar, dating as far back as Menander.

He that fights and runs away
May live to fight another day.
SIR JOHN MENNIS. *Musarum Deliciæ.*

That same man that runnith awaie
Maie again fight an other daie.
ERASMUS. *Apothegms.* 1542. (UDALL, trans.)

Celuy qui fuit de bonne heure
Peut combattre derechef.

He who flies at the right time can fight again.
Satyre Menippée. (1594.)

Qui fuit peut revenir aussi;
Qui meurt, il n'en est pas ainsi.

He who flies can also return; but it is not so with him who dies.
SCARRON.

Sed omissis quidem divinis exhortationibus illum magis Græcum versiculum secularis sententiæ sibi adhibent, "Qui fugiebat, rursus prœliabitur": ut et rursus forsitan fugiat.

But overlooking the divine exhortations, they act rather upon that Greek verse of worldly significance, "He who flees will fight again," and that perhaps to betake himself again to flight.
TERTULLIAN. *De Fuga in Persecutione.* c. 10.

Fugacissimi ideoque tam diu superstites.

Prone to flight, and therefore more likely to survive.
TACITUS. *Agricola.* xxxiv.

Let who will boast their courage in the field,
I find but little safety from my shield.
Nature's, not honour's, law we must obey;
This made me cast my useless shield away,
And by a prudent flight and cunning save
A life, which valour could not, from the grave.
A better buckler I can soon regain;
But who can get another life again?
ARCHILOCHUS. Fragment 6. (Quoted by PLUTARCH. *Customs of the Lacedæmonians.*)

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

He who flees will live to fight again.
MENANDER. *Monosticha.* 45.

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DISEASE.

(See SICKNESS.)

Diseases crucify the soul of man, attenuate our bodies, dry them, wither them, shrivel them up like old apples, make them as so many anatomies.
BURTON. *Anatomy of Melancholy.* Pt. i. Sc. 2. Memb. 3. Subsec. 10.

King. Diseases desperate grown
By desperate appliances are reliev'd,
Or not at all.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 3. l. 9.

Extreme remedies are very appropriate for extreme diseases.
HIPPOCRATES. *Aphorisms.* i.

For a desperate disease a desperate cure.
UNKNOWN. *The Custom of the Isle of Cea.* Ch. iii.

When desperate ills demand a speedy cure
Distrust is cowardice, and prudence folly.
JOHNSON. *Irene.* Act iv. Sc. 1.

Falstaff. This apoplexy is, as I take it, a kind of lethargy, an't please your lordship; a kind of sleeping in the blood, a whoreson tingling.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 125.

Hotspur. This sickness doth infect
The very life-blood of our enterprise.
Ibid. I. Henry IV. Act iv. Sc. 1. l. 28.

As man, perhaps, the moment of his breath,
Receives the lurking principle of death,
The young disease, that must subdue at length,
Grows with his growth, and strengthens with his strength.
POPE. *Essay on Man.* Epistle ii. l. 133.

Read, ye that run, the awful truth,
With which I charge my page!
A worm is in the bud of youth,
And at the root of age.
COWPER. *Stanzas subjoined to the Yearly Bill of Mortality of the Parish of All Saints, Northampton, A. D. 1787.*

Proteus. In the sweetest bud
The eating canker dwells.
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 1. l. 42.

So when a raging fever burns,
We shift from side to side by turns;
And 'tis a poor relief we gain,
To change the place but keep the pain.
WATTS. *Hymns and Spiritual Songs.* Bk. ii. Hymn 146.

Immediately a place
Before his eyes appeared, sad, noisome, dark;
A lazar-house it seemed, wherein were laid
Numbers of all diseased, all maladies
Of ghastly spasm or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows, as their chief good and final hope.
MILTON. *Paradise Lost.* Bk. xi. l. 477.

DISGRACE; DISHONOR.

Gloster. And wilt thou still be hammering treachery,
To tumble down thy husband and thyself
From top of honour to disgrace's feet?
SHAKESPEARE. *II. Henry VI.* Act i. Sc. 2. l. 47.

Antony. Since Cleopatra died,
I have liv'd in such dishonour that the gods
Detest my baseness.
Ibid. Antony and Cleopatra. Act iv. Sc. 14. l. 55.

Could he with reason murmur at his case,
Himself sole author of his own disgrace?
COWPER. *Hope.* l. 316.

DISMISSAL.

Shall I bid her goe? What and if I doe?
Shall I bid her goe and spare not?
Oh no, no, no! I dare not.
PERCY. *Reliques. Corydon's Farewell to Phillis.*

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This ancient ballad, of unknown authorship (which is preserved in Percy's *Reliques*), is thus quoted by Shakespeare:

Sir Toby [*Singing*]. Shall I bid him go?
Clown [*Singing*]. What an' if you do?
Sir Toby [*Singing*]. Shall I bid him go, and spare not?
Clown [*Singing*]. O no, no, no, no, you dare not.

Twelfth Night. Act ii. Sc. 3. l. 118.

But in vayne shee did conjure him
To depart her presence soe;
Having a thousand tongues to allure him,
And but one to bid him goe.

PERCY. *Reliques. Dulcina.*

Othello. Cassio, I love thee;
But never more be officer of mine.

SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 248.

Rosse. What sights, my lord?
Lady M. I pray you, speak not; he grows worse and worse;
Question enrages him; at once, good night:—
Stand not upon the order of your going,
But go at once.

Ibid. Macbeth. Act iii. Sc. 4. l. 116.

Lady Macbeth. You have displac'd the mirth, broke the good meeting,
With most admir'd disorder.

Ibid. Macbeth. Act iii. Sc. 4. l. 109.

Perhaps it was right to dissemble your love,
But why did you kick me down stairs?

J. P. KEMBLE. *The Panel.* Act i.

DISPUTE.

Could we forbear dispute and practise love,
We should agree as angels do above.

WALLER. *Divine Love.* Canto iii.

The itch of disputing will prove the scab of churches.

SIR HENRY WOTTON. *A Panegyric to King Charles.*

It was directed by him to be thus inscribed:

Hic jacet hujus Sententiæ primus Author: Disputandi pruritus, ecclesiarum scabies. Nomen alias quære.

IZAAK WALTON. *Life of Wotton.*

Which may be Englished thus:

Here lies the first author of this sentence: "The itch of disputation will prove the scab of the Church. Inquire his name elsewhere."

Have always been at daggers-drawing,
And one another clapper-clawing.

BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 79.

The tree of knowledge blasted by dispute,
Produces sapless leaves instead of fruit.

DENHAM. *The Progress of Learning.* l. 43.

Who shall decide when doctors disagree,
And soundest casuits doubt, like you and me?

POPE. *Moral Essays.* Epistle iii. l. 1.

When Popes damn Popes, and councils damn them all,
And Popes damn councils, what must Christians do?

R. BAXTER. *Hypocrisy.*

Like doctors thus, when much dispute has past,
We find our tenets just the same at last.

POPE. *Moral Essays.* Epistle iii. l. 15.

DISTANCE.

'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

CAMPBELL. *Pleasures of Hope.* Pt. i. l. 7.

The mountains, too, at a distance appear airy masses and smooth, but when beheld close they are rough.

DIOGENES LAERTIUS. *Pyrrho.*

As distant prospects please us, but when near
We find but desert rocks and fleeting air.

GARTH. *The Dispensary.* Canto iii. l. 27.

Glories, like glow-worms, afar off shine bright,
But look'd too near have neither heat nor light.

JOHN WEBSTER. *The White Devil.* Act iv. Sc. 4.

Love is like a landscape which doth stand
Smooth at a distance, rough at hand.

ROBERT HEGGE. *On Love.*

Some figures monstrous and misshaped appear,
Consider'd singly, or beheld too near,
Which, but proportion'd to their light or place,
Due distance reconciles to form and grace.

POPE. *Essay on Criticism.* Epistle i. l. 100.

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We're charm'd with distant views of happiness,
But near approaches make the prospect less.
YALDEN. *Against Enjoyment.*

Sweetest melodies
Are those that are by distance made more sweet.
WORDSWORTH. *Personal Talk.* St. 39.

In notes by distance made more sweet.
COLLINS. *The Passions.* l. 60.

Where one danger's near,
The more remote, tho' greater, disappear.
So, from the hawk, birds to man's succour flee,
So from fir'd ships, man leaps into the sea.
COWLEY. *Davideis.* Bk. iii. l. 31.

Our hopes, like towering falcons, aim
At objects in an airy height;
The little pleasure of the game
Is from afar to view the flight.
PRIOR. *To the Hon. Charles Montague.*

But all the pleasure of the game
Is afar off to view the flight.
Ibid. Variations in a copy dated 1692.

Andromache. Levius solet timere, qui propius timet.

The danger that is nearest we least dread.
SENECA. *Troades.* 524.

DISTINCTION; DIFFERENCE.

Tros Tyriusve mihi nullo discrimine agetur.

No difference I'll make 'twixt Tyrian and Trojan.
VIRGIL. *Æneid.* i. 574.

Thales said there was no difference between life and death, "Why, then," said some one to him, "do not you die?" "Because," said he, "it *does* make no difference."
DIOGENES. *Thales.* ix.

Duchess. That which in mean men we entitle patience
Is pale cold cowardice in noble breasts.
SHAKESPEARE. *Richard II.* Act i. Sc. 2. l. 33.

Isabel. Great men may jest with saints: 'tis wit in them,
But in the less, foul profanation.
. . . . . .
That in the captain's but a choleric word,
Which in the soldier is flat blasphemy.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 127.

Non alio facinore clari homines, alio obscuri necantur.

We do not inflict the death penalty for one crime on men of note, and for another on men of no position.
CICERO. *Pro Milone.* vii. 17.

Il y a fagots et fagots.

There are fagots and fagots.
MOLIÈRE. *Le Médecin Malgré lui.* Act i. Sc. 6.

There's but the twinkling of a star
Between a man of peace and war;
A thief and justice, fool and knave,
A huffing off'cer and a slave;
A crafty lawyer and a pickpocket,
A great philosopher and a blockhead;
A formal preacher and a player,
A learn'd physician and man-slayer.
BUTLER. *Hudibras.* Pt. ii. Canto iii. l. 957.

Some say, compared to Bononcini,
That Mynheer Handel's but a ninny;
Others aver that he to Handel
Is scarcely fit to hold a candle.
Strange all this difference should be
'Twixt Tweedledum and Tweedledee.
J. BYROM. *On the Feuds between Handel and Bononcini.*

One murder made a villain,
Millions a hero. Princes were privileged
To kill, and numbers sanctified the crime.
BEILBY PORTEUS. *Death.* l. 154.

One to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame.
YOUNG. *Love of Fame.* Satire vii. l. 55.

DOCTOR.

(See MEDICINE; SICKNESS.)

Physician, heal thyself.
New Testament. St. Luke iv. 23.

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Do not imitate those unskilful physicians who profess to possess the healing art in the diseases of others, but are unable to cure themselves.

S. Sulpicius. (*Cicero, ad Familiares.* iv. 5 (5).

Diaulus, lately a doctor, is now an undertaker; what he does as an undertaker, he used to do also as a doctor.

Martial. *Epigrams.* Bk. i. Ep. 47.

Physicians, of all men, are most happy; whatever good success soever they have the world proclaimeth, and what faults they commit the earth covereth.

Quarles. *Hieroglyphics of the Life of Man.*

Not one amongst the doctors, as you'll see,
For his own friends desires to prescribe.

Philemon. *Fabulæ Incertæ.* Fragment 46, A.

A physician, after he had felt the pulse of Pausanias, and considered his constitution, said, "He ails nothing." "It is because, sir," he replied, "I use none of your physic."

Plutarch. *Apothegms: Of Pausanias the Son of Phistoanax.*

And when the physician said, "Sir, you are an old man." "That happens," replied Pausanias, "because you never were my doctor."

Ibid. Apothegms: Of Pausanias the Son of Phistoanax.

Though patients die, the doctor's paid.
Licens'd to kill, he gains a place
For what another mounts the gallows.

Broome. *Poverty and Poetry.*

God heals, the doctor takes the fee.

Franklin. *Poor Richard's Almanac.*

Cymbeline. By medicine life may be prolonged, yet death
Will seize the doctor too.

Shakespeare. *Cymbeline.* Act v. Sc. 5. l. 29.

Count. What hope is there of his Majesty's amendment?

Laf. He hath abandoned his physicians, madam; under whose practices he hath persecuted time with hope; and finds no other advantage in the process but only the losing of hope by time.

Count. This young gentlewoman had a father—Oh, that *had!* how sad a passage 'tis!—whose skill was almost as great as his honesty; had it stretched so far, *it* would have made nature immortal, and Death should have play for lack of work. 'Would, for the King's sake, he were living! I think it would be the death of the King's disease.

Laf. He was excellent, indeed, madam; the King very lately spoke of him, admiringly, and mourningly. He was skilful enough to have lived still, if knowledge could be set up against mortality.

Shakespeare. *All's Well that Ends Well.* Act i. Sc. 1. l. 14.

Will kicked out the doctor; but when ill indeed,
E'en dismissing the doctor don't always succeed.

George Colman the Younger. *Lodgings for Single Gentlemen.*

Physicians are the cobblers, rather the botchers, of men's bodies; as the one patches our tattered clothes, so the other solders our diseased flesh.

John Ford. *The Lover's Melancholy.* Act i. Sc. 2.

The first physicians by debauch were made,
Excess began, and sloth sustains the trade.

Dryden. *To John Dryden.* Epistle xiv.

There are worse occupations in this world than feeling a woman's pulse.

Sterne. *Sentimental Journey.*

The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.

Swift. *Polite Conversation.* Dialogue ii.

Use three physicians
Still: first, Dr. Quiet;
Next, Dr. Merryman,
And Dr. Dyet.

Unknown. *Regimen Sanitatis Salernitanum.* (Edition 1607.)

Il y a trois médecins qui ne se trompent pas,—
La gaieté, le doux exercice, et le modeste repas.

There are three doctors who do not deceive themselves—merriment, mild exercise, and modest diet.

French Proverb.

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This is the way physicians mend or end us,
Secundum artem: but although we sneer
In health—when ill, we call them to attend us,
Without the least propensity to jeer.
BYRON. *Don Juan.* Canto x. St. 42.

Talk of your science! after all is said
There's nothing like a bare and shiny head;
Age lends the graces that are sure to please;
Folks want their doctors mouldy, like their cheese.
HOLMES. *Rip Van Winkle, M. D.* Canto ii.

DOG.

Macbeth. Ay, in the catalogue ye go for men;
As hounds, and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demi-wolves, are 'clept
All by the name of dogs: the valued file
Distinguishes the swift, the slow, the subtle,
The housekeeper, the hunter, every one
According to the gift which bounteous nature
Hath in him closed.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1. l. 91.

King Henry. You play the spaniel,
And think with wagging of your tongue to win me.
Ibid. Henry VIII. Act v. Sc. 3. l. 126.

Lear. The little dogs and all,
Tray, Blanche, and Sweetheart, see, they bark at me.
Ibid. King Lear. Act iii. Sc. 6. l. 65.

Edgar. Mastiff, greyhound, mongrel grim,
Hound or spaniel, brach or lym,
Or bobtail tike or trundle-tail.
Ibid. King Lear. Act iii. Sc. 6. l. 71.

Brutus. I had rather be a dog, and bay the moon,
Than such a Roman.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 27.

Cordelia. Mine enemy's dog,
Though he had bit me, should have stood that night
Against my fire.
SHAKESPEARE. *King Lear.* Act iv. Sc. 7. l. 36.

I am his Highness' dog at Kew;
Pray tell me, sir, whose dog are you?
POPE. *Epigrams. On the Collar of a Dog.*

Dr. Johnson. At this rate a dead dog would indeed be better than a living lion.
BOSWELL. *Life of Johnson.* (Fitzgerald's Ed.) Vol. ii. p. 257.

And in that town a dog was found,
As many dogs there be,
Both mongrel, puppy, whelp, and hound,
And curs of low degree.
The dog, to gain his private ends,
Went mad, and bit the man.
. . . . . .
The man recovered of the bite,
The dog it was that died.
GOLDSMITH. *Elegy on the Death of a Mad Dog.*

[The jest is ancient and widely distributed. Lessing found it among the epigrams of the Greek, Demodocus, and his paraphrase has been Englished as follows:

While Fell was reposing himself in the hay,
A reptile concealed bit his leg as he lay;
But, all venom himself, of the wound he made light,
And got well, while the scorpion died of the bite.

A Latin epigram runs thus:

Vipera Cappadocem nocitura momordit; at illa
Gustato periit sanguine Cappadocis.

A viper bit a Cappadocean, the former, having tasted the blood of a Cappadocean, expired.]

Lo, when two dogs are fighting in the streets,
With a third dog one of the two dogs meets;
With angry teeth he bites him to the bone,
And this dog smarts for what that dog has done.
FIELDING. *Tom Thumb the Great.* Act i. Sc. 6.

His faithful dog salutes the smiling guest.
CAMPBELL. *Pleasures of Hope.* Pt. i. l. 86.

Is thy servant a dog, that he should do this great thing?
Old Testament. II. Kings viii. 13.

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It is nat gode a sleping hounde to wake.
CHAUCER. *Troilus and Cresseide.* Bk. iii. l. 764.

It is evil waking of a sleeping dogge.
J. HEYWOOD. *Proverbs.* Bk. I. Ch. x.

Foxes, rejoice! here buried lies your foe.
Quoted by BLOOMFIELD. *The Farmer's Boy (Autumn).* l. 332.
[Inscribed on a stone in the wall of Euston Park, on the memory of a hound.]

DOUBT.

Hector. Modest doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst.
SHAKESPEARE. *Troilus and Cressida.* Act ii. Sc. 2. l. 15.

Lucio. Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.
Ibid. Measure for Measure. Act i. Sc. 5 [Sc. 4 in some editions]. l. 77.

Othello. To be once in doubt
Is once to be resolv'd.
Ibid. Othello. Act iii. Sc. 3. l. 179.

Doubt thou the stars are fire;
Doubt that the sun doth move;
Doubt truth to be a liar;
But never doubt I love.
Ibid. Hamlet. Act ii. Sc. 1. l. 116.

Non menno che saper, dubiar m'aggrata.

Doubting charms me not less than knowledge.
DANTE. *Inferno.* xi. 93.

Stuff the head
With all such reading as was never read:
For thee explain a thing till all men doubt it,
And write about it, goddess, and about it.
POPE. *Dunciad.* Bk. iv. l. 249.

Vous ne prouvez que trop que chercher a connaitre
N'est souvent qu' apprendre à douter.

You prove but too clearly that seeking to know
Is too frequently learning to doubt.
MME. DESHOULIÈRES.

Who knows most, doubts most; entertaining hope,
Means recognizing fear.
R. BROWNING. *Two Poets of Croisic.* vi. 112.

Uncertain ways unsafest are,
And doubt a greater mischief than despair.
SIR JOHN DENHAM. *Cooper's Hill.* l. 399.

Melt and dispel, ye spectre-doubts, that roll
Cimmerian darkness o'er the parting soul!
CAMPBELL. *Pleasures of Hope.* Pt. iii. l. 263.

I've stood upon Achilles' tomb,
And heard Troy doubted: time will doubt of Rome.
BYRON. *Don Juan.* iv. St. 101.

There lives more faith in honest doubt,
Believe me, than in half the creeds.
TENNYSON. *In Memoriam.* xcvi.

Who never doubted, never half believed,
Where doubt, there truth is,—'tis her shadow.
BAILEY. *Festus. Sc.* A Country Town. Market-Place. Noon. l. 29.

Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve.
FROUDE. *Short Studies on Great Subjects: Calvinism.*

Scepticism is slow suicide.
EMERSON. *Self-reliance.*

When in doubt, win the trick.
HOYLE. *Twenty-four Rules for Learners.* Rule 12.

DRAMA.

Philostrate. A play this is, my lord, some ten words long,
Which is as brief as I have known a play;
But by ten words, my lord, it is too long,
Which makes it tedious.
SHAKESPEARE. *Midsummer Night's Dream.* Act v. Sc. 1. l. 61.

To wake the soul by tender strokes of art,
To raise the genius and to mend the heart,

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To make mankind in conscious virtue bold,
Live o'er each scene, and be what they behold;
For this the tragic muse first trod the stage.
POPE. *Prologue to Addison's Cato.* l. 1.

Your scene precariously subsists too long
On French translation and Italian song.
Dare to have sense yourselves; assert the stage;
Be justly warm'd with your own native rage.
Ibid. Prologue to Addison's Cato. l. 42.

The drama's laws the drama's patrons give;
For we that live to please, must please to live.
DR. JOHNSON. *Prologue on Opening Drury Lane Theatre. Spoken by Garrick.*

As though I lived to write, and wrote to live.
SAM'L ROGERS. *Italy. A Character.* l. 16.

DREAM.

Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad coelum mittunt insomnia Manes.

Sleep gives his name to portals twain:
One all of horn they say,
Through which authentic spectres gain
Quick exit into day,
And one which bright with ivory gleams,
Whence Pluto sends delusive dreams.
VIRGIL. *Æneid.* vi. 893. (CONINGTON, trans.)

Two diverse gates there are of bodiless dreams,
These of sawn ivory, and those of horn.
Such dreams as issue where the ivory gleams
Fly without fate, and turn our hopes to scorn.
But dreams which issue through the burnished horn,
What man soe'er beholds them on his bed,
These work with virtue and of truth are born.
HOMER. *Odyssey.* xix. 562. (WORSLEY, trans.)

Hamlet. A dream itself is but a shadow.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 259.

Mercutio. O then, I see Queen Mab hath been with you,
She is the fairies' midwife; and she comes
In shape no bigger than an agate-stone
On the forefinger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep:
Her waggon-spokes made of long spinner's legs;
The cover, of the wings of grasshoppers;
Her traces, of the smallest spider's web;
Her collars, of the moonshine's watery beams;
Her whip, of cricket's bone; the lash of film:
Her waggoner, a small, grey-coated gnat,
Not half so big as a round little worm
Pricked from the lazy finger of a maid;
Her chariot is an empty hazel-nut,
Made by the joiner squirrel, or old grub,
Time out of mind the fairies' coach-makers.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 4. l. 53.

Mercutio. I talk of dreams,
Which are the children of an idle brain,
Begot of nothing but vain fantasy;
Which is as thin of substance as the air;
And more inconstant than the wind.
Ibid. Romeo and Juliet. Act i. Sc. 4. l. 96.

Romeo. If I may trust the flattering truth[1] of sleep,
My dreams presage some joyful news at hand:
My bosom's lord sits lightly in his throne;
And all this day an unaccustom'd spirit
Lifts me above the ground with cheerful thoughts.
Ibid. Romeo and Juliet. Act v. Sc. 1. l. 1.

[1] So runs the Folio. The suggested emendation of "death" for "truth" is more than plausible.

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Bottom. I have had a dream past the wit of man to say what dream it was.
SHAKESPEARE. *Midsummer Night's Dream.* Act iv. Sc. 1. l. 211.

Bottom. The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was.
Ibid. Midsummer Night's Dream. Act iv. Sc. 1. l. 220.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
New Testament. I. Corinthians ii. 9.

Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.
Old Testament. Isaiah lxiv. 4.

Posthumus. 'Tis still a dream; or else such stuff as madmen
Tongue, and brain not; either both or nothing;
Or senseless speaking, or a speaking such
As sense cannot untie.
SHAKESPEARE. *Cymbeline.* Act v. Sc. 4. l. 146.

Shylock. There is some ill a-brewing towards my rest,
For I did dream of money-bags to-night.
Ibid. The Merchant of Venice. Act ii. Sc. 5. l. 17.

Clarence. O, I have passed a miserable night,
So full of ugly sights, of ghastly dreams,
That, as I am a Christian faithful man,
I would not spend another such a night,
Though 't were to buy a world of happy days.
Ibid. Richard III. Act iv. Sc. 1. l. 2.

Clarence. Lord, Lord! methought, what pain it was to drown!
What dreadful noise of waters in mine ears!
What ugly sights of death within mine eyes!
Methought I saw a thousand fearful wrecks,
Ten thousand men that fishes gnawed upon;
Wedges of gold, great anchors, heaps of pearl,
Inestimable stones, unvalued jewels,
All scattered in the bottom of the sea:
Some lay in dead men's skulls; and in those holes
Where eyes did once inhabit, there were crept,
As 't were in scorn of eyes, reflecting gems.
SHAKESPEARE. *Richard III.* Act iv. Sc. 4. l. 21.

Sebastian. Let fancy still my sense in Lethe steep;
If it be thus to dream, still let me sleep.
Ibid. Twelfth Night. Act iv. Sc. 1. l. 66.

All dreams, as in old Galen I have read,
Are from repletion and complexion bred,
From rising fumes of indigested food,
And noxious humors that infect the blood.
DRYDEN. *The Cock and the Fox.* l. 140.

Dreams are but interludes which fancy makes.
When monarch reason sleeps, this mimic wakes:
Compounds a medley of disjointed things,
A mob of cobblers, and a court of kings:
Light fumes are merry, grosser fumes are sad;
Both are the reasonable soul run mad.
And many monstrous forms in sleep we see,
That neither were, nor are, nor e'er can be.
Ibid. Cock and the Fox. l. 325.
[The fourth line is perhaps a misprint for: A court of cobblers and a mob of kings.]

At break of day when dreams, they say, are true.
Ibid. Spanish Friar. Act iii. Sc. 2.
[This superstition is numerously commemorated by the poets. Cf. HORACE, *Satires*, l. 10. OVID, *Epistles*, xix. DANTE, *Inferno*, Canto xxvi. l. 7. DRYDEN, *Don Sebastian*, Act iv. Sc. 3.]

Our life is twofold: Sleep hath its own world,
A boundary between the things misnamed
Death and Existence.
BYRON. *The Dream.* St. 1.

Dreams in their development have breath,
And tears, and tortures, and the touch of joy;

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They leave a weight upon our waking thoughts;
They take a weight from off our waking toils;
They do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity.
BYRON. *The Dream.* St. 1.

A change came over the spirit of my dream.
Ibid. The Dream. St. 3.

I had a dream, which was not all a dream,
Ibid. Darkness. (See DARKNESS.)

How light
Must dreams themselves be; seeing they're more slight
Than the mere nothing that engenders them!
KEATS. *Endymion.* Bk. i.

O magic sleep! O comfortable bird,
That broodest o'er the troubled sea of the mind
Till it is hushed and smooth! O unconfined
Restraint! imprisoned liberty! great key
To golden palaces, strange minstrelsy,
Fountains grotesque, new trees, bespangled caves,
Echoing grottoes, full of tumbling waves
And moonlight; ay, to all the mazy world
Of silvery enchantment!—who, upfurled
Beneath thy drowsy wing a triple hour,
But renovates and lives?
Ibid. Endymion. Bk. i.

Some dreams we have are nothing else but dreams,
Unnatural and full of contradictions;
Yet others of our most romantic schemes
Are something more than fictions.
HOOD. *The Haunted House.* Pt. 1. St. 1.

A damsel with a dulcimer
In a vision once I saw:
It was an Abyssinian maid,
And on her dulcimer she played,
Singing of Mount Abora.
COLERIDGE. *Kubla Khan.*

Thou comest as the memory of a dream,
Which now is sad because it hath been sweet.
SHELLEY. *Prometheus Unbound.* Act ii. Sc. 1.

One of those passing rainbow dreams,
Half light, half shade, which fancy's beams
Paint on the fleeting mists that roll,
In trance or slumber, round the soul!
MOORE. *Lalla Rookh: The Fire-Worshippers.* St. 54.

I dreamt that I dwelt in marble halls,
With vassals and serfs at my side.
ALFRED BUNN. *Song.*

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace.
LEIGH HUNT. *Abou Ben Adhem.*

I believe it to be true that Dreams are the true Interpreters of our Inclinations; but there is Art required to sort and understand them.
MONTAIGNE. *Essays.* Bk. iii. Ch. xiii.

For dhrames always go by conthraries, my dear.
SAMUEL LOVER. *Rory O'More.*

Ground not upon dreams, you know they are ever contrary.
THOS. MIDDLETON. *The Family of Love.* Act iv. Sc. 3.

And her face so fair
Stirr'd with her dream, as rose-leaves with the air.
BYRON. *Don Juan.* Canto ix. St. 29.

Like glimpses of forgotten dreams.
TENNYSON. *The Two Voices.* St. 127.

Till their own dreams at length deceive 'em,
And oft repeating, they believe 'em.
PRIOR. *Alma.* Canto iii. l. 13.

DRESS.

Polonius. Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 70.

Neat, not gaudy.
CHARLES LAMB. *Letter to Wordsworth.* 1806.

A gaudy dress and gentle air,
May slightly touch the heart,
But it's innocence and modesty
That polishes the dart.
BURNS. *My Handsome Nell.*

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Men's behaviour should be like their apparell, not too strait, or point device, but free for exercise or motion.
BACON. *Essay LII. Of Ceremonies and Respects.*

Let thy attyre bee comely, but not costly.
LYLY. *Euphues.* p. 89.

Plain without pomp, and rich without a show.
DRYDEN. *The Flower and the Leaf.* l. 187.

A man of sense carefully avoids any particular character in his dress.
CHESTERFIELD. *Letters.* December 30, 1748.

King. For youth no less becomes
The light and careless livery that it wears,
Than settled age his sables and his weeds,
Importing health and graveness.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 7. l. 80.

Be plain in dress, and sober in your diet;
In short, my deary, kiss me! and be quiet.
LADY M. W. MONTAGU. *Summary of Lord Littleton's Advice.*

Oswald. A peasant's dress befits a peasant's fortune.
SIR W. SCOTT. *The Doom of Devorgoil.* Act iii. Sc. 4.

Her polish'd limbs,
Veil'd in a simple robe, their best attire;
Beyond the pomp of dress; for Loveliness
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the most.
THOMSON. *Seasons: Autumn.* l. 202.

To weave a garland for the rose,
And think thus crown'd 'twould lovelier be,
Were far less vain than to suppose
That silks and gems add grace to thee.
MOORE. *Songs from the Greek Anthology: To Weave a Garland.*

Alcippus. Beauty, when most unclothed, is clothed best.
PHINEAS FLETCHER. *Sicelides.* Act ii. Sc. 4.

Virtue is like a rich stone, best plain set.
BACON. *Essays: Of Beauty.*

In naked beauty more adorned,
More lovely than Pandora.
MILTON. *Paradise Lost.* Bk. iv. l. 713.

Nam ut mulieres esse dicuntur nonnullæ inornatæ, quas id ipsum deceat, sic hæc subtilis oratio etiam incompta delectat.

For as lack of adornment is said to become some women, so this subtle oration, though without embellishment, gives delight.
CICERO. *Orator.* xxiii. 78.

Ornata hoc ipso, quod ornamenta neglexerunt.

Ornate for the very reason that ornaments had been neglected.
Ibid. Epistolæ ad Atticum. ii. 1. 1.

Abstruse and mystic thoughts you must express
With painful care, but seeming easiness;
For truth shines brightest thro' the plainest dress.
WENTWORTH DILLON. *Essay on Translated Verse.* l. 216.

Che quant' era più ornata, era più brutta.
Who seems most hideous when adorned the most.
ARIOSTO. *Orlando Furioso.* xx. 116.

A sweet disorder in the dress
Kindles in clothes a wantonness.

. . . . . .

A winning wave, deserving note,
In the tempestuous petticoat;
A careless shoe-string, in whose tie
I see a wild civility,—
Do more bewitch me than when art
Is too precise in every part.
HERRICK. *Delight in Disorder.*

Give me a look, give me a face,
That makes simplicity a grace:
Robes loosely flowing, hair as free!
Such sweet neglect more taketh me
Than all the adulteries of art,
That strike mine eyes, but not my heart.
BEN JONSON. *Silent Woman.* Act i. Sc. 1.

Cui flavam religas comam
Simplex munditiis?

For whom do you bind your hair,
Plain in your neatness?
HORACE. *Carmina.* i. 5. 4. (MILTON, trans.)

Munditiis capimur: non sine lege capilli.

We are charmed by neatness of person; let not thy hair be out of order.
OVID. *Ars Amatoria.* iii. 133.

The maid who modestly conceals
Her beauties, while she hides, reveals:
Gives but a glimpse, and fancy draws
Whate'er the Grecian Venus was.
EDWARD MOORE. *The Spider and the Bee.* Fable x.

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Women were made to give our eyes delight:
A female sloven is an odious sight.
YOUNG. *Love of Fame.* Satire vi. l. 225.

Their feet through faithless leather met the dirt,
And oftener chang'd their principles than shirt.
Ibid. To Mr. Pope. Epistle i. l. 277.

A ship is sooner rigged by far, than a gentlewoman made ready.
UNKNOWN. *Lingua.* Act iv. Sc. 5.

Pericles. See where she comes, apparell'd like the spring.
SHAKESPEARE. *Pericles.* Act i. Sc. 1. l. 12.

Petruchio. Thy gown? Why, ay;—come, tailor, let us see't.
O mercy, God! what masquing stuff is here?
What's this? a sleeve? 'tis like a demi-cannon:
What, up and down, carv'd like an apple-tart?
Here's snip and nip and cut and slish and slash,
Like to a censer in a barber's shop:
Why, what i' devil's name, tailor, call'st thou this!
SHAKESPEARE. *Taming of the Shrew.* Act iv. Sc. 3. l. 86.

Petruchio. And now, my honey-love,
Will we return unto thy father's house;
And revel it as bravely as the best,
With silken coats, and caps, and golden rings,
With ruffs, and cuffs, and farthingales, and things;
With scarfs, and fans, and double change of bravery,
With amber-bracelets, beads, and all this knavery.
What! hast thou din'd? The tailor stays thy leisure,
To deck thy body with his ruffling treasure.
Ibid. Taming of the Shrew. Act iv. Sc. 3. l. 52.

Petruchio. Well, come, my Kate; we will unto your father's
Even in these honest mean habiliments;
Our purses shall be proud, our garments poor;
For 'tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honour peereth in the meanest habit.
What, is the jay more precious than the lark,
Because his feathers are more beautiful?
Or is the adder better than the eel,
Because his painted skin contents the eye?
O, no, good Kate; neither art thou the worse
For this poor furniture and mean array.
SHAKESPEARE. *Taming of the Shrew.* Act iv. Sc. 3. l. 170.

Simonides. Opinion's but a fool that makes us scan
The outer habit by the inward man.
Ibid. Pericles. Act ii. Sc. 2. l. 57.

Fine feathers make fine birds.
Old Proverb.

They'll be fine feathers that make a fine bird.
BUNYAN. *Pilgrim's Progress.* Pt. 1.

Fine feathers, they say, make fine birds.
BICKERSTAFF. *The Padlock.* Act i. Sc. 1.

Thy clothes are all the soul thou hast.
BEAUMONT AND FLETCHER. *Honest Man's Fortune.* Act v. Sc. 3. l. 170.

Th' adorning thee with so much art
Is but a barb'rous skill;
'Tis like the pois'ning of a dart,
Too apt before to kill.
ABRAHAM COWLEY. *The Waiting Maid.*

Sister, look ye,
How, by a new creation of my tailor's
I've shook off old mortality.
JOHN FORD. *The Fancies Chaste and Noble.* Act i. Sc. 3.

Great is the Tailor, but not the greatest.
CARLYLE. *Essays: Goethe's Works.*

He that is proud of the rustling of his silks, like a madman, laughs at the rattling of his fetters. For, indeed, Clothes ought to be our remembrancers of our lost innocency.
FULLER. *The Holy and Profane States: Apparel.*

We sacrifice to dress, till household joys
And comforts cease. Dress drains our cellar dry,

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And keeps our larder lean; puts out our fires,
And introduces hunger, frost, and woe,
Where peace and hospitality might reign.

COWPER. *Task.* Bk. ii. l. 614.

Many a one, for the sake of finery on the back, has gone with a hungry belly, and half-starved their families. "Silks and satins, scarlets and velvets, put out the kitchen fire," as Poor Richard says.
BENJAMIN FRANKLIN. *The Way to Wealth.*

Dresses for breakfasts, and dinners, and balls;
Dresses to sit in, and stand in, and walk in;
Dresses to dance in, and flirt in, and talk in,
Dresses in which to do nothing at all;
Dresses for Winter, Spring, Summer, and Fall;
All of them different in color and shape,
Silk, muslin, and lace, velvet, satin, and crape,
Brocade and broadcloth, and other material,
Quite as expensive and much more ethereal.

WM. ALLEN BUTLER. *Nothing to Wear.*

May Moorland weavers boast Pindaric skill,
And tailor's lays be longer than their bill!
While punctual beaux reward the grateful notes,
And pay for poems—when they pay for coats.

BYRON. *English Bards and Scotch Reviewers.* l. 781.

A vest as admired Vortiger had on,
Which from this Island's foes his grandsire won,
Whose artful colour pass'd the Tyrian dye,
Obliged to triumph in this legacy.

EDWARD HOWARD. *The British Princes.* (1669.) p. 96.

[These lines have had a curious history. Some wag burlesqued them in the following couplet:

A painted vest Prince Vortiger had on,
Which from a naked Pict his grandsire won.

Later the parody was, by the enemies of Sir Richard Blackmore, attributed to him as being a seriously intended couplet in his epic of *The Creation*. On October 29, 1769, we find Boswell and Johnson discussing Blackmore, and Boswell defending "Blackmore's supposed lines, which have been ridiculed as absolute nonsense," in this fashion: "I maintained it to be a poetical conceit. A Pict being painted, if he is slain in battle, and a vest is made of his skin, it is a painted vest won from him, though he was naked." A note added in the second edition of the *Life of Johnson* by Boswell himself makes this acknowledgment: "An acute correspondent of the *European Magazine*, April, 1792, has completely exposed a mistake which has been unaccountably frequent in ascribing these lines to Blackmore, notwithstanding that Sir Richard Steele, in that very popular work, the *Spectator*, mentions them as written by the author of *The British Princes*, the Hon. Edward Howard. The correspondent above mentioned shows this mistake to be so inveterate, that not only *I* defended the lines as Blackmore's in the presence of Dr. Johnson, without any contradiction or doubt of their authenticity, but that the Reverend Mr. Whitaker has asserted in print that he understands they were *suppressed* in the late edition or editions of Blackmore."]

And how should I know your true love
From many another one?
Oh, by his cockle hat and staff,
And by his sandal shoone.

PERCY. *Reliques. The Friar of Orders Gray.*

King Stephen was a worthy peere,
His breeches cost him but a croune;
He held them sixpence all too deere,
Therefore he call'd the taylor Lowne.

He was a wight of high renowne,
And thou'se but of a low degree;
Itt's pride that putts the countrye doune,
Man take thine old cloake about thee.

Ibid. Reliques. Take thy Old Cloak about Thee.

[The first stanza is quoted in full, and the last line of the second, by Shakespeare in *Othello*, Act ii. Sc. 3. l. 92.]

And ye sall walk in silk attire,
And siller hae to spare,
Gin ye'll consent to be his bride,
Nor think o' Donald mair.

SUSANNA BLAMIRE. *The Siller Crown.*

My galligaskins, that have long withstood
The winter's fury, and encroaching frosts
By time subdued (what will not time subdue!),
A horrid chasm disclosed.

JOHN PHILIPS. *The Splendid Shilling.* l. 121.

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Such dainties to them, their health it might hurt;
It's like sending them ruffles when wanting a shirt.
GOLDSMITH. *The Haunch of Venison.*

To treat a poor wretch with a bottle of Burgundy, and fill his snuff-box, is like giving a pair of laced ruffles to a man that has never a shirt on his back.
TOM BROWN. *Laconics.*

DRINK; DRUNKENNESS.

(See also WINE.)

Drink no longer water, but use a little wine for thy stomach's sake.
New Testament. I. Timothy v. 23.

Absentem laedit, cum ebrio qui litigat.

He who quarrels with a drunken man injures one who is absent.
PUBLILIUS SYRUS. 3.

Provocarem ad Philippum, sed sobrium.

I would appeal to Philip, but to Philip sober.
VALERIUS MAXIMUS. vi. 2. *Externa.* 1.

[Valerius gives this as the appeal of a woman and a foreigner against judgment pronounced by Philip, king of Macedon, when he was intoxicated. The appeal was allowed, and when the king recovered his senses the judgment was reversed. Hence the common phrase, "To appeal from Philip drunk to Philip sober."]

Let those that merely talk and never think,
That live in the wild anarchy of drink.
JONSON. *Underwoods. An Epistle, answering to One that asked to be sealed of the Tribe of Ben.*

They never taste who always drink;
They always talk who never think.
PRIOR. *Upon a passage in the Scaligerana.*

Cassio. Oh, that men should put an enemy in their mouths, to steal away their brains! that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts!
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 291.

Iago. Potations pottle-deep.
Ibid. Othello. Act ii. Sc. 3. l. 76.

Cassio. O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!
Ibid. Othello. Act ii. Sc. 3. l. 273.

Cassio. I will ask him for my place again; he shall tell me, I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast! Oh, strange!—Every inordinate cup is unbless'd, and the ingredient is a devil.

Iago. Come, come, good wine is a good familiar creature, if it be well used; exclaim no more against it.
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 306.

Cassio. I have very poor and unhappy brains for drinking: I could wish courtesy would invent some other custom of entertainment.
Ibid. Othello. Act ii. Sc. 3. l. 35.

King. Sweet fellowship in shame!

Biron. One drunkard loves another of the name.
Ibid. Love's Labour's Lost. Act iv. Sc. 3. l. 49.

Ariel. I told you, sir, they were red-hot with drinking:
So full of valour that they smote the air
For breathing in their faces; beat the ground
For kissing of their feet.
Ibid. Tempest. Act iv. Sc. 1. l. 171.

Lady Macbeth. His two chamberlains
Will I with wine and wassail so convince,
That Memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A limbeck only.
Ibid. Macbeth. Act i. Sc. 7. l. 63.

Prince Henry. O monstrous! but one half-penny-worth of bread to this intolerable deal of sack!
Ibid. I. Henry IV. Act ii. Sc. 4. l. 522.

Olivia. What's a drunken man like, fool?

Clown. Like a drowned man, a fool, and a madman; one draught above heat makes him a fool, the second mads him, and a third drowns him.
Ibid. Twelfth Night. Act i. Sc. 5. l. 138.

Autolycus (*sings*). A quart of ale is a dish for a king.
Ibid. Winter's Tale. Act iv. Sc. 2. l. 8.

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As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the earth.
MILTON. *Paradise Lost.*

Back and side go bare, go bare,
Both foot and hand go cold;
But belly, God send thee good ale enough,
Whether it be new or old.
BISHOP STILL. *Gammer Gurton's Needle.* Act ii.

Then to the spicy nut-brown ale.
MILTON. *L'Allegro.* l. 100.

O madness to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.
Ibid. Samson Agonistes. l. 553.

Bacchus, that first from out the purple grape
Crushed the sweet poison of misused wine.
Ibid. Comus. l. 46.

A drunkard clasp his teeth and not undo 'em,
To suffer wet damnation to run through 'em.
CYRIL TOURNEUR. *The Revenger's Tragedy.* Act iii. Sc 1.

Gregory quotes Robert Hall as saying: "Call things by their right names. . . . Glass of brandy and water! That is the current but not the appropriate name: ask for a glass of liquid fire, and distilled damnation."
GREGORY. *Life of Hall.*

He calls drunkenness an expression identical with ruin.
DIOGENES LAERTIUS. *Lives and Opinions of Eminent Philosophers: Pythagoras.* vi.

I may not here omit those two main plagues, and common dotages of human kind, wine and women, which have infatuated and besotted myriads of people: they go commonly together.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 3. Subsec. xiii.

Qui vino indulget, quemque alea duoquit, ille
In venerem putret.
He who indulges in wine and whom the dice are despoiling rots away in sexual vice.
PERSEUS. *Satires.* Satire v.

Balnea, vina, Venus corrumpunt corpora nostra;
Sed vitam faciunt balnea, vina, Venus.
Wine, women, baths, with health are quite at strife;
Yet baths, wine, women, make the sum of life.
GRUTER. *Inscriptiones.*

In vain I trusted that the flowing bowl
Would banish sorrow, and enlarge the soul.
To the late revel, and protracted feast,
Wild dreams succeeded, and disorder'd rest.
PRIOR. *Solomon.* Bk. ii. l. 106.

And in the flowers that wreathe the sparkling bowl
Fell adders hiss and poisonous serpents roll.
Ibid. Solomon. Bk. ii. l. 140.

Ha! see where the wild-blazing Grog-Shop appears,
As the red waves of wretchedness swell,
How it burns on the edge of tempestuous years
The horrible Light-House of Hell!
M'DONALD CLARKE. *The Rum Hole.*

I cannot eat but little meat,
My stomach is not good;
But sure I think that I can drink
With him that wears a hood.
BISHOP STILL. *Gammer Gurton's Needle.* Act ii.

Drink to-day, and drown all sorrow;
You shall perhaps not do it to-morrow.
BEAUMONT AND FLETCHER. *The Bloody Brother. Song.* Act ii. Sc. 2.

I drink no more than a sponge.
RABELAIS. *Works.* Bk. i. Ch. v.

The black earth drinks, in turn
The trees drink up the earth.
The sea the torrents drinks, the sun the sea.
And the moon drinks the sun.
Why, comrades, do ye flout me,
If I, too, wish to drink?
ANACREON. *Odes.* 21.

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The thirsty Earth soaks up the Rain,
And drinks, and gapes for Drink again;
The Plants suck in the Earth and are
With constant Drinking fresh and fair.
Nothing in Nature's sober found,
But an eternal Health goes round.
Fill up the Bowl then, fill it high—
Fill all the Glasses there; for why
Should every Creature Drink but I?
Why, Man of Morals, tell me why?
COWLEY. *Anacreon II. Drinking.*

[Cowley is here paraphrasing the twenty-first *Ode* of Anacreon, a literal translation of which is given above. A freer and, indeed, unacknowledged paraphrase occurs in Shakespeare:

The sun's a thief, and with his great attraction
Robs the vast sea, etc.
Timon of Athens. Act iv. Sc. 3. l. 339.]
(See under THIEF.)

And he that will to bed go sober,
Falls with the leaf still in October.
BEAUMONT AND FLETCHER. *The Bloody Brother. Song.* Act ii. Sc. 2.

[The following well-known catch, or glee, is formed on this song:

He who goes to bed, and goes to bed sober,
Falls as the leaves do, and dies in October;
But he who goes to bed, and goes to bed mellow,
Lives as he ought to do, and dies an honest fellow.]

The praise of Bacchus then the sweet musician sung,
Of Bacchus—ever fair and ever young:
The jolly god in triumph comes;
Sound the trumpets; beat the drums:
Flush'd with a purple grace
He shows his honest face:
Now give the hautboys breath. He comes! he comes!
Bacchus ever fair and young,
Drinking joys did first ordain;
Bacchus, blessings are a treasure,
Drinking is the soldier's pleasure:
Rich the treasure,
Sweet the pleasure,
Sweet is pleasure after pain.
DRYDEN. *Alexander's Feast.* Canto iii.

This bottle's the sun of our table,
His beams are rosy wine;
We planets that are not able
Without his help to shine.
R. B. SHERIDAN. *The Duenna.* Act iii. Sc. 5.

Petition me no petitions, Sir, to-day;
Let other hours be set apart for business,
To-day it is our pleasure to be drunk;
And this our queen shall be as drunk as we.
HENRY FIELDING. *Tom Thumb the Great.* Act i. Sc. 2.

There let him bouse and deep carouse,
Wi' bumpers flowing o'er,
Till he forgets his loves or debts,
An' minds his griefs no more.
BURNS. *Scotch Drink.*

All learned, and all drunk!
COWPER. *The Task.* Bk. iv. l. 478.

Gloriously drunk, obey the important call.
Ibid. The Task. Bk. iv. l. 510.

I went to Frankfort, and got drunk
With that most learn'd professor, Brunck;
I went to Worms, and got more drunken
With that more learn'd professor, Ruhncken.
PORSON. *Facetiæ Cantab.*

What harm in drinking can there be,
Since Punch and life so well agree?
BLACKLOCK. *An Epigram on Punch.* l. 15.

Inspiring bold John Barleycorn,
What dangers thou canst make us scorn!
Wi' tippenny, we fear nae evil;
Wi' usquabae, we'll face the devil!
BURNS. *Tam O'Shanter.* l. 105.

Man, being reasonable, must get drunk;
The best of life is but intoxication:
Glory, the grape, love, gold, in these are sunk
The hopes of all men and of every nation;
Without their sap, how branchless were the trunk
Of life's strange tree, so fruitful on occasion:
But to return,—Get very drunk; and when
You wake with headache, you shall see what then.
BYRON. *Don Juan.* Canto ii. St. 178.

When flowing cups pass swiftly round
With no allaying Thames.
LOVELACE. *To Althea from Prison.* ii.

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Menenius. A cup of hot wine with not a drop of allaying Tiber in it.
SHAKESPEARE. *Coriolanus.* Act ii. Sc. 1. l. 53.

It is a kindness to lead the sober; a duty to lead the drunk.
LANDOR. *Imaginary Conversations, Don Victor Naez and El Rey, Nello.*

Mynheer Vandunck, though he never was drunk,
Sipped brandy and water gayly.
GEORGE COLMAN THE YOUNGER. *Mynheer Vandunck.*

Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy.
JOHNSON. *Boswell's Life of Johnson.* 1779.

Falstaff. If I had a thousand sons, the first principle I would teach them should be, to forswear thin potations, and to addict themselves to sack.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 3. l. 134.

Let half-starv'd slaves in warmer skies
See future wine, rich clust'ring, rise;
Their lot auld Scotia ne'er envies,
But blythe and frisky,
She eyes her freeborn martial boys
Tak' aff their whiskey.
BURNS. *Earnest Cry and Prayer to the Scotch Representatives in the House of Commons. Postscript.*

As for the brandy, "nothing extenuate," and the water, put nought in in malice.
DOUGLAS JERROLD. *Shakespeare Grog.*

Then to the lip of this poor earthen Urn
I lean'd, the Secret of my Life to learn:
And Lip to Lip it murmur'd—"While you live,
Drink!—for, once dead, you never shall return."
FITZ-GERALD. *Rubaiyat of Omar Khayyam.* XXXV.

Si bene commemini causae sunt quinque bibendi:
Hospitis adventus; praesens sitis; atque futura;
Et vini bonitas; et quaelibet altera causa.

If on my theme I rightly think,
There are five reasons why men drink:
Good wine, a friend, because I'm dry,
Or lest I should be by-and-by,
Or any other reason why.
PÈRE SIRMOND. (*Ménage, Menangiana, ed. Amsterdam,* 1693. p. 139.) HENRY ALDRICH, trans.

There are bonds of all sorts in this world of ours,
Fetters of friendship and ties of flowers,
And true-lovers' knots, I ween;
The girl and the boy are bound by a kiss,
But there's never a bond, old friend, like this,
We have drunk from the same canteen.
CHAS. G. HALPINE ("MILES O'REILLY"). *The Canteen.*

There's naught, no doubt, so much the spirit calms
As rum and true religion; thus it was,
Some plunder'd, some drank spirits, some sung psalms.
BYRON. *Don Juan.* Canto ii. St. 34.

Dance and Provençal song and sunburnt mirth!
Oh for a beaker full of the warm South,
Full of the true, the blushful Hippocrene!
With beaded bubbles winking at the brim,
And purple-stainèd mouth.
KEATS. *Ode to a Nightingale.*

DRUG.

Iago. Not poppy, nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou owedst yesterday.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 330.

Prospero. The charm dissolves apace,
And as the morning steals upon the night,
Melting the darkness, so their rising senses
Begin to chase the ignorant fumes that mantle
Their clearer reason.
Ibid. Tempest. Act v. Sc. 1. l. 64.

Falstaff. I have forsworn his company hourly, any time this two-and-twenty years, and yet I am bewitch'd with the rogue's company. If the rascal have not given me medicines to make me love him, I'll be hanged; it could not be else; I have drunk medicines.
Ibid. I. Henry IV. Act ii. Sc. 2. l. 16.

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DRYDEN.

Waller was smooth, but Dryden taught to join
The varying verse, the full resounding line,
The long majestic march, and energy divine.
POPE. *Imitations of Horace.* Bk. ii. Epistle 1. l. 267.

Behold where Dryden's less presumptuous car,
Wide o'er the fields of glory bear
Two coursers of ethereal race,
With necks in thunder cloth'd and long-resounding pace.
GRAY. *Ode on the Progress of Poesy.*

A curious error has been fallen into by the careless, and is repeated, strangely enough, in the *Primer of English Literature* (p. 127) by that careful scholar Stopford Brooke. This is to confound Pope and Gray, and make line 269 in the *Imitations of Horace* read:

The long resounding march and energy divine.

I told him (Johnson) that Voltaire, in a conversation with me, had distinguished Pope and Dryden thus: "Pope drives a handsome chariot, with a couple of neat trim nags; Dryden, a coach and six stately horses."

Johnson.—"Why, sir, the truth is, they both drive coaches and six; but Dryden's horses are either galloping or stumbling: Pope's go at a steady even trot."
BOSWELL. *Life of Johnson.* February, 1766.

E'en copious Dryden wanted or forgot
The last and greatest art,—the art to blot.
POPE. *Imitations of Horace.* Bk. ii. Epistle 1. l. 280.

DUEL.

Some fiery fop, with new commission vain,
Who sleeps on brambles till he kills his man;
Some frolic drunkard, reeling from a feast,
Provokes a broil, and stabs you for a jest.
DR. JOHNSON. *London.*

Am I to set my life upon a throw
Because a bear is rude and surly?—No—
A moral, sensible, and well-bred man
Will not affront me, and no other can.
COWPER. *Conversation.* l. 192.

It has a strange, quick jar upon the ear,
That cocking of a pistol, when you know
A moment more will bring the sight to bear
Upon your person, twelve yards off or so.
BYRON. *Don Juan.* Canto iv. St. 41.

DULNESS; DUNCES.

Shadwell alone my perfect image bears,
Mature in dulness from his early years:
Shadwell alone, of all my sons, is he,
Who stands confirm'd in full stupidity.
The rest to some faint meaning make pretence,
But Shadwell never deviates into sense.
Some beams of wit on other souls may fall,
Strike through, and make a lucid interval;
But Shadwell's genuine night admits no ray.
DRYDEN. *Mac Flecknoe.* l. 20.

And gentle Dulness ever loves a joke.
POPE. *Dunciad.* Bk. ii. l. 34.

He is not only dull himself, but the cause of dulness in others.
DR. JOHNSON. *Boswell's Life.* 1784. Ch. 5.

He says but little, and that little said
Owes all its weight, like loaded dice, to lead;
His wit invites you by his looks to come,
But when you knock, it never is at home.
COWPER. *Conversation.* l. 301.

You beat your pate, and fancy wit will come:
Knock as you please, there's nobody at home.
POPE. *Epigram.*

Oft has it been my lot to mark
A proud, conceited, talking spark.
MERRICK. *The Chameleon.*

How much a dunce that has been sent to roam
Excels a dunce that has been kept at home!
COWPER. *Table Talk. The Progress of Error.* l. 415.

DUST.

(See MORTALITY.)

For dust thou art, and unto dust shalt thou return.
Old Testament. Genesis iii. 19.

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Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.
Old Testament. Ecclesiastes xii. 7.

Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
LONGFELLOW. *A Psalm of Life.*

Ἅπαντα τίκτει χθὼν, πάλιν τε λαμβάνει.
All things are born of earth; all things earth takes again.
EURIPIDES. *Antiope.* Fragment 48.

Γῆ πάντα τίκτει καὶ πάλιν κομίζεται.
Earth all things bears and gathers in again.
MENANDER. *Monosticha.* 89.

Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection.
Book of Common Prayer. The Burial Service.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them.
New Testament. Mark vi. 11. [See also Matthew x. 14.]

A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be.
POPE. *Elegy on the Memory of an Unfortunate Lady.* l. 73.

The dust we tread upon was once alive.
BYRON. *Sardanapalus.* Act iv. Sc. 1.

Guiderius. Golden lads and girls all must,
As chimney-sweepers, come to dust.
SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 262.

DUTY.

When I'm not thank'd at all, I'm thank'd enough:
I've done my duty, and I've done no more.
FIELDING. *Tom Thumb.* Act i. Sc. 3.

The primal duties shine aloft, like stars;
The charities that soothe, and heal, and bless
Are scattered at the feet of Man, like flowers.
WORDSWORTH. *The Excursion.* Bk. ix. l. 235.

Stern Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!
Ibid. Ode to Duty.

England expects every man to do his duty.
NELSON. *Southey's Life.* Vol. ii. p. 131. *At the Battle of Trafalgar.*

A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.
DANIEL WEBSTER. *Argument on the Murder of Captain White. Works.* Vol. vi. p. 105.

His form was of the manliest beauty,
His heart was kind and soft;
Faithful below he did his duty,
But now he's gone aloft.
DIBDIN. *Tom Bowling.*

For though his body's under hatches,
His soul has gone aloft.
Ibid. Tom Bowling.

Not once or twice in our rough island story,
The path of duty was the way to glory.
TENNYSON. *Ode on the Death of the Duke of Wellington.* St. 8.

So nigh is grandeur to our dust,
So near is God to man.
When Duty whispers low, *Thou must,*
The youth replies, *I can.*
EMERSON. *Voluntaries.* St. 3. l. 13.

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The reward of one duty is the power to fulfil another.
GEORGE ELIOT. *Daniel Deronda.* Bk. vi. Ch. 46.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
New Testament. Romans xiii. 7.

Whatsoever thy hand findeth to do, do it with all thy might.
Old Testament. Ecclesiastes ix. 10.

Slight not what's near through aiming at what's far.
EURIPIDES. *Rhesus.* 482.

Do well the duty that lies before you.
PITTACUS. (*Diogenes Laertius.* 1. 4, 4, 77.)

The trivial round, the common task,
Would furnish all we ought to ask.
KEBLE. *Morning.*

Do the duty that lies nearest thee; which thou knowest to be a duty! The second duty will already become clearer.
CARLYLE. *Sartor Resartus.* Bk. ii. Ch. ix.

Was aber ist deine Pflicht? Die Forderung des Tages.
But what is your duty? What the day demands.
GOETHE. *Sprüche in Prosa.* iii. 151.

The manly part is to do with might and main what you can do.
EMERSON. *The Conduct of Life: Wealth.*

Theseus. For never anything can be amiss,
When simpleness and duty tender it.
SHAKESPEARE. *Midsummer Night's Dream.* Act v. Sc. 1. l. 83.

Simple duty hath no place for fear.
WHITTIER. *Tent on the Beach: Abraham Davenport.* Last line.

Katharina. Such duty as the subject owes the prince,
Even such a woman oweth to her husband.
SHAKESPEARE. *Taming of the Shrew.* Act v. Sc. 2. l. 155.

Desdemona. I do perceive here a divided duty.
Ibid. Othello. Act i. Sc. 3. l. 181.

He hath nothing done, that doth not at will.
S. DANIEL. *Civil War.* Bk. iv. xiv.

EAGLE.

Gloster. The world is grown so bad,
That wrens may prey where eagles dare not perch:
Since every Jack became a gentleman,
There's many a gentle person made a Jack.
SHAKESPEARE. *Richard III.* Act i. Sc. 3. l. 70.

Poet. No levell'd malice
Infects one comma in the course I hold,
But flies an eagle flight, bold and forth on,
Leaving no tract behind.
Ibid. Timon of Athens. Act i. Sc. 1. l. 49.

Belarius. Often to our comfort shall we find
The sharded beetle is a safer hold
Than is the full-wing'd eagle.
Ibid. Cymbeline. Act iii. Sc. 3. l. 19.

Coriolanus. If you have writ your annals true, 'tis there
That, like an eagle in a dove-cote, I
Flutter'd your Volscians in Corioli:
Alone I did it. Boy!
Ibid. Coriolanus. Act v. Sc. 3. l. 114.

And mine to fly like doves whom th' eagle doth affray.
SPENSER. *Faerie Queene.* Bk. v. Canto 12. St. 5.

Not half so swift the trembling doves can fly
When the fierce eagle cleaves the liquid sky;
Not half so swiftly the fierce eagle moves
When through the clouds he drives the trembling doves.
POPE. *Windsor Forest.* l. 185.

Tamora. The eagle suffers little birds to sing.
SHAKESPEARE. *Titus Andronicus.* Act iv. Sc. 4. l. 83.

So in the Libyan fable it is told
That once an eagle stricken with a dart,
Said, when he saw the fashion of the shaft,
"With our own feathers, not by other's hands,
Are we now smitten."
ÆSCHYLUS. Fragment 123. (PLUMPTRE, trans.)

[Æschylus refers to Æsop's fable of *The Eagle*, the fourth in the extant collection, which concludes thus:

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Καὶ τοῦτό μοι ἐτέρα λύπη, τὸ τοῖς ἰδίοις πτεροῖς ἐναποθνήσκειν.
And 'tis an added grief that with my own feathers I am slain.]

That eagle's fate and mine are one,
Which on the shaft that made him die,
Espied a feather of his own,
Wherewith he wont to soar so high.
WALLER. *To a Lady Singing a Song of his Composing.*

So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart:
Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the steel,
While the same plumage that had warmed his nest
Drank the last life-drop of his bleeding breast.
BYRON. *On the Death of Kirke White.*

Like a young eagle, who has lent his plume
To fledge the shaft by which he meets his doom,
See their own feathers pluck'd, to wing the dart
Which rank corruption destines for their heart!
T. MOORE. *Corruption.*

Tho' he inherit
Nor the pride, nor ample pinion
That the Theban eagle bear,
Sailing with supreme dominion
Thro' the azure field of air.
GRAY. *Progress of Poetry.* l. 113.

The Eagle, he was lord above,
And Rob was lord below.
WORDSWORTH. *Rob Roy's Grave.*

He clasps the crag with hooked hands,
Close to the sun in lonely lands;
Ring'd with the azure world, he stands,
The wrinkled sea beneath him crawls;
He watches from his mountain walls,
And like a thunderbolt he falls.
TENNYSON. *The Eagle.*

EARS; HEARING.

Fieldes have eies and woodes have eares.
HEYWOOD. *Proverbes.* Pt. ii. Ch. v.

Wode has erys, felde has sigt.
King Edward and the Shepherd. MS. Circa 1390.

Walls have ears.
HAZLITT. *English Proverbs, etc.* (Ed. 1869, p. 446.)

Antony. Friends, Romans, countrymen, lend me your ears.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 2. l. 78.

Brutus. Hear me for my cause, and be silent, that you may hear.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 13.

Friar Laurence. Thy old groans ring yet in my ancient ears.
Ibid. Romeo and Juliet. Act ii. Sc. 3. l. 74.

Strike, but hear me.
THEMISTOCLES. *Rollin's Ancient History.* Bk. vi. Ch. ii. Sec. viii.

I was all ear,
And took in strains that might create a soul
Under the ribs of death.
MILTON. *Comus.* l. 560.

Where more is meant than meets the ear.
Ibid. Il Penseroso. l. 120.

One eare it heard, at the other out it went.
CHAUCER. *Canterbury Tales. Troilus and Creseide.* Bk. iv. l. 435.

Went in at the tone eare and out at the tother.
HEYWOOD. *Proverbes.* Pt. ii. Ch. ix.

Each window like a pill'ry appears,
With heads thrust thro' nail'd by the ears.
BUTLER. *Hudibras.* Pt. ii. Canto iii. l. 391.

In listening mood she seemed to stand,
The guardian Naiad of the strand.
SCOTT. *Lady of the Lake.* Canto i. St. 17.

It is a difficult task, O citizens, to make speeches to the belly, which has no ears.
PLUTARCH. *Life of Marcus Cato.*

The belly has no ears, nor is it to be filled with fair words.
RABELAIS. Bk. iv. Ch. lxvii.

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None so deaf as those that will not hear.
MATHEW HENRY. *Commentaries.* Psalm lviii.

Whoever keeps an open ear
For tattlers will be sure to hear
The trumpet of contention.
COWPER. *Friendship,* St. 17.

The hearing ear is always found close to the speaking tongue.
EMERSON. *English Traits.* Ch. iv. *Race.*

EARTH.

The earth is the Lord's, and the fulness thereof.
Old Testament. Psalm xxiv. 1.

Hamlet. This goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapours.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 310.

To man the earth seems altogether
No more a mother, but a step-dame rather.
DU BARTAS. *Weeks and Days. First Week. Third Day.*

Above the smoke and stir of this dim spot
Which men call earth.
MILTON. *Comus.* l. 5.

Far off the empyreal Heaven, extended wide
In circuit undetermined square or round,
With opal towers and battlements adorned
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Ibid. Paradise Lost. Bk. ii. l. 1047.

Earth now
Seemed like to Heaven, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades.
Ibid. Paradise Lost. Bk. vii. l. 328.

Earth, ocean, air, beloved brotherhood.
SHELLEY. *Alastor.* l. 1.

Earth, air, and ocean, glorious three.
ROBERT MONTGOMERY. *On Woman.*

EARTHQUAKE.

Hotspur. Diseased nature oftentimes breaks forth
In strange eruptions; oft the teeming earth
Is with a kind of colic pinch'd and vex'd
By the imprisoning of unruly wind
Within her womb; which, for enlargement striving.
Shakes the old beldam earth, and topples down
Steeples and moss-grown towers.
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 1. l. 27.

With hue like that when some great painter dips
His pencil in the gloom of earthquake and eclipse.
SHELLEY. *Revolt of Islam.* Canto v. St. 23.

Disparting towers
Trembling all precipitate down dash'd,
Rattling around, loud thundering to the moon.
DYER. *The Ruins of Rome.* l. 40.

EASTER.

Jesus Christ is risen to-day,
Our triumphant holy day;
Who did once upon the cross
Suffer to redeem our loss.
Hallelujah!
Jesus Christ is Risen To-day. From a Latin Hymn of the Fifteenth Century. Translator unknown.

Rise, heart; thy Lord is risen. Sing His praise
Without delays,
Who takes thee by the hand, that thou likewise
With Him mayst rise:
That, as His death calcined thee to dust,
His life may make thee gold, and much more, just.
HERBERT. *The Church: Easter.*

Awake, thou wintry earth—
Fling off thy sadness!

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Fair vernal flowers, laugh forth
Your ancient gladness!
Christ is risen.
THOMAS BLACKBURN. *An Easter Hymn.*

"Christ the Lord is risen to-day,"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.
CHARLES WESLEY. *"Christ the Lord is Risen To-day."*

EATING.

Esse oportet ut vivas, non vivere ut edas.

Thou shouldst eat to live; not live to eat.
CICERO. *Rhetoricorum Ad C. Herennium.* Iv. 7.

Socrates said, Bad men live that they may eat and drink, whereas good men eat and drink that they may live.
PLUTARCH. *How a Young Man ought to hear Poems.*

He used to say that other men lived to eat, but that he ate to live.
DIOGENES LAERTIUS. *Socrates.* xiv.

According to the saying of an ancient classic, we must eat to live and not live to eat.
MOLIÈRE. *The Miser.* Act iii. Sc. 5.
[Fielding, either wilfully or through inadvertence, leaves out the "not" in his translation of *The Miser.*]

A man once asked Diogenes what was the proper time for supper and he made answer, "If you are a rich man, whenever you please; and if you are a poor man, whenever you can."
Ibid. The Miser. Act iii. Sc. 3.

Every investigation which is guided by principles of nature fixes its ultimate aim entirely on gratifying the stomach.
ATHENÆUS. Bk. vii. Ch. ii.

I look upon it, that he who does not mind his belly will hardly mind anything else.
DR. JOHNSON. *Boswell's Life.* 1763.

Hostess. He hath eaten me out of house and home: he hath put all my substance into that fat belly of his.
SHAKESPEARE. *II. Henry IV.* Act ii. Sc. 1. l. 81.

Abbess. Thou sayest his meat was sanced with thy upbraidings,
Unquiet meals make ill digestions.
Ibid. Comedy of Errors. Act v. Sc. 1. l. 73.

Macbeth. Now, good digestion wait on appetite,
And health on both.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 40.

Cardinal Wolsey. A good digestion to you all: and, once more,
I shower a welcome on you; Welcome all.
Ibid. Henry VIII. Act i. Sc. 4. l. 62.

King Ferdinand. And men sit down to that nourishment which is called supper.
Ibid. Love's Labour's Lost. Act i. Sc. 1. l. 239.

Tranio. And do as adversaries do in law,
Strive mightily, but eat and drink as friends.
Ibid. Taming of the Shrew. Act i. Sc. 2. l. 279.

Beatrice. He is a very valiant trencherman; he hath an excellent stomach.
Ibid. Much Ado About Nothing. Act i. Sc. 1. l. 51.

Yielding more wholesome food than all the messes
That now taste-curious wanton plenty dresses.
DU BARTAS. *Weeks and Days. Second Week. First Day.* Pt. i.

I cannot eat but little meat,
My stomach is not good;
But sure I think that I can drink
With him that wears a hood.
BISHOP JOHN STILL. *Gammer Gurton's Needle.* Act ii.

Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit.
BURNS. *The Selkirk Grace.*

The best written book is a receipt for a pottage.
VOLTAIRE.

The discovery of a new dish does more for the happiness of man than the discovery of a star.
BRILLAT-SAVARIN. *Physiologie du Gout.*

Dis moi ce que tu manges, je te dirai ce que tu es.

Tell me what you eat, and I will tell you what you are.
Ibid. Physiologie du Gout.

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As much valour is to be found in feasting as in fighting, and some of our city captains and carpet knights will make this good, and prove it.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. 2. Subsec. ii.

ECHO.

I came to the place of my birth, and cried, "The friends of my youth, where are they?" And an echo answered, "Where are they?"
Arabic MS.

Hark! to the hurried question of despair:
"Where is my child?"—an echo answers, "Where?"
BYRON. *Bride of Abydos.* Canto ii. St. 27.

Lord. Thy hounds shall make the welkin answer them,
And fetch shrill echoes from the hollow earth.
SHAKESPEARE. *Taming of the Shrew.* Induction. Sc. 2. l. 47.

Viola. Halloo your name to the reverberate hills,
And make the babbling gossip of the air
Cry out, "Olivia."
Ibid. Twelfth Night. Act i. Sc. 5. l 291.

In shade affrighted Silence melts away.
Not so her sister.—Hark! for onward still,
With far-heard step, she takes her listening way,
Bounding from rock to rock, and hill to hill:
Ah, mark the merry maid, in mockful play,
With thousand mimic tones the laughing forest fill!
SIR EGERTON BRYDGES. *Echo and Silence.*

Echo is the voice of a reflection in the mirror.
HAWTHORNE. *American Note-Books.*

O Love! they die in yon rich sky,
They faint on hill or field or river:
Our echoes roll from soul to soul,
And grow forever and forever.
Blow, bugle, blow! set the wild echoes flying!
And answer, echoes, answer! dying, dying, dying.
TENNYSON. *The Princess.* Pt. iii. *Song.*

Blow, bugle, blow! set the wild echoes flying!
Blow, bugle! answer, echoes! dying, dying, dying.
TENNYSON. *The Princess.* Pt. iii. *Song.*

And a million horrible bellowing echoes broke
From the red-ribbed hollow behind the wood
And thundered up into Heaven.
Ibid. Maud. Pt. xxiii.

ECONOMY.

To balance Fortune by a just expense,
Join with Economy, Magnificence.
POPE. *Moral Essays.* Epistle iii. l. 223.

I knew once a very covetous, sordid fellow,[1] who used to say, Take care of the pence; for the pounds will take care of themselves.
LORD CHESTERFIELD. *Letter.* November 6, 1747.

I recommmend you to take care of the minutes, for the hours will take care of themselves
Ibid. Letters to His Son.

A man may, if he knows not how to save as he gets, keep his nose to the grindstone.
Ibid. Letters to His Son.

That though on pleasure she was bent,
She had a frugal mind.
COWPER. *History of John Gilpin.*

A penny sav'd 's a penny got.
SOMERVILLE *The Sweet Scented Miser.* l. 30.

A penny saved is twopence clear:
A pin a day 's a groat a year
FRANKLIN *Hints to those that would be Rich.* (1736.)

Penny wise, pound foolish.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Economy, the poor man's mint.
TUPPER. *Proverbial Philosophy: Of Society.* l 191.

There are but two ways of paying debt—increase of industry in raising income, increase of thrift in laying out.
CARLYLE. *Past and Present Government.* Ch. x.

[1] W. Lowndes, Secretary of the Treasury in the reigns of King William, Queen Anne, and King George the Third.

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EDUCATION.

(See also SCHOOL.)

On one occasion Aristotle was asked how much educated men were superior to those uneducated: "As much," said he, "as the living are to the dead."

DIOGENES LAERTIUS. *Aristotle.* xi.

It was a saying of his that education was an ornament in prosperity and a refuge in adversity.

Ibid. Aristotle. xi.

Homines, dum docent, discunt.

Men, while teaching, learn.

SENECA. *Epistolæ.* vii. 8.

'Tis the taught already that profits by teaching.

R. BROWNING. *Christmas Eve.* No. 4.

The maister leseth time to lere
When the disciple woll not here.

CHAUCER. *The Romaunt of the Rose.* l. 2149.

Smith. He can write and read and cast accompt.

Cade. O monstrous!

Smith. We took him setting of boys' copies.

Cade. Here's a villain!

SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 2. l. 92.

Cade. Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown and dignity, thou hast built a paper-mill.

Ibid. II Henry VI. Act iv. Sc. 7. l. 37.

Dogberry. God hath blessed you with a good name: to be a well-favored man is the gift of fortune, but to write and read comes by nature.

Ibid. Much Ado About Nothing. Act iii. Sc. 3. l. 13.

I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming.

MILTON. *On Education.*

Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute.

Ibid. Comus. l. 477.

(See under PHILOSOPHY.)

Education makes the man.

CAWTHORNE. *Birth and Education of Genius.*

'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined.

POPE. *Moral Essays.* Epistle i. l. 149.

Delightful task! to rear the tender thought,
To teach the young idea how to shoot.

THOMSON. *The Seasons: Spring.* l. 1149.

Yet though her mien carries much more invitation than command, to behold her is an immediate check to loose behaviour; and to love her is a liberal education.

STEELE. *Tatler.* No. 49.

This is grand! 'tis solemn! 'tis an education of itself to look upon!

JAMES FENIMORE COOPER. *The Deerslayer.* Ch. 2.

Women know
The way to rear up children (to be just);
They know a simple, merry, tender knack
Of tying sashes, fitting baby-shoes,
And stringing pretty words that make no sense,
And kissing full sense into empty words;
Which things are corals to cut life upon,
Although such trifles.

MRS. BROWNING. *Aurora Leigh.* Bk. i. l. 48.

Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education.

ROBERT C. WINTHROP. *Yorktown. Oration.* October 19, 1881.

But it was in making education not only common to all, but in some sense compulsory on all, that the destiny of the free republics of America was practically settled.

LOWELL. *Among My Books. New England Two Centuries Ago.*

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Of course everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all.

O. W. HOLMES. *The Autocrat of the Breakfast-table.* I. 1.

EGOTISM.

Glendower. I am not in the roll of common men.

SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 1. l. 43.

Death calls ye to the crowd of common men.

SHIRLEY. *Cupid and Death.*

Gratiano. There are a sort of men, whose visages
Do cream and mantle, like a standing pond;
And do a wilful stillness entertain,
With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit;
As who should say, "I am Sir Oracle,
And, when I ope my lips, let no dog bark!"

Ibid. Merchant of Venice. Act i. Sc 1. l. 168.

The world knows only two, that's Rome and I.

BEN JONSON. *Sejanus.* Act v. Sc. 1.

Losing, he wins, because his name will be
Ennobled by defeat, who durst contend with me.

OVID. *Metamorphoses.* Bk. xiii. *Speech of Ajax.* (DRYDEN, trans.)

L'état!—c'est moi!
The State!—it is I!

Attributed to LOUIS XIV. *of France.*

[There is no historical authority for this phrase beyond the fact that Louis XIV. tacitly accepted Bossuet's sentiment, "Tout l'état est en lui."]

So much is a man worth as he esteems himself.

RABELAIS. *Pantagruel.* Bk. i. Ch. xxix.

Yes I am proud, I must be proud, to see
Men not afraid of God afraid of me.

POPE. *Epilogue to Satires.* ii. 208.

If there's delight in love, 'tis when I see
That heart which others bleed for, bleed for me.

CONGREVE. *Way of the World.* Act iii. Sc. 12.

Johnson. "True. When he whom everybody else flatters, flatters me, I then am truly happy." *Mrs. Thrale.* "The sentiment is in Congreve, I think." *Johnson.* "Yes, madam, in *The Way of the World.*"

BOSWELL. *Life of Johnson.*

To observations which ourselves we make,
We grow more partial for the observer's sake.

POPE. *Moral Essays.* Epistle i. l. 11.

"That was excellently observed," say I when I read a passage in another where his opinion agrees with mine. When we differ, then I pronounce him to be mistaken.

SWIFT. *Thoughts on Various Subjects.*

Faith, that's as well said as if I had said it myself.

SWIFT. *Polite Conversation* Dialogue ii.

We hardly find any persons of good sense save those who agree with us.

LA ROCHEFOUCAULD. Maxim 347.

Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, "'Tis for mine:
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower;
Annual for me, the grape, the rose, renew
The juice nectareous, and the balmy dew;
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies."

POPE. *Essay on Man.* Epistle i. l. 131.

While man exclaims, "See all things for my use!"
"See man for mine!" replies a pamper'd goose.

Ibid. Essay on Man. Epistle iii. l. 45.

Why may not a goose say thus: "All the parts of the universe I have an interest in—the earth serves me to walk upon; the sun to light me; the stars have their influence upon me; I have such an advantage by the winds and such by the waters; there is nothing that yon heavenly roof looks upon so favourably as me. I am the darling of Nature! Is it not man that keeps and serves me?"

MONTAIGNE. *Apology for Raimond Sebold.*

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Man is Creation's master-piece. But who says so?—Man!

GAVARNI.

Whate'er the passion, knowledge, fame, or pelf,
Not one will change his neighbour with himself.

POPE. *Essay on Man.* Epistle ii. l. 261.

No one is satisfied with his fortune, nor dissatisfied with his own wit.

MME. DESHOULIÈRES.

In men this blunder still you find,
All think their little set mankind.

HANNAH MORE. *Florio.* Pt. i.

As ye gae up by yon hillside,
Speer in for bonny Bessy,
She'll gae ye a beck, and bid ye licht,
And handsomely address ye.
There's few sae bonnie, nane sae guid,
In a' king George's dominion;
If ye should doubt the truth of this—
It's Bessy's ain opinion.

BURNS. *The Turbolton Lassies.*

Of all speculations the market holds forth,
The best that I know, for the lover of pelf,
Is to buy Marcus up at the price he is worth,
And then sell him at that which he sets on himself.

THOMAS MOORE. *A Speculation.*

The egotism of woman is always for two.

MME. DE STAEL.

ELOQUENCE.

(See ORATORY.)

He from whose lips divine persuasion flows.

HOMER. *Iliad.* Bk. vii. l. 143. (POPE, trans.)

Canterbury. When he speaks,
The air, a charter'd libertine, is still,
And the mute wonder lurketh in men's ears,
To steal his sweet and honey'd sentences.

SHAKESPEARE. *Henry V.* Act i. Sc. 1. l. 47.

So on the tip of his subduing tongue,
All kind of arguments and questions deep,
All replication prompt, and reason strong,
For his advantage still did wake and sleep:
To make the weeper laugh, the laugher weep,
He had the dialect and different skill,
Catching all passion in his craft of will.

SHAKESPEARE. *A Lover's Complaint.* l. 120.

Rosaline. Aged ears play truant at his tales,
And younger hearings are quite ravished;
So sweet and voluble is his discourse.

Ibid. Love's Labour's Lost. Act ii. Sc. 1. l. 74.

Him of the western dome, whose weighty sense
Flows in fit words and heavenly eloquence.

DRYDEN. *Absalom and Achitophel.* l. 868.

But while listening Senates hang upon thy tongue,
Devolving through the maze of eloquence
A roll of periods, sweeter than her song.

THOMSON. *The Seasons: Autumn.* l. 15

The applause of list'ning senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their history in a nation's eyes.

GRAY. *Elegy in a Country Churchyard.* St. 16.

Grac'd as thou art with all the power of words,
So known, so honour'd at the House of Lords.

POPE. *Imitations of Horace. To Mr. Murray.* Epistle i. Bk. i.

END.

Respice finem.

Consider the end.

Latin proverb.

In everything one must consider the end.

LA FONTAINE. *The Fox and the Gnat.* Fable 5.

Prince Henry. Let the end try the man.

SHAKESPEARE. *II. Henry IV.* Act ii. Sc. 2. l. 50.

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Hector. The end crowns all;
And that old common arbitrator, Time,
Will one day end it.
SHAKESPEARE. *Troilus and Cressida.* Act iv. Sc. 5. l. 224.

Every day
Speaks a new scene: the last act crowns the play.
QUARLES. *Emblems.* Bk. i. Em. xv. Ep. 15.

'Tis the last act which crowns the play.
N. COTTON. *Visions in Verse: Death.*

The end crowns every action, stay till that;
Just judges will not be prejudicate.
RANDOLPH. *The Muses' Looking-glass.* Act iii. Sc. 1.

The first act's doubtful, but we say
It is the last commends the play.
HERRICK. *Hesperides.* 225.

If well thou hast begun, go on foreright;
It is the end that crowns us, not the fight.
Ibid. Hesperides. 340.

Τῶν δ' εὐδαιμόνων
μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ.

Of all that prosper
Account ye no man happy till he die.
EURIPIDES. *Troades.* 509. (A. S. WAY, trans.)

'Tis an old saying, told of many men,
"Thou canst not judge man's life before he die,
Nor whether it be good or bad for him."
SOPHOCLES. *Maidens of Trachis.* l. 1. (PLUMPTRE, trans.)

[Herodotus (i. 32) ascribes the saying, "Call no man happy before he dies," to Solon.]

Ultima semper
Expectanda dies homini est, dicique beatus
Ante obitum nemo et suprema funera debet.

Man should ever look to his last day, and no one should be called happy before his funeral.
OVID. *Metamorphoses.* iii. 135.

Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labour done.
E. B. BROWNING. *Aurora Leigh.* Bk. v. l. 76.

Μήπω μέγ' εἴπῃς πρὶν τελευτήσαντ' ἰδῇς.

Praise no man much until thou see his death.
SOPHOCLES. *Fragment.* 520. (PLUMPTRE, trans.)

A man is not completely born until he be dead.
B. FRANKLIN. *Letters. To Miss E. Hubbard.*

You never know what life means till you die:
Even throughout life, 'tis death that makes life live,
Gives it whatever the significance.
R. BROWNING. *The Ring and the Book.* xi. l. 2375.

Let me die the death of the righteous, and let my last end be like his!
Old Testament. Numbers xxiii. 10.

That life is long which answers life's great end.
YOUNG. *Night Thoughts.* Night v. l. 773.

Integrity of Life is fame's best friend,
Which nobly, beyond death, shall crown the end.
JOHN WEBSTER. *The Duchess of Malfi.* Act v. Sc. 5.

Friar Laurence. These violent delights have violent ends,
And in their triumphs, die; like fire and powder,
Which as they kiss, consume.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 6. l. 9.

Belarius. The game is up.
Ibid. Cymbeline. Act iii. Sc. 3. last line.

Isabella. Sooner or later, all things pass away,
And are no more: The beggar and the king,
With equal steps, tread forward to their end.
SOUTHERN. *The Fatal Marriage.* Act ii. Sc. 2.

Remember Milo's end,
Wedged in that timber which he strove to rend.
ROSCOMMON. *Essay on Translated Verse.* l. 87.

Gaunt. More are men's ends mark'd than their lives before;
The setting sun and music at the close,
As the last taste of sweets, is sweetest last,
Writ in remembrance more than things long past.
SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 11.

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Aurelio. Our love is like our life;
There's no man blest in either till his end.
SHAKERLEY MARMION. *A Fine Companion.* Act i. Sc. i.

In Life's last scene what prodigies surprise,
Fears of the brave, and follies of the wise!
From Marlborough's eyes the streams of dotage flow,
And Swift expires, a driv'ller and a show.
JOHNSON. *Vanity of Human Wishes.* l. 316.

While Resignation gently slopes away,
And all his prospects brightening to the last,
His heaven commences ere the world be past.
GOLDSMITH. *Deserted Village.* l. 110.

Stronger by weakness, wiser men become,
As they draw near to their eternal home.
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.
WALLER. *Verses upon His Divine Poesy.*

Clarence. No, no; he cannot long hold out these pangs:
The incessant care and labour of his mind
Hath wrought the mure, that should confine it in,
So thin, that life looks through, and will break out.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc 4. l. 117.

Desdemona. O most lame and impotent conclusion!
Ibid. Othello. Act ii. Sc. 1. l. 162.

Othello. But this denoted a foregone conclusion.
Ibid. Othello. Act iii. Sc. 3. l. 432.

It is so soon that I am done for,
I wonder what I was begun for.
Epitaph on a Child who died at the age of three weeks (Cheltenham Churchyard).

He that shall endure unto the end, the same shall be saved.
New Testament. St. Matthew xxiv. 13.

Lo, I am with you alway, even unto the end of the world.
Ibid. St. Matthew xxviii. 20.

Remember the end, and thou shalt never do amiss.
Apocrypha. Ecclesiasticus iii. 36.

Alia initia e fine.
From the end spring new beginnings.
PLINY THE ELDER. *Natural History.* ix. 65.

Brutus. O, that a man might know
The end of this day's business ere it come!
But it sufficeth that the day will end,
And then the end is known.
SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 1. l. 123.

In grief we know the worst of what we feel,
But who can tell the end of what we fear?
HANNAH MORE. *The Fatal Falsehood.* Act iv.

Oswald. Things will work to ends the slaves o' the world
Do never dream of.
WORDSWORTH. *The Borderers.* Act ii.

One God, one law, one element,
And one far-off divine event
To which the whole creation moves.
TENNYSON. *In Memoriam.* St. 36.

When pain ends, gain ends too.
R. BROWNING. *A Death in the Desert.*

Every day should be passed as if it were to be our last.
PUBLIUS SYRUS. *Maxim* 633.

Thou wilt find rest from vain fancies if thou doest every act in life as though it were thy last.
MARCUS AURELIUS. *Meditations.* ii. 5.
[A similar saying falls from his lips at another time: "Let every act and speech and purpose be framed as though this moment thou mightest take thy leave of life."]

In every enterprise consider where you would come out.
SYRUS. *Maxim* 777.

In every affair consider what precedes and what follows, and then undertake it.
EPICTETUS. *That Everything is to be Undertaken with Circumspection.* Ch. xv.

Exitus acta probat.
The result justifies the deed.
Motto of Washington.

Non faciat malum, ut inde veniat bonum.
You are not to do evil that good may come of it.
Law Maxim.

The end must justify the means.
PRIOR. *Hans Carvel.* l. 67.

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The fault unknown is as a thought unacted;
A little harm done to a great good end
For lawful policy remains enacted.
SHAKESPEARE. *The Rape of Lucrece.* l. 527.

Bassanio. Wrest once the law to your authority:
To do a great right do a little wrong;
And curb this cruel devil of his will.
Ibid. The Merchant of Venice. Act iv. Sc. i. l. 215.

King Henry. Nothing can seem foul to those that win.
Ibid. I. Henry IV. Act v. Sc. i. l. 8.

It is the solecisme of power, to thinke to command the end, and yet not to endure the meane.
BACON. *Of Empire.* Essay xix.

He who does evil that good may come, pays a toll to the devil to let him into heaven.
J. C. HARE. *Guesses at Truth.* Vol. ii. p. 213.

Life's but a means unto an end; that end
Beginning, mean, and end to all things,—God.
BAILEY. *Festus.* Sc. *A Country Town.*

Bolingbroke. The daintiest last, to make the end most sweet.
SHAKESPEARE. *Richard II.* Act ii. Sc. 3. l. 68.

The first years of man must make provision for the last.
JOHNSON. *Rasselas.* Ch. xvii.

All's well that ends well.
This proverb, common to all languages, has been made famous by Shakespeare as the title of one of his plays. Its first appearance in literature is probably the following:
Si finis bonus est, totum bonum erit.
If the end be well, all will be well.
Gesta Romanorum. Tale lxvii.

All is well that ends well.
HEYWOOD. *Proverbs.* Pt. i. Ch. x.

A hard beginning maketh a good ending.
Ibid. Proverbs. Pt. i. Ch. x.

Of a good beginning cometh a good end.
Ibid. Proverbs. Pt. i. Ch. x.

Who that well his worke beginneth
The rather a good ende he winneth.
GOWER. *Confessio Amantis.*

And he smiled a kind of sickly smile, and curled up on the floor,
And the subsequent proceedings interested him no more.
BRET HARTE. *The Society upon the Stanislaus.*

ENDURANCE.

Optimum est pati quod emendare non possis.

What can't be cured were best endured.
SENECA. *Epistolæ.* cvii. 9.

My heart is wax, moulded as she pleases, but enduring as marble to retain.
CERVANTES. *The Little Gypsy.*

His heart was one of those which most enamor us,—
Wax to receive, and marble to retain.
BYRON. *Beppo.* St. 34.

First Senator. He's truly valiant that can wisely suffer
The worst that man can breathe;
And make his wrongs his outsides,
To wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger.
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 5. l. 31.

'Tis not now who's stout and bold?
But who bears hunger best, and cold?
And he's approv'd the most deserving,
Who longest can hold out at starving.
BUTLER. *Hudibras.* Pt. iii. Canto iii. l. 353.

ENEMY.

Inflict not on an enemy every injury in your power, for he may afterwards become your friend.
SAADI. *The Gulistan.* Ch. 8. *Rules for Conduct in Life.* No. 10.

Believe me, a thousand friends suffice thee not;
In a single enemy thou hast more than enough?
ALI BEN ABI TALED. (EMERSON, trans.)
[Emerson wrongly ascribes this verse to Omar Khayyam. The following metrical translation is by Lowell:
He who has a thousand friends has not a friend to spare,
And he who has one enemy will meet him everywhere.]

It is better to break off a thousand friendships, than to endure the sight of a single enemy.
SAADI. *The Gulistan.* Ch. 5. *Of Youth and Love.* Tale xv.

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The world is large when its weary leagues two loving hearts divide;
But the world is small when your enemy is loose on the other side.
JOHN BOYLE O'REILLY. *Distance.*

Τί ἐστι πολέμιον ἀνθρώποις; αὐτοὶ ἑαυτοῖς.

What is man's chief enemy? Each man is his own.
ANACHARSIS. (*Stobæus, Florilegium.* ii. 43.)

None but yourself, who are your greatest foe.
LONGFELLOW. *Michael Angelo.* Pt. ii. 3.

Invite the man that loves thee to a feast, but let alone thine enemy.
HESIOD. *Works and Days.* l. 342.

And yet wise men learn much from enemies.
ARISTOPHANES. *The Birds.* 376. (WHEELWRIGHT, trans.)

But first, methinks, we should admit a parley,
For even from foes a man may wisdom learn.
Ibid. The Birds. 381. (*Chorus.*) (WHEELWRIGHT, trans.)

It is always safe to learn, even from our enemies—seldom safe to venture to instruct, even our friends.
COLTON. *Lacon.* cclxxxvi.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.
BURKE. *Reflections on the Revolution in France.* Vol. iii. p. 453.

My nearest
And dearest enemy.
THOMAS MIDDLETON. *Anything for a Quiet Life.* Act v. Sc. 1.

Richard. A thing devised by the enemy.
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 306.

A weak invention of the enemy.
COLLEY CIBBER. *Richard III., altered.* Act v. Sc. 3.

Juliet. My only love sprung from my only hate!
Too early seen unknown, and known too late!
Prodigious birth of love it is to me,
That I must love a loathed enemy.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 5. l. 140.

You and I were long friends; you are now my enemy, and I am
Yours,
Benjamin Franklin.
FRANKLIN. *Letter to William Strahan.* July 5, 1775.

Jupiter. Oh!
Thou then would'st make mine enemy my judge!
SHELLEY. *Prometheus Unbound.* Act iii. Sc. i. l. 64.

Queen Katharine. I do believe,
Induced by potent circumstances, that
You are mine enemy, and make my challenge
You shall not be my judge.
SHAKESPEARE. *Henry VIII.* Act ii. Sc. 4. l. 76.

Cursed be the verse, how well soe'er it flow,
That tends to make one worthy man my foe.
POPE. *Epistle to Arbuthnot.* l. 283.

He makes no friend who never made a foe.
TENNYSON. *Lancelot and Elaine.* l. 1083.

The man who has no enemies has no following.
DONN PIATT. *Memories of the Men who Saved the Union. Preface.*

ENGLAND.

Gaunt. This royal throne of kings, this scepter'd isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war;
This happy breed of men, this little world;
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happy lands;
This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Fear'd by their breed, and famous by their birth,
Renowned for their deeds as far from home,
For Christian service, and true chivalry,
As is the sepulchre in stubborn Jewry,

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Of the world's ransom, blessed Mary's Son:
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world,
Is now leased out, I die pronouncing it.
Like to a tenement, or pelting farm:
England, bound in with the triumphant sea,
Whose rocky shore beats back the envious siege
Of watery Neptune, is now bound in with shame,
With inky blots and rotten parchment bonds;
That England, that was wont to conquer others,
Hath made a shameful conquest of itself.
SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 40.

Chorus. O England!—model to thy inward greatness,
Like little body with a mighty heart,—
What mightst thou do, that honor would thee do,
Were all thy children kind and natural!
Ibid. Henry V. Act ii. Prologue.

Bastard. This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself.

. . . . . .

Come the three corners of the world in arms,
And we shall shock them: nought shall make us rue,
If England to itself do rest but true.
Ibid. King John. Act v. Sc. 7. l. 112.

Be Britain still to Britain true,
Amang oursel's united;
For never but by British hands
Maun British wrangs be righted.
BURNS. *The Dumfries Volunteers.*

If England's head and heart were one,
Where is that good beneath the sun
Her noble hands should leave undone!
SYDNEY DOBELL. *A Shower in War Time.*

England, with all thy faults, I love thee still—
My country! and while yet a nook is left
Where English minds and manners may be found,
Shall be constrain'd to love thee. Though thy clime
Be fickle and thy year most part deform'd
With dripping rains, or wither'd by a frost—
I would not yet exchange thy sullen skies
And fields without a flower for warmer France
With all her vines; nor for Ausonia's groves
Of golden fruitage and her myrtle bowers.
To shake thy senate and from heights sublime
Of patriot eloquence to flash down fire
Upon thy foes, was never meant my task:
But I can feel thy fortunes and partake
Thy joys and sorrows with as true a heart as any thunderer there.
COWPER. *The Task.* Bk. ii. l. 206.

[The first of Cowper's lines is quoted by Byron in *Beppo*. St. 47.]

Be England what she will,
With all her faults, she is my country still.
CHURCHILL. *The Farewell.* l. 27.

Milton! thou should'st be living at this hour:
England hath need of thee: she is a fen
Of stagnant waters: altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men;
Oh! raise us up, return to us again;
And give us manners, virtue, freedom, power.
WORDSWORTH. *Sonnet.* Written in London, 1802.

An old, blind, mad, despised, and dying king,
Princes, the dregs of their dull race, who flow
Through public scorn—mud from a muddy spring,—
Rulers who neither see nor feel nor know,

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But, leech-like, to their fainting country cling,
Till they drop, blind in blood, without a blow,—
A people starved and stabbed in the untilled field,—
An army which liberticide and prey
Makes as a two-edged sword to all who wield,—
Golden and sanguine laws, which tempt and slay,—
Religion Christless, Godless—a book sealed;
A Senate—Time's worst statute unrepealed—
Are graves from which a glorious phantom may
Burst to illumine our tempestuous day.
SHELLEY. *England in 1819.*

Hail to the crown by Freedom shaped—to gird
An English sovereign's brow! and to the throne
Whereon he sits! whose deep foundations lie
In veneration and the people's love;
Whose steps are equity, whose seat is law,—
Hail to the state of England.
WORDSWORTH. *The Excursion.* Bk. vi.

Queen. Your isle, which stands
As Neptune's park, ribbed and paled in
With rocks unscalable and roaring waters.
SHAKESPEARE. *Cymbeline.* Act iii. Sc. 1. l. 18.

Fast-anchor'd isle.
COWPER. *The Task.* Bk. ii. *The Timepiece.* l. 151.

O, it's a snug little island!
A right little, tight little island!
THOS. DIBDIN. *The Snug Little Island.*

Island of bliss! amid the subject Seas,
That thunder round thy rocky coasts, set up,
At once the wonder, terror, and delight
Of distant nations; whose remotest shore
Can soon be shaken by thy naval arm;
Not to be shook thyself, but all assaults
Baffling, like thy hoar cliffs the loud sea-wave.
THOMSON. *Seasons: Summer.* l. 1597.

When Britain first, at Heaven's command,
Arose from out the azure main,
This was the charter of her land,
And guardian angels sung the strain:
Rule, Britannia! Britannia rules the waves!
Britons never shall be slaves.
THOMSON. *Alfred.* Act ii. Sc. 5.

Others may use the ocean as their road,
Only the English make it their abode.
WALLER. *Miscellanies.* xlix.

Old England is our home, and Englishmen are we;
Our tongue is known in every clime, our flag in every sea.
MARK HOWARD. *Old England is Our Home.*

Oh! Britannia, the pride of the ocean,
The home of the brave and the free,
The shrine of the sailor's devotion,
No land can compare unto thee.
Thy mandates make heroes assemble
With Victoria's bright laurels in view,
Thy banners make tyranny tremble
When borne by the red, white, and blue.
DAVID TAYLOR SHAW. *Britannia.* St. 1.

[The authorship, as well as the date, of this song is in dispute. An American variant, beginning *Columbia, the Gem of the Ocean*, introduces a further element of confusion. But the probabilities are that it was written by Shaw (1813–90), an English singer and entertainer, some time before the Crimean War (when it first sprang into popularity), and that it was adapted to American use by another hand. Here is the first stanza of the latter adaptation:—

O Columbia, the gem of the ocean,
The home of the brave and the free,
The shrine of each patriot's devotion,
A world offers homage to thee.
Thy mandates make heroes assemble
When Liberty's form stands in view;
Thy banners make tyranny tremble
When borne by the red, white, and blue.]

Without one friend, above all foes,
Britannia gives the world repose.
COWPER. *To Sir Joshua Reynolds.*

The silver-coasted isle.
TENNYSON. *Ode on Death of Duke of Wellington.* Pt. vi.

Broad based upon her people's will,
And compassed by the inviolate sea.
Ibid. Ode on Death of Duke of Wellington. Pt. vi.

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The Continent will not suffer England to be the workshop of the world.

DISRAELI (EARL OF BEACONSFIELD). *Speech, House of Commons.* March 15, 1838.

England is a nation of shopkeepers.

[The phrase is currently attributed to Napoleon. But if he ever used it, he did not originate it. In 1775 Adam Smith had said in a general way and with no special application to England:

To found a great empire for the sole purpose of raising up a people of customers may, at first sight, appear a project fit only for a nation of shopkeepers. It is, however, a project altogether unfit for a nation of shopkeepers, but extremely fit for a nation whose government is influenced by shopkeepers. Such statesmen, and such statesmen only, are capable of fancying that they will find some advantage in employing the blood and treasure of their fellow-citizens to found and maintain such an empire.

Wealth of Nations. Vol. ii. Bk. 4. Ch. 7.

In a speech purporting to have been delivered in Philadelphia, August 1, 1776, Samuel Adams specifically called the English "a nation of shopkeepers." This speech may be apocryphal. It exists only in a professed reprint published in London in 1776. Barère, speaking in the Convention of June 11, 1794, called the English a "shopkeeping nation" (nation boutiquière).]

That island queen who sways the floods and lands
From Ind to Ind.

TENNYSON. *Buonaparte.*

His home!—the Western giant smiles,
And turns the spotty globe to find it;—
This little speck the British isles?
'Tis but a freckle,—never mind it.

O. W. HOLMES. *A Good Time Going.*

But Memory blushes at the sneer,
And Honor turns with frown defiant,
And Freedom, leaning on her spear,
Laughs louder than the laughing giant.

Ibid. A Good Time Going.

England, the mother of Parliaments.

JOHN BRIGHT. *Speech at Rochdale,* 1860.

There is no land like England,
Whate'er the light of day be;
There are no hearts like English hearts,
Such hearts of oak as they be;
There is no land like England,
Whate'er the light of day be:
There are no men like Englishmen,
So tall and bold as they be!
And these will strike for England,
And man and maid be free
To foil and spoil the tyrant
Beneath the greenwood tree.

TENNYSON. *The Foresters. Song.*

Yes, we arraign her! but she,
The weary Titan! with deaf
Ears, and labour-dimm'd eyes,
Regarding neither to right
Nor left, goes passively by,
Staggering on to her goal;
Bearing on shoulders immense,
Atlantean, the load,
Well-nigh not to be borne,
Of the too vast orb of her fate.

MATTHEW ARNOLD. *Heine's Grave.*

Never the lotus closes, never the wild-fowl wake,
But a soul goes out on the East wind that died for England's sake—
Man or woman or suckling, mother or bride or maid—
Because on the bones of the English the English flag is stayed.

RUDYARD KIPLING. *The English Flag.*

A glorious charter, deny it who can,
Is breathed in the words, "I'm an Englishman."

ELIZA COOK. *The Englishman.*

Praise enough
To fill the ambition of a private man,
That Chatham's language was his mother-tongue.

COWPER. *The Task.* Bk. ii. l. 235.

An Englishman hath three qualyties, he can suffer no partner in his love, no stranger to be his equal, nor to be dared by any.

LYLY. *Euphues and His England.*

Edgar. Child Rowland to the dark tower came;
His words were still, "Fe, fo, and fum,
I smell the blood of a British man."

SHAKESPEARE. *King Lear.* Act iii. Sc. 4. l. 187.

[This is probably taken from an old Scotch ballad, which is given by Jamieson, in *Illustrations of Northern Antiquities:*

With fi, fi, fo, and fum,
I smell the blood of a Christian man!
Be he dead, be he living, wi' my brand
I'll clash harns frae his harn-pan.]

Falstaff. It was alway yet the trick

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of our English nation, if they have a good thing, to make it too common.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 240.

Collen. An Englishman,
Being flattered, is a lamb; threatened, a lion.
G. CHAPMAN. *Alphonsus.* Act i.

An Englishman does not travel to see Englishmen.
STERNE. *Sentimental Journey.*

A Briton, even in love, should be
A subject, not a slave.
WORDSWORTH. *Poems Founded on the Affections.* x.

We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held.
Ibid. Poems to National Independence. Pt. i. xvi.

Pamphlet. The people of England are never so happy as when you tell them they are ruined.
MURPHY. *The Upholsterer.* Act ii. Sc. 1.

I find the Englishman to be him of all men who stands firmest in his shoes.
EMERSON. *English Traits. Manners.*

In this country [England] it is well to kill from time to time an admiral to encourage the others.
VOLTAIRE. *Candide.* Ch. xxiii.

Mistress Quickly. Here will be an old abusing of God's patience and the king's English.
SHAKESPEARE. *The Merry Wives of Windsor.* Act i. Sc. 4. l. 5.

ENTHUSIASM.

Gaunt. His rash fierce blaze of riot cannot last,
For violent fires soon burn out themselves;
Small showers last long, but sudden storms are short.
SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 33.

No wild enthusiast ever yet could rest,
Till half mankind were like himself possess'd.
COWPER. *Progress of Error.* l. 470.

However, 'tis expedient to be wary:
Indifference certes don't produce distress;
And rash enthusiasm in good society
Were nothing but a moral inebriety.
BYRON. *Don Juan.* Canto xiii. St. 85.

Nothing great was ever achieved without enthusiasm.
EMERSON. *Essay: On Circles.* Last paragraph.

ENVY.

Ῥᾶγες· ὀμφακίζουσι μᾶλα.
The grapes are sour.
ÆSOP. *Fables.* 33, B. (*The Fox and the Grapes.*)

When one told Plistarchus that a notorious railer spoke well of him, "I'll lay my life," said he, "somebody hath told him I am dead, for he can speak well of no man living."
PLUTARCH. *Of Plistarchus.*

The fault lies with the spitefulness of mankind, that we are always praising what is old and scorning what is new.
TACITUS. *De Oratoribus.* xviii.

Expect not praise without envy until you are dead.
COLTON. *Lacon.* ccxlv.

For something in the envy of the small
Still loves the vast Democracy of Death!
LYTTON. *Earlier Poems. The Bones of Raphael.*

To hear the world applaud the hollow ghost
Which blamed the living man.
MATTHEW ARNOLD. *Growing Old.*

We are all clever enough at envying a famous man while he is yet alive, and at praising him when he is dead.
MIMNERMUS. Fragment i.

Cæsar. Such men as he be never at heart's ease
Whiles they behold a greater than themselves:
And therefore are they very dangerous.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 208.

Romeo. Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,
That thou her maid art far more fair than she:
Be not her maid, since she is envious.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 4.

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Gratiano. No metal can,
No, not the hangman's axe, bear half the keenness
Of thy sharp envy.
SHAKESPEARE. *The Merchant of Venice.* Act iv. Sc. 1. l. 124.

Ulysses. The general's disdain'd
By him one step below; he by the next;
That next by him beneath; so every step,
Exampled by the first pace that is sick
Of his superior, grows to an envious fever
Of pale and bloodless emulation.
Ibid. Troilus and Cressida. Act i. Sc. 3. l. 129.

Both potter is jealous of potter and craftsman of craftsman; and poor man has a grudge against poor man, and poet against poet.
HESIOD. *Works and Days.* l. 25.

Envy's a sharper spur than pay:
No author ever spar'd a brother;
Wits are gamecocks to one another.
GAY. *The Elephant and the Bookseller.* Pt. i. Fable 10. Concluding lines.

In every age and clime we see
Two of a trade can never agree.
Ibid. Fables: The Ratcatcher and Cats. Fable 21. l. 43.

Poets are sultans, if they had their will:
For every author would his brother kill.
ROGER B. ORRERY. *Prologues (according to Johnson).*

With that malignant envy which turns pale,
And sickens, even if a friend prevail.
CHURCHILL. *The Rosciad.* l. 127.

Our very best friends have a tincture of jealousy even in their friendship; and when they hear us praised by others, will ascribe it to sinister and interested motives if they can.
C. C. COLTON. *Lacon.* p. 80.
(See FRIENDS.)

Envy, to which the ignoble mind's a slave,
Is emulation in the learn'd or brave.
POPE. *Essay on Man.* Epistle ii. l. 191.

What mighty magic can assuage
A woman's envy and a bigot's rage?
GRANVILLE. *The Progress of Beauty.* l. 161.

Even her tyranny had such a grace,
The women pardon'd all except her face.
BYRON. *Don Juan.* Canto v. St. 113.

Summa petit livor: perflant altissima venti.

Envy assails the noblest: the winds howl around the highest peaks.
OVID. *Remedia Amoris.* ccclxix.

Whoso reapes above the rest,
With heapes of hate, shall surely be oppresst.
SIR W. RALEIGH. *In Commendation of the Steele Glas.*

If on the sudden he begins to rise:
No man that lives can count his enemies.
MIDDLETON. *A Trick to Catch the Old One.*

With fame, in just proportion, envy grows;
The man that makes a character makes foes.
YOUNG. *To Mr. Pope.* Epistle i. l. 28.

Censure is a tax a man pays to the public for being eminent.
SWIFT. *Thoughts on Various Subjects.*

He who ascends to mountain-tops shall find
Their loftiest peaks most wrapt in clouds of snow;
He who surpasses or subdues mankind
Must look down on the hate of those below.
Tho' high *above* the sun of glory glow,
And far *beneath* the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head.
BYRON. *Childe Harold.* Canto iii. St. 45.

Envy will merit, as its shade, pursue;
But, like a shadow, proves the substance true.
POPE. *Essay on Criticism.* Pt. ii. l. 266.

Base Envy withers at another's joy,
And hates that excellence it cannot reach.
THOMSON. *The Seasons: Spring.* l. 283.

'Tis eminence makes envy rise,
As fairest fruits attract the flies.
SWIFT. *To Dr. Delany.*

Fools may our scorn, not envy, raise,
For envy is a kind of praise.
GAY. *Fables.* Pt. i. Fable 44.

Envy is but the smoke of low estate,
Ascending still against the fortunate.
LORD BROOKE. *Alaham.*

Lucifer. Envy's a coal comes hissing hot from Hell.
P. J. BAILEY. *Festus.* v.

Never elated when one man's oppress'd;
Never dejected while another's bless'd.
POPE. *Essay on Man.* Epistle iv. l. 328.

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EPITAPH.

Antonio. You cannot better be employ'd, Bassanio,
Than to live still and write mine epitaph.
SHAKESPEARE. *Merchant of Venice.* Act iv. Sc. 1. l. 117.

Prince Henry. Adieu and take thy praise with thee to heaven:
Thy ignominy sleep with thee in the grave,
But not remember'd in thy epitaph.
Ibid. I. Henry IV. Act v. Sc. 4. l. 100.

Let there be no inscription upon my tomb; let no man write my epitaph: no man can write my epitaph.
ROBERT EMMET. *Speech on His Trial and Conviction for High Treason*, September, 1803.

In lapidary inscriptions a man is not upon oath.
SAM'L JOHNSON. *Boswell's Life of Johnson.* 1775.

Friend, in your epitaphs I'm grieved
So very much is said:
One-half will never be believed,
The other never read.
ANON.

Go tell the Spartans, thou that passest by,
That here obedient to their laws we lie.
SIMONIDES OF CEOS. Fragment 92 (151).
(*Epitaph of the 300 Spartans at Thermopylae.*)

That I spent, that I had;
That I gave, that I have;
That I left, that I lost.
A. D. 1579.
Epitaph of Robert Byrkes.

[According to Richard Gough (*Sepulchral Monuments of Great Britain*), these are the concluding lines of an epitaph in Doncaster Church. The verses are very popular among mortuary inscriptions, and variants are frequent. This is how they appear on the tomb of Edward Courtenay, Earl of Devonshire:

What we gave, we have;
What we spent, we had;
What we left, we lost.

A somewhat similar sentiment may be found in Martial:

Who gives to friends so much from fate secures,
That is the only wealth forever yours.

Still another change is rung on this thought in the following anecdote from the *Gesta Romanorum:*

We read of a certain Roman emperor who built a magnificent palace. In digging the foundation, the workmen discovered a golden sarcophagus ornamented with three circlets, on which were inscribed, "I have expended; I have given; I have kept; I have possessed; I do possess; I have lost; I am punished. What I formerly expended, I have; what I gave way, I have."]
Tale xvi.
(See under GIFT.)

Good frend, for Jesus sake forbeare
To digg the dust encloased heare;
Bleste be ye man yt spares thes stones,
And curst be he yt moves my bones.
SHAKESPEARE. *His Own Epitaph.*

[These lines are rudely engraved on his monument at Stratford-on-Avon. The last line is imitated from the damnation clauses of old Roman sepulchral inscriptions, of which this is a fair instance: "If any one shall disfigure this sepulchre, or shall open it, or move anything from it, to him let there be no earth to walk, no sea to sail, but may he be rooted out with all his race. May he feel all diseases, shuddering, and fever, and madness, and whatsoever ills exist for beasts or men, may these light on him who dares move aught from this tomb."]

Underneath this marble hearse
Lies the subject of all verse:
Sidney's sister, Pembroke's mother.
Death, ere thou hast killed another:
Wise and virtuous, good as she,
Time will throw his dart at thee.
Epitaph on the Countess of Pembroke.

[This is how the epitaph reads on the lady's tomb. In many anthologies and in editions of Ben Jonson, to whom it has been constantly, but, in all likelihood, erroneously attributed, the lines are usually given as follows:

Underneath this sable hearse
Lies the subject of all verse,
Sidney's sister, Pembroke's mother;
Death, ere thou hast slain another
Fair, and learned, and good as she,
Time shall throw a dart at thee.

There seems good reason to believe that the poem was written, not by Ben Jonson, but by William Browne, the author of *Britannia's Pastorals.* Goodwin, the latest editor of Browne, has found a passage in which Browne himself seems to claim the epitaph as his. This occurs in his *Elegy on Charles, Lord Herbert*, a grandson of the Countess:

And since my weak and saddest verse
Was worthy thought to grace thy grandam's hearse,
Accept of this.

Browne was a protégé of William, Earl of Pembroke, the Countess' son, and the epitaph was included in a volume of the Earl's collected *Poems*, 1660. But the general

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opinion among critics is that the Earl wrote only a second and inferior verse tacked on to it in this collection:

Marble piles let no man raise
To her name; in after days
Some kind woman born as she,
Reading this, like Niobe,
Shall turn marble, and become
Both her mourner and her tomb.

Nevertheless, there is a possibility that Browne wrote this verse also, the concluding conceit being quite in his manner. Indeed, Browne employs a very similar conceit in one of the poems that is certainly his, an epitaph *On One Drowned in the Snow*:

Within a fleece of silent waters drowned
Before I met with death a grave I found;
That which exiled my life from her sweet home
For grief straight froze itself into a Tomb.

The first publication of the famous epitaph was in Osborne's *Traditional Memoirs of the Reign of King James*, 1658, but with no ascription of authorship. It was first claimed for Ben Jonson by Peter Whalley, who published a collected edition of his works in 1756, but who only alleges popular tradition as his authority.]

Underneath this stone doth lie
As much beauty as could die;
Which in life did harbour give
To more virtue than doth live.
If at all she had a fault
Leave it buried in this vault.
BEN JONSON. *Epitaph on Elizabeth, L. H.*

And here the precious dust is laid;
Whose purely temper'd clay was made
So fine that it the guest betray'd.

Else the soule grew so fast within,
It broke the outward shell of sinne
And so was hatch'd a cherubin.
THOS. CAREW. *Inscription on Tomb of Lady Mary Wentworth.*

Fuller's earth.
THOMAS FULLER. *Epitaph Written on Himself.*

He first deceas'd; she for a little tri'd
To live without him, lik'd it not, and died.
SIR HENRY WOTTON. *Upon the Death of Sir Albertus Morton's Wife.*

Philips, whose touch harmonious could remove
The pangs of guilty power and hapless love!
Rest here, distress'd by poverty no more;
Here find that calm thou gav'st so oft before;
Sleep undisturb'd within this peaceful shrine,
Till angels wake thee with a note like thine!
DR. JOHNSON. *Epitaph on Claudius Philips, the Musician.*

Nature and Nature's laws lay hid in night.
God said "*Let Newton be!*" and all was light.
POPE. *Epitaph Intended for Sir Isaac Newton.*

Of Manners gentle, of Affections mild;
In Wit a man; Simplicity, a child.
Ibid. Epitaph on Mr. Gay.

To this sad shrine, whoe'er thou art! draw near!
Here lies the friend most lov'd, the son most dear;
Who ne'er knew joy but friendship might divide,
Or gave his father grief but when he died.
Ibid. Epitaph on Hon. Simon Harcourt.

Under this marble, or under this sill,
Or under this turf, or e'en what they will,
Whatever an heir, or a friend in his stead,
Or any good creature shall lay o'er my head,
Lies one who ne'er car'd, and still cares not a pin
What they said or may say of the mortal within;
But who, living and dying, serene, still, and free,
Trusts in God that as well as he was he shall be.
Ibid. Epitaph for one who would not be buried in Westminster Abbey.

The body of Benjamin Franklin, Printer, (Like the cover of an old book, its contents torn out and stript of its lettering and gilding,) Lies here food for worms; But the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition, revised and corrected by the author.
BENJAMIN FRANKLIN. *Epitaph on Himself.* Written in 1728.

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A living, breathing Bible; tables where
Both Covenants at large engraven were.
Gospel and law, in 's heart, had each its column;
His head an index to the sacred volume;
His very name a title-page; and, next,
His life a commentary on the text.
O what a monument of glorious worth,
When, in a new edition, he comes forth!
Without errata may we think he'll be,
In leaves and covers of eternity!

BENJAMIN WOODBRIDGE. *Epitaph on Himself.*

[Woodbridge was a member of the first graduating class of Harvard (1642). His epitaph is quoted in Cotton Mather's *Magnalia Christi*, a book with which Franklin was admittedly familiar. But Woodbridge himself had numerous predecessors.]

Here lie the remains of James Pady, Brickmaker, in hope that his clay will be remoulded in a workmanlike manner, far superior to his former perishable materials.

Epitaph from Addiscombe Churchyard, Devonshire.

Under the wide and starry sky,
Dig the grave and let me lie,
Glad did I live, and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be:
Home is the sailor, home from sea,
And the hunter home from the hill.

STEVENSON. *Requiem.*

[The last three lines are engraved upon Stevenson's tomb in Valadima, Samoan Islands.]

EQUIVOCATION.

Macbeth. Thou losest labour;
As easy mayst thou the intrenchant air
With thy keen sword impress, as make me bleed.
Let fall thy blade on vulnerable crests;
I bear a charmed life, which must not yield
To one of woman born.

Macduff. Despair thy charm;
And let the angel, whom thou still hast serv'd,
Tell thee, Macduff was from his mother's womb
Untimely ripp'd.

Macbeth. Accursed be that tongue that tells me so;
For it hath cow'd my better part of man:
And be these juggling fiends no more believ'd,
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope.—I'll not fight with thee.

SHAKESPEARE. *Macbeth.* Act v. Sc. 8. l. 18.

Touchstone. All these you may avoid but the Lie Direct; and you may avoid that too, with an If. I knew when seven justices could not take up a quarrel, but when the parties were met themselves, one of them thought but of an If, as, "If you said so, then I said so"; and they shook hands and swore brothers. Your If is the only peace-maker; much virtue in If.

Ibid. As You Like It. Act v. Sc. 4. l. 91.

ERROR.

Σύγγνωθ' ἁμάρτειν εἰκὸς ἀνθρώπους, τέκνον.

Forgive, son; men are men, they needs must err.

EURIPIDES. *Hippolytus.* 615. (A. S. WAY, trans.)

[So says the Nurse in Euripides' play. According to Buchmann, Theognis (B. C. 540) had anticipated the saying. In its Latinized form, "Humanum est errare" (It is human to err)—a form first given to it by Seneca (*Controversies*, bk. iv., dialogue 2)—the sentiment became a commonplace.]

For to err in opinion, though it be not the part of wise men, is at least human.

PLUTARCH. *Morals Against Colotes the Epicurean.*

All men are liable to error, and most men are, in many points, by passion or interest, under temptation to it.

LOCKE. *Essay on the Human Understanding.* Bk. iv. Ch. xx. Sec. 17.

The best may slip, and the most cautious fall;
He's more than mortal that ne'er err'd at all.

POMFRET. *Love Triumphant over Reason.* l. 145.

Good nature and good sense must ever join;
To err is human, to forgive divine.

POPE. *Essay on Criticism* Pt. ii. l. 525.

Man-like it is to fall into sin,
Fiend-like it is to dwell therein;
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

FR. VON LOGAU. *Sinnegedichte.*

Es irrt der Mensch so lang er strebt.

While man's desires and aspirations stir,
He cannot choose but err.

GOETHE. *Faust. Prolog im Himmel. Der Herr.* l. 77.

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[The translation is Bayard Taylor's, who confesses himself dissatisfied with his own as well as with all other renderings of a difficult line: "It has seemed to me impossible to give the full meaning of these words—that error is a natural accompaniment of the struggles and aspirations of man—in a single line."]

Messala. O hateful error, melancholy's child!
Why dost thou shew to the apt thoughts of men
The things that are not? O error, soon conceiv'd,
Thou never com'st unto a happy birth,
But kill'st the mother that engender'd thee.

SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 3. l. 67.

Errors, like straws, upon the surface flow;
He who would search for pearls, must dive below.

DRYDEN. *All for Love.* Prologue.

Some positive, persisting fops we know,
Who, if once wrong, will needs be always so;
But you with pleasure own your errors past,
And make each day a critique on the last.

POPE. *Essay on Criticism.* Pt. iii. l. 9.

Ignorance is a blank sheet on which we may write; but error is a scribbled one on which we must first erase.

COLTON. *Lacon.* i.

Quand tout le monde a tort, tout le monde a raison.

When every one is in the wrong, every one is in the right.

LA CHAUSSÉE. *La Gouvernante.* i. 3.

Better to err with Pope than shine with Pye.

BYRON. *English Bards and Scotch Reviewers.* l. 102.

Errare mehercule malo cum Platone, quem tu quanti facias, scio quam cum istis vera sentire.

By Hercules! I prefer to err with Plato, whom I know how much you value, than to be right in the company of such men.

CICERO. *Tusculanarum Disputationum.* I. 17.

ESTRANGEMENT.

Brutus. Thou hast describ'd
A hot friend cooling: Ever note, Lucilius,
When love begins to sicken and decay,
It useth an enforced ceremony.
There are no tricks in plain and simple faith:
But hollòw men, like horses hot at hand,
Make gallant show and promise of their mettle:
But when they should endure the bloody spur,
They fall their crests, and, like deceitful jades,
Sink in the trial.

SHAKESPEARE. *Julius Cæsar.* Act iv. Sc. 2. l. 18.

Dissensions, like small streams at first begun,
Unseen they rise, but gather as they run.

GARTH. *Dispensary.* Canto iii. l. 184.

Alas! they had been friends in youth;
But whispering tongues can poison truth,
And constancy lives in realms above;
And life is thorny, and youth is vain,
And to be wroth with one we love
Doth work like madness in the brain.
And thus it chanced as I divine
With Roland and Sir Leoline,
Each spake words of high disdain
And insult to his heart's best brother.
They parted—ne'er to meet again!
But never either found another
To free the hollow heart from paining,
They stood aloof, the scars remaining,—
Like cliffs which had been rent asunder:
A dreary sea now flows between.

COLERIDGE. *Christabel.* Pt. ii. l. 97.

Now, where the swift Rhone cleaves his way between
Heights which appear as lovers who have parted
In hate, whose mining depths so intervene
That they can meet no more, though broken-hearted;
Though in their souls, which thus each other thwarted,
Love was the very root of the fond rage
Which blighted their life's bloom, and then departed:
Itself expired, but leaving them an age
Of years all winters,—war within themselves to wage.

BYRON. *Childe Harold.* Canto iii. St. 94.

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Alas—how light a cause may move
Dissension between hearts that love!
Hearts that the world in vain had tried,
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fall off,
Like ships that have gone down at sea,
When heaven was all tranquillity.
MOORE. *Lalla Rookh: Light of the Harem.* l. 183.

Our love was like most other loves;
A little glow, a little shiver,
A rose bud, and a pair of gloves,
And "Fly not yet"—upon the river;
Some jealousy of some one's heir,
Some hopes of dying broken-hearted,
A miniature, a lock of hair,
The usual vows,—and then we parted.
WILLIAM MACKWORTH PRAED. *The Belle of the Ball.*

We parted; months and years rolled by;
We met again four summers after;
Our parting was all sob and sigh;
Our meeting was all mirth and laughter:
For in my heart's most secret cell
There had been many other lodgers;
And she was not the ball-room's belle;
But only—Mrs. Something Rogers!
Ibid. The Belle of the Ball.

Zara. Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned.
CONGREVE. *The Mourning Bride.* Act iii. Sc. 8.

In the extract already quoted from Coleridge's *Christabel*, two lines ("But to be wroth," etc.) may be a reminiscence of Congreve's first line. But Congreve himself had been anticipated, noticeably by Colley Cibber:

Plareit. He shall find no Fiend in Hell can match the fury of a disappointed woman.
COLLEY CIBBER. *Love's Last Shift.* Act iv. Sc. 1.

Leonora. A slighted woman knows no bounds.
VANBRUGH. *The Mistake.* Act ii. Sc. 1.

Cassander. Is any Panther's, Lioness's rage
So furious, any Torrent's fall so swift
As a wrong'd woman's hate?
NATH. LEE. *Alexander the Great.* Act i. Sc. 1.

ETERNITY.

(See IMMORTALITY.)

This is the promise that He hath promised us, even eternal life.
New Testament. I. John ii. 25.

Esto perpetua!

Be thou perpetual!
PIETRO SARPI. *Dying Apostrophe to Venice.* January 15, 1623.

Nothing is there to come, and nothing past,
But an eternal now does always last.
COWLEY. *Davideis.* Bk. i. l. 25.

One of our poets—which is it?—speaks of an *everlasting now*. If such a condition of existence were offered to us in this world, and it were put to the vote whether we should accept the offer and fix all things immutably as they are, who are they whose votes would be given in the affirmative?
SOUTHEY. *The Doctor.* Ch. xxv. p. 1.

The time will come when every change shall cease,
This quick revolving wheel shall rest in peace:
No summer then shall glow, nor winter freeze;
Nothing shall be to come, and nothing past,
But an eternal now shall ever last.
PETRARCH. *The Triumph of Eternity.* l. 117.

The poorest day that passes over us is the conflux of two Eternities; it is made up of currents that issue from the remotest Past and flow onwards into the remotest Future.
CARLYLE. *Essays: Signs of the Times.*

One life,—a little gleam of time between two Eternities.
Ibid. Hero-worship. The Hero as Man of Letters.

This speck of life in time's great wilderness,
This narrow isthmus 'twixt two boundless seas,
The past, the future, two eternities!
MOORE. *Lalla Rookh: The Veiled Prophet of Khorassan.* St. 42.

Placed on this isthmus of a middle state,
A being darkly wise and rudely great.
POPE. *Essay on Man.* Epistle ii. l. 3.

Vain, weak-built isthmus which dost proudly rise
Up between two eternities.
COWLEY. *Ode on Life and Fame.*

Think not thy time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity, and a short interposition, for a time, between such a state of duration as was before it and may be after it.
SIR THOMAS BROWNE. *Christian Morals.* Pt. iii. xxix.

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A Moment's Halt,—a momentary taste
Of BEING from the Well amid the Waste,—
And, Lo! the phantom Caravan has reached
The NOTHING it set out from. Oh, make haste!
OMAR KHAYYAM. *Rubáiyát.* St. xlviii.

Remember that man's life lies all within this present, as 't were but a hair's-breadth of time; as for the rest, the past is gone, the future yet unseen. Short, therefore, is man's life, and narrow is the corner of the earth wherein he dwells.
MARCUS AURELIUS. *Meditations.* 10.

'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an hereafter,
And intimates eternity to man.
ADDISON. *Cato.* Act v. Sc. 1.

That golden key,
That opes the palace of eternity.
MILTON. *Comus.* l. 13.

Eternity! How know we but we stand
On the precipitous and crumbling verge
Of Time e'en now, Eternity below?
ABRAHAM COLES. *The Microcosm and Other Poems.* 1841. p. 126.

Eternity, thou pleasing, dreadful thought!
Through what variety of untried beings,
Through what new scenes and changes must we pass!
The wide, th' unbounded prospect lies before me,
But shadows, clouds, and darkness rest upon it.
ADDISON. *Cato.* Act v. Sc. 1.

Beyond the stars, and all this passing scene,
Where change shall cease, and Time shall be no more.
KIRKE WHITE *Time.* l. 726.

A sudden thought strikes me,—let us swear an eternal friendship.
FRERE. *The Rovers.* Act i. Sc. 1.
[*The Rovers* is a parody on Goethe's *Stella.* The particular scene in mind is that where Stella, after her paramour has shot himself in her presence and in that of the injured wife, cries out to the latter, "Madam, I have an inspiration! We will remain together!—your hand on it! From this moment on I will never leave you."
In Otway's *The Orphan* occur these lines: Let us embrace, and from this very moment Vow an eternal misery together. (Act iv. Sc. 1.)]

Eternity bids thee to forget.
BYRON. *Lara.* Canto i. St. 28.

The thought of life that ne'er shall cease
Has something in it like despair.
LONGFELLOW. *The Golden Legend.* i. 1. 42.

EUPHEMISM.

Falstaff. Marry, then, sweet wag, when thou art King, let not us, that are squires of the Night's body, be called thieves of the Day's beauty; let us be Diana's foresters, gentlemen of the shade, minions of the Moon; and let men say, we be men of good government, being governed as the sea is, by our noble and chaste mistress the Moon, under whose countenance we—steal.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 18.

Pistol. "Convey," the wise it call. "Steal!" foh! a fico for the phrase.
Ibid. Merry Wives of Windsor. Act i. Sc. 3. l. 32.

EVENING.

(See also SUNSET.)

First Murderer. Then stand with us.
The west yet glimmers with some streaks of day:
Now spurs the lated traveller apace,
To gain the timely inn; and near approaches
The subject of our watch.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 3. l. 4.

Armodo. In the posteriors of this day, which the rude multitude call the afternoon.
Ibid. Love's Labour's Lost. Act v. Sc. 1. l. 76.

Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompany'd; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk, all but the wakeful nightingale;
She all night long her amorous descant sung;

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Silence was pleas'd. Now glow'd the firmament
With living sapphires; Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.
MILTON. *Paradise Lost.* Bk iv. l. 598.

When the gray-hooded Even,
Like a sad votarist in palmer's weed,
Rose from the hindmost wheel of Phœbus' wain.
Ibid. Comus. l. 188.

And hie him home, at evening's close,
To sweet repast and calm repose.
GRAY. *Ode to Vicissitude.* l. 87.

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,[1]
The ploughman homeward plods his weary way.
And leaves the world to darkness and to me.
Ibid. Elegy in a Country Churchyard. l. 1.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds.
Ibid. Elegy in a Country Churchyard. l. 5.

The dews of the evening most carefully shun,—
Those tears of the sky for the loss of the sun.
CHESTERFIELD. *Advice to a Lady in Autumn.*

Sweet was the sound, when oft, at evening's close,
Up yonder hill the village murmur rose;
There as I passed, with careless steps and slow,
The mingling notes came soften'd from below;
The swain responsive as the milkmaid sung,
The sober herd that low'd to meet their young;
The noisy geese that gabbled o'er the pool,
The playful children just let loose from school;
The watch-dog's voice that bay'd the whispering wind,
And the loud laugh that spoke the vacant mind;
These all in sweet confusion sought the shade,
And fill'd each pause the nightingale had made.
GOLDSMITH. *The Deserted Village.* l. 113.

At the close of the day when the hamlet is still,
And mortals the sweets of forgetfulness prove,
When naught but the torrent is heard on the hill,
And naught but the nightingale's song in the grove.
BEATTIE. *The Hermit.* l. 1.

Come to the sunset tree!
The day is past and gone;
The woodman's axe lies free,
And the reaper's work is done.
MRS. HEMANS. *Evening Song of the Tyrolese Peasants.*

Evening came on;
The beams of sunset hung their rainbow hues
High 'mid the shifting domes of sheeted spray
That canopied his path o'er the waste deep;
Twilight, ascending slowly from the east,
Entwined in duskier wreathes her braided locks
O'er the fair front and radiant eyes of day:
Night followed, clad with stars.
SHELLEY. *Alastor.*

[1] The first edition reads, "The lowing herds wind slowly o'er the lea."

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It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in every whispered word:
And gentle winds, and waters near,
Make music to the lonely ear.
Each flower the dews have lightly wet,
And in the sky the stars are met,
And on the wave is deeper blue,
And on the leaf a browner hue,
And in the heaven that clear obscure,
So softly dark, and darkly pure,
Which follows the decline of day,
As twilight melts beneath the moon away.
BYRON. *Parisina.* St. 1.

The holy time is quiet as a Nun
Breathless with adoration.
WORDSWORTH. *It is a Beauteous Evening.*

When the sun's last rays are fading
Into twilight soft and dim.
THEODORE L. BARKER. *Thou Will Think of Me Again.*

To me at least was never evening yet
But seemed far beautifuller than its day.
ROBERT BROWNING. *The Ring and the Book. Pompilia.* l. 857.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.
LONGFELLOW. *The Day is Done.*

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.
Ibid. The Day is Done.

EVIDENCE.

Things true and evident must of necessity be recognized by those who would contradict them.
EPICTETUS. *Concerning the Epicureans.*

Warwick. Who finds the heifer dead and bleeding fresh
And sees fast by a butcher with an axe,
But will suspect 'twas he that made the slaughter?
Who finds the partridge in the puttock's nest,
But may imagine how the bird was dead,
Although the kite soar with unbloodied beak?
SHAKESPEARE. *II. Henry VI.* Act iii. Sc. 2. l. 188.

Smith. Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it; therefore deny it not.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 2. l. 156.

Othello. Be sure of it; give me the ocular proof.
Ibid. Othello. Act iii. Sc. 3. l. 360.

The proof of the pudding is in the eating.
CERVANTES. *Don Quixote.* Ch. xxiv.

"Can this be true?" an arch observer cries,—
"Yes," rather moved, "I saw it with these eyes.
Sir! I believe it on that ground alone;
I could not had I seen it with my own."
COWPER. *Conversation.* l. 231.

EVIL.

Be not overcome of evil, but overcome evil with good.
New Testament. Romans xii. 21.

Woe unto them that call evil good and good evil.
Old Testament. Isaiah v. 20.

All good to me is lost;
Evil, be thou my good.
MILTON. *Paradise Lost.* Bk. iv. l. 109.

Honi soit qui mal y pense.
Evil to him who evil thinks.
Motto of the Order of the Garter and of Great Britain.

Hamlet. And makes us rather bear those ills we have
Than fly to others that we know not of.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 81.

Habeas, ut nactus: nota mala res optuma 'st.
Keep what you have. The evil that we know is the better of the two.
PLAUTUS. *Trinummus.* i. 2, 25.

Hoc sustinete majus ne veniat malum.
Bear the ills ye have, lest worse befall ye.
PHAEDRUS. *Fables.* i. 2, 31.

The oldest and best known evil was ever more supportable than one that was new and untried.
MONTAIGNE. *Essays. Of Vanity.*

But as the flounder dooth,
Leape out of the frying pan into the fyre.
JOHN HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

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Unruly blasts wait on the tender spring;
Unwholesome weeds take root with precious flowers;
The adder hisses where the sweet birds sing;
What virtue breeds, iniquity devours:
We have no good that we can say is ours,
But ill-annexed opportunity
O'er kills his life, or else his quality.
SHAKESPEARE. *The Rape of Lucrece.* l. 869.

And out of good still to find means of evil.
MILTON. *Paradise Lost.* Bk. i. l. 165.

Prometheus. Evil minds
Change good to their own nature.
SHELLEY. *Prometheus Unbound.* Act i.

Oft hath even a whole city reaped the evil fruit of a bad man.
HESIOD. *Works and Days.* l. 240.

One man's wickedness may easily become all men's curse.
PUBLILIUS SYRUS. *Maxim* 463.

For himself doth a man work evil in working evils for another.
HESIOD. *Works and Days.* l. 265.

When to mischief mortals bend their will,
How soon they find fit instruments of ill!
POPE. *Rape of the Lock.* Canto iii. St. 125.

He who is bent on doing evil can never want occasion.
PUBLILIUS SYRUS. *Maxim* 459.

That evil is half cured whose cause we know.
CHURCHILL. *Gotham.* Bk. iii. l. 652.

But evil is wrought by want of Thought,
As well as want of Heart!
HOOD. *The Lady's Dream.* St. 16.

Time to me this truth has taught
('Tis a treasure worth revealing),
More offend by want of thought
Than from any want of feeling.
CHARLES SWAIN. *Want of Thought.*

King. There is some soul of goodness in things evil,
Would men observingly distil it out;
For our bad neighbour makes us early stirrers,
Which is both healthful and good husbandry:
Besides, they are our outward consciences,
And preachers to us all; admonishing
That we should dress us fairly for our end.
Thus may we gather honey from the weed,
And make a moral of the devil himself.
SHAKESPEARE. *Henry V.* Act iv. Sc. 1. l. 4.

Friar. O, mickle is the powerful grace that lies
In herbs, plants, stones, and their true qualities:
For nought so vile that on the earth doth live
But to the earth some special good doth give,
Nor aught so good but strain'd from that fair use
Revolts from true birth, stumbling on abuse:
Virtue itself turns vice, being misapplied;
And vice sometimes by action dignified.
Ibid. Romeo and Juliet. Act ii. Sc. 3. l. 15.

From seeming evil still educing good.
THOMSON. *Hymn.* l. 114.

First Lord. The web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.
Ibid. All's Well that Ends Well. Act iv. Sc. 3. l. 82.

Virtuous and vicious ev'ry man must be,
Few in th' extreme, but all in the degree.
POPE. *Essay on Man.* Epistle ii. l. 231.

Spirit. What we all love is good touched up with evil—
Religion's self must have a spice of devil.
A. H. CLOUGH. *Dipsychus.* Sc. 3.

Known yet ignored, nor divined, nor unguessed,
Such is Man's law of life. Do we strive to declare
What is ill, what is good in our spinning? worst, best,
Change hues of a sudden; now here and now there
Flits the sign which decides; all about yet nowhere.
BROWNING. *Parleyings with Certain People. Song of the Fates.*

Evil is only good perverted.
LONGFELLOW. *The Golden Legend.* ii.

In men whom men denounce as ill
I see so much of goodness still;
In men whom men pronounce divine
I see so much of sin and blot;
I hesitate to draw the line
Between the two—where God has not.
JOAQUIN MILLER. *Burns.*

I find that the best virtue I have has in it some tincture of vice.
MONTAIGNE. *Essays. That We Taste Nothing Pure.*

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He knows a baseness in his blood
At such strange war with something good,
He may not do the thing he would.
TENNYSON. *The Two Voices.*

Antony. The evil that men do lives after them;
The good is often interréd with their bones.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 2. l. 80.

Griffith. Men's evil manners live in brass; their virtues
We write in water.
Ibid. Henry VIII. Act iv. Sc. 2. l. 45.

Francisco. Injuries are writ in brass, kind Graccho,
And not to be forgotten.
MASSINGER. *The Duke of Milan.* Act v. Sc. 1.

All your better deeds
Shall be in water writ, but this in marble.
BEAUMONT AND FLETCHER. *Philaster.* Act v. Sc. 3.

L'injure se grave en métal; et le bienfait s'escrit en l'onde.

An injury graves itself in metal, but a benefit writes itself in water.
JEAN BERTAUT. *Circa* 1611.

On adamant our wrongs we all engrave,
But write our benefits upon the wave.
KING. *The Art of Love.* l. 971.

For men use, if they have an evil tourne, to write it in marble; and whoso doth us a good tourne we write it in duste.
SIR THOMAS MORE. *Richard III. and his miserable End.*

Some write their wrongs in marble: he more just,
Stoop'd down serene and wrote them in the dust,—
Trod under foot, the sport of every wind,
Swept from the earth and blotted from his mind.
There, secret in the grave, he bade them lie,
And grieved they could not 'scape the Almighty eye.
SAMUEL MADDEN. *Boulter's Monument.*

Here lies one whose name was writ in water.
KEATS. *Epitaph engraved at his request on his tomb in Rome.*

Lo! in the moonlight gleams a marble white,
On which I read: "Here lieth one whose name
Was writ in water." And was this the meed
Of his sweet singing? Rather let me write:
"The smoking flax before it burst to flame
Was quenched by death, and broken the bruised reed."
LONGFELLOW. *Keats.*

But one sad losel soils a name for aye,
However mighty in the olden time;
Nor all that heralds rake from coffin'd clay,
Nor florid prose, nor honied lies of rhyme,
Can blazon evil deeds, or consecrate a crime.
BYRON. *Childe Harold.* Canto i. St. 3.

EVOLUTION.

A prima descendit origine mundi
Causarum series.
Even from the first beginnings of the world
Descends a chain of causes.
LUCAN. *Pharsalia.* vi. 606.

Anaximander says that men were first produced in fishes, and when they were grown up and able to help themselves were thrown up, and so lived upon the land.
PLUTARCH. *Symposiacs.* Bk. viii. Q. viii.

So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not, then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance: time may come, when men
With angels may participate.
MILTON. *Paradise Lost.* Bk. v. l. 479.

A subtle chain of countless rings
The next unto the farthest brings:
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to be Man, the worm
Mounts through all the spires of form.
EMERSON. *Mayday.*

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From lower to the higher next,
Not to the top, is Nature's text;
And embryo Good, to reach full stature,
Absorbs the Evil in its nature.
LOWELL. *Festina Lente. Moral.*

Yet I doubt not through the ages one
increasing purpose runs,
And the thoughts of men are widen'd
with the process of the suns.
TENNYSON. *Locksley Hall.* l. 137.

Therefore I summon age
To grant youth's heritage,
Life's struggle having so far reached its
term:
Thence shall I pass, approved
A man, for aye removed
From the developed brute; a God though
in the germ.
BROWNING. *Rabbi Ben Ezra.*

I have called this principle, by which each slight variation, if useful, is preserved, by the term of Natural Selection.
CHARLES DARWIN. *The Origin of Species.* Ch. iii.

We will now discuss in a little more detail the Struggle for Existence.
Ibid. The Origin of Species. Ch. iii.

The expression often used by Mr. Herbert Spencer of the Survival of the Fittest is more accurate, and is sometimes equally convenient.
Ibid. The Origin of Species. Ch. iii.

This survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called "natural selection, or the preservation of favoured races in the struggle for life."
HERBERT SPENCER. *Principles of Biology. Indirect Equilibration.*

The perpetual struggle for room and food.
MATTHEW. *On Population.* Ch. iii.

For nature is one with rapine, a harm
no preacher can heal;
The Mayfly is torn by the swallow, the
sparrow spear'd by the shrike,
And the whole little wood where I sit is
a world of plunder and prey.
TENNYSON. *Maud.* iv. 4.

A man is the whole encyclopedia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man.
EMERSON. *Essays. History.*

There was an ape in the days that were
earlier,
Centuries passed and his hair became
curlier;
Centuries more gave a thumb to his
wrist—
Then he was MAN and a Positivist.
MORTIMER COLLINS. *The British Birds.* St. 5.

EXAMPLE.

Duke. Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches
do,
Not light them for themselves; for if
our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not
finely touch'd
But to fine issues, nor Nature never lends
The smallest scruple of her excellence
But, like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use.
SHAKESPEARE. *Measure for Measure.* Act i. Sc. 1. l. 29.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
New Testament. Matthew v. 16.

Examples draw when precept fails,
And sermons are less read than tales.
PRIOR. *The Turtle and the Sparrow.* l. 102.

Example is always more efficacious than precept.
DR. JOHNSON. *Rasselas.* Ch. xxx.

Since truth and constancy are vain,
Since neither love, nor sense of pain,
Nor force of reason, can persuade,
Then let example be obey'd.
GEORGE GRANVILLE (LORD LANSDOWNE). *To Myra.*

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I do not give you to posterity as a pattern to imitate, but as an example to deter.

JUNIUS. Letter xii. *To the Duke of Grafton.*

Example is the school of mankind, and they will learn at no other.

BURKE. Letter i. *On a Regicide. Peace.* Vol. v. p. 331.

These taught us how to live; and (oh, too high
The price for knowledge!) taught us how to die.

THOMAS TICKELL. *On the Death of Mr. Addison.* l. 81.

He who should teach men to die, would at the same time teach them to live.

MONTAIGNE. *Essays.* Bk. i. Ch. xix.

Teach him how to live,
And, oh! still harder lesson, how to die.

BEILBY PORTEUS. *Death.* l. 316.

They that yet never learn'd to live and die,
Will scarcely teach it others feelingly.

R. BAXTER. *Love Breathing Thanks and Praise.* Pt. ii.

Those who have endeavoured to teach to die well, have taught few to die willingly.

DR. JOHNSON. *Letter to Mr. Jos. Baretti.* 10th June, 1761.

If from society we learn to live,
'Tis solitude should teach us how to die.

BYRON. *Childe Harold.* Canto iv. 33.

Allured to brighter worlds, and led the way.

GOLDSMITH. *Deserted Village.* l. 170.

(See PRACTICE and PRECEPT.)

Content to follow when we lead the way.

HOMER. *The Iliad.* Bk. x. l. 141. (POPE, trans.)

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

LOWELL. *Sonnet IV.*

So our lives
In acts exemplarie, not only winne
Ourselves good Names, but doth to others give
Matter for virtuous Deedes, by which wee live.

GEORGE CHAPMAN. *Bussy D'Ambois.* Act i. Sc. 1.

Princes that would their people should do well
Must at themselves begin, as at the head;
For men, by their example, pattern out
Their imitations, and regard of laws:
A virtuous court a world to virtue draws.

BEN JONSON. *Cynthia's Revels.* Act v. Sc. 3.

Examples lead us, and we likely see;
Such as the prince is, will his people be.

HERRICK. *Hesperides.* 761.

Virtue is not left to stand alone. *He who practices it* will have neighbors.

CONFUCIUS. *Analects.* Bk. iv. Ch xxv.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

LONGFELLOW. *A Psalm of Life.*

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

Ibid. Charles Sumner. St. 9.

EXCESS.

Pelion imposuisse Olympo.

To pile Pelion on Olympus.

HORACE. *Odes.* iii. 4, 52.

Ossa on Pelion thrice they strive to pile,
And upon Ossa leafy Olympus roll.

VIRGIL. *Georgics* i. 281.

Heaved on Olympus tottering Ossa stood;
On Ossa Pelion nods with all his wood.

HOMER. *The Odyssey.* Bk. xi. l. 387. (POPE, trans.)

Laertes. Now pile your dust upon the quick and dead,
Till of this flat a mountain you have made,
To o'ertop old Pelion, on the skyish head
Of blue Olympus.

SHAKESPEARE. *Hamlet.* Act v. Sc. 1 l. 274.

Faut d'la vertu, pas trop n'en faut,
L'excès en tout est un défaut.

Some virtue is needed, but not too much. Excess in anything is a defect.

MONVEL. *From a comic opera, Erreur d'un Moment. Quoted by* DESAUGIERS.

He more had pleas'd us, had he pleas'd us less.

ADDISON. *English Poets, referring to Cowley.*

Best things carry'd to excess are wrong.

CHURCHILL. *The Rosciad.* l. 1039.

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EXCLAMATIONS.

Slender. If it be my luck, so: if not, happy man be his dole!
SHAKESPEARE. *Merry Wives of Windsor.* Act iii. Sc. 4. l. 67.

Falstaff. Think of that, Master Brook,
Ibid. Merry Wives of Windsor. Act iii. Sc. 5. l. 123.

Pistol. A foutre for the world and wordlings base!
I speak of Africa and golden joys.
SHAKESPEARE. *II. Henry IV.* Act v. Sc. 3. l. 108.

Pistol. Under which king, Bezonian? speak or die!
Ibid. II. Henry IV. Act v. Sc. 3. l. 119.

Macbeth. Before my body
I throw my warlike shield; lay on, Macduff;
And damn'd be him that first cries, *Hold, enough!*
Ibid. Macbeth. Act v. Sc. 3. l. 32.

Marcellus. Peace, break thee off; look, where it comes again!
Ibid. Hamlet. Act i. Sc. 1. l. 40.

Hamlet. Angels and ministers of grace, defend us!
Ibid. Hamlet. Act i. Sc. 4. l. 49.

Hamlet. O, my prophetic soul! mine uncle!
Ibid. Hamlet. Act i. Sc. 5. l. 41.

Hamlet. Dead, for a ducat, dead!
Ibid. Hamlet. Act iv. Sc. 4. l. 23.

Richard. A horse! a horse! my kingdom for a horse!
Ibid. Richard III. Act iv. Sc. 7. l. 13.

The King is dead! Long live the King!

The death of Louis XIV. was announced by the captain of the body guard from a window of the state apartment. Raising his truncheon above his head, he broke it in the centre, and throwing the pieces among the crowd, exclaimed in a loud voice, "Le Roi est mort!" Then seizing another staff, he flourished it in the air as he shouted, "Vive le Roi!"
PARDOE. *Life of Louis XIV.* Vol. iii. p. 457.
[This was the phrase with which the death of a French king was announced by a herald, who appeared upon a balcony of the royal palace. The ceremony was last seen at the death of Louis XVIII.]

Ah that I— You would have it so, you would have it so; George Dandin, you would have it so! This suits you very nicely, and you are served right; you have precisely what you deserve.
MOLIÈRE. *George Dandin.* Act i. Sc. 19.

In the name of the Prophet—figs.
HORACE SMITH. *Johnson's Ghost.*

Awake, arise, or be for ever fallen.
MILTON. *Paradise Lost.* Bk. i. l. 330.

Whence and what art thou, execrable Shape?
Ibid. Paradise Lost. Bk. ii. l. 681.

I fled, and cried out *Death!*
Hell trembled at the hideous name, and sighed
From all her caves, and back resounded *Death!*
Ibid. Paradise Lost. Bk. ii. l. 787.

One word alone is all that strikes the ear,
One short, pathetic, simple word, . . . "Oh, dear!"
BLOOMFIELD. *The Farmer's Boy: Autumn.* l. 157.

Let us do or die.
BURNS. *Bruce to His Men at Bannockburn.*
CAMPBELL. *Gertrude of Wyoming.* Pt. iii. St. 37.
[Scott says, "This expression is a kind of common property, being the motto, we believe, of a Scottish family."
Review of Gertrude, Scott's Miscellanies. Vol. i. p. 153.]

Oh! for a single hour of that Dundee,
Who on that day the word of onset gave.
WORDSWORTH. *Sonnet. In the Pass of Killicranky.*
[It was on this occasion (the failure in energy of Lord Mar at the battle of Sheriffmuir) that Gordon of Glenbucket made the celebrated exclamation, "Oh for an hour of Dundee!"
MAHON. *History of England.* Vol. i. p. 184.]

Oh, for one hour of blind old Dandolo,
The octogenarian chief, Byzantium's conquering foe!
BYRON. *Childe Harold.* Canto iv. St. 12.

O Heaven! he cried, my bleeding country save!
CAMPBELL. *Pleasures of Hope.* l. 359.

EXCUSE.

Egomet mi ignosco.
I find excuses for myself.
HORACE. *Satires.* i. 3, 23.

Ignoscito saepe alteri; nunquam tibi.
You may often make excuses for another, never for yourself.
PUBLILIUS SYRUS. 208.

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Pembroke. When workmen strive to do better than well,
They do confound their skill in covetousness;
And, oftentimes, excusing of a fault
Doth make the fault the worse by the excuse,
As patches set upon a little breach
Discredit more in hiding of the fault
Than did the fault before it was so patched.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 30.

Qui s'excuse, s'accuse.

He who excuses himself accuses himself.
GABRIEL MEURIER. *Trésor des Sentences.* 1580–1601. p. 63, note 2.

Cicero. Bad men excuse their faults, good men will leave them.
He acts the third crime that defends the first.
BEN JONSON. *Catiline.* Act iii. Sc. 2.

Never make a defence or apology before you be accused.
CHARLES I. *Letter to Lord Wentworth.*

Othello. The very head and front of my offending
Hath this extent, no more.
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 80.

A bad excuse is better, they say, than none at all.
STEPHEN GOSSON. *The Schoole of Abuse.*

Nicholas. A bad shift is better than none at all.
H. PORTER. *The Two Angry Women of Abington.*

To him she hasted; in her face excuse
Came prologue and apology too prompt.
MILTON. *Paradise Lost.* Bk. ix. l. 853.

All are pleas'd, by partial passion led,
To shift their follies on another's head.
PARNELL. *Elysium.* l. 103.

Stoop not then to poor excuse;
Turn on the accuser roundly; say,
"Here am I, here will I abide
Forever to myself soothfast;
Go thou, sweet Heaven, or at thy pleasure stay!"
Already Heaven with thee its lot has cast,
For only it can absolutely deal.
EMERSON. *Sursum Corda.*

Apologies only account for that which they do not alter.
DISRAELI. *Speech.* July 28, 1871.

EXILE.

(See BANISHMENT.)

Some natural tears they dropped, but wiped them soon:
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow
Through Eden took their solitary way.
MILTON. *Paradise Lost.* Bk. xii. l. 645.

Behold the duteous son, the sire decayed,
The modest matron, and the blushing maid,
Forc'd from their homes, a melancholy train,
To traverse climes beyond the Western main.
Where wild Oswego spreads her swamps around,
And Niagara stuns with thundering sound.
GOLDSMITH. *Traveller.* l. 407.

There came to the beach a poor exile of Erin,
The dew on his thin robe was heavy and chill;
For his country he sigh'd, when at twilight repairing
To wander alone by the wind-beaten hill.
CAMPBELL. *The Exile of Erin.*

For I am as a weed,
Flung from the rock, on Ocean's foam, to sail,
Where'er the surge may sweep, the tempest's breath prevail.
BYRON. *Childe Harold.* Canto iii. St. 2.

EXPERIENCE.

Credite experto.

Believe one who has tried it.
VIRGIL. *Æneid.* xi. 283.
[Usually quoted "Experto credite," cf. the anonymous mediæval line:

Quam subito, quam certo, experto crede Roberto.

How suddenly and how certainly (it will come) you may learn from the experienced Robert.]

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Stultorum eventus magister est.

Experience is the teacher of fools.
LIVY. *Annales.* xxii. 39.

Discipulus est priori posterior dies.

Each day is the scholar of yesterday.
PUBLILIUS SYRUS. *Maxims.*

"Experience keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarcely in that; for it is true, "We may give advice, but we cannot give conduct."
BENJAMIN FRANKLIN. *The Way to Wealth.*

Regan. To wilful men
The injuries that they themselves procure
Must be their schoolmaster.
SHAKESPEARE. *King Lear.* Act ii. Sc. 4. l. 305.

Longum iter est per praecepta, breve et efficax per exempla.

The path of precept is long, that of example short and effectual.
SENECA. *Epistolæ.* vi. 5.

In omnibus fere minus valent praecepta quam experimenta.

In almost everything experiment is better than precept.
QUINTILIAN. *De Institutione Oratoria.* ii. 5, 15.

Demonstratio longe optima est experientia.

By far the best proof is experience.
BACON. *Novum Organum.* l. 70.

Till old experience do attain
To something like prophetic strain.
MILTON. *Il Penseroso.* l. 173.

Learning teacheth more in one year than experience in twenty.
ROGER ASCHAM. *The Schoolmaster.*

One thorn of experience is worth a whole wilderness of warning.
LOWELL. *Among my Books. Shakespeare Once More.*

The best plan is, as the common proverb has it, to profit by the folly of others.
PLINY THE ELDER. *Natural History.* Bk. xviii. Sec. 31.

Feliciter sapit qui alieno periculo sapit.

He gains wisdom in a happy way, who gains it by another's experience.
PLAUTUS. *Mercator.* iv. 7, 40.

Ford. Unless experience be a jewel; that I have purchased at an infinite rate.
SHAKESPEARE. *Merry Wives of Windsor.* Act ii. Sc. 2. l. 212.

Burnt child fire dredth.
JOHN HEYWOOD. *Proverbs.* Bk. ii. Ch. ii.

A burne childe feere de fire.
UNKNOWN. *Pasquil and Katherine.*

A burnt childe dreadeth the fire.
LYLY. *Euphues and His England.*

Fitzdottrell. The burnt child dreads the fire.
BEN JONSON. *The Devil is an Ass.* Act i. Sc. 2.

For unstain'd thoughts do seldom dream on evil;
Birds never lim'd no secret bushes fear.
SHAKESPEARE. *The Rape of Lucrece.* l. 87.

Shylock. What! wouldst thou have a serpent sting thee twice?
Ibid. Merchant of Venice. Act iv. Sc. 1. l. 69.

Rosalind. And your experience makes you sad; I had rather have a fool to make me merry than experience to make me sad; and to travel for it too.
Ibid. As You Like It. Act iv. Sc. 1. l. 25.

Lucre. Does not he return wisest that comes home whipt with his own follies.
MIDDLETON. *A Trick to Catch the Old One.* Act ii. Sc. 1.

He hazardeth sore that waxeth wise by experience.
ROGER ASCHAM. *The Schoolmaster.*

Knowledge of good bought dear by knowing ill.
MILTON. *Paradise Lost.* Bk. iv. l. 222.

Sad experience leaves no room for doubt.
POPE. *January and May.* l. 630.

Oh, who can tell, save he whose heart hath tried.
BYRON, *The Corsair.* Canto i. St. 1.

A sadder and a wiser man,
He rose the morrow morn.
COLERIDGE. *The Ancient Mariner.* Concluding lines.

The dirty nurse, experience.
TENNYSON. *The Last Tournament.*

Antonio. Experience is by industry achieved
And perfected by the swift course of time.
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 3. l. 22.

Experience, next, to thee I owe,
Best guide; not following thee, I had remain'd

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In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire.
MILTON. *Paradise Lost.* Bk. ix. l. 807.

No man's knowledge, here, can go beyond his experience.
LOCKE. *Essay on the Human Understanding.* Bk. ii. Ch. i. Sec. 19.

I have but one lamp by which my feet are guided, and that is the lamp of experience.
PATRICK HENRY. *Speech in Virginia Convention.* March 23, 1775.

Only so much do I know, as I have lived.
EMERSON. *Oration. The American Scholar.*

Experience, join'd with common sense,
To mortals is a providence.
MATTHEW GREEN. *The Spleen.* l. 312.

Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.
LONGFELLOW. *The Ladder of St. Augustine.*

I know
The past, and thence I will essay to glean
A warning for the future, so that man
May profit by his errors, and derive
Experience from his folly;
For, when the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven.
SHELLEY. *Queen Mab.* iii. l. 6.

The only faith that wears well and holds its color in all weathers, is that which is woven of conviction and set with the sharp mordant of experience.
LOWELL. *My Study Windows. Abraham Lincoln.* 1864.

A man used to vicissitudes is not easily dejected.
JOHNSON. *Rasselas.* Ch. xii.

In her experience all her friends relied,
Heaven was her help and nature was her guide.
CRABBE. *Parish Register.* Pt iii.

To show the world what long experience gains
Requires not courage, though it calls for pains;
But at life's outset to inform mankind
Is a bold effort of a valiant mind.
Ibid. The Borough. Letter vii. l. 47.

EXPRESSION.

Preserving the sweetness of proportion and expressing itself beyond expression.
BEN JONSON. *The Masque of Hymen.*

Patience and sorrow strove
Who should express her goodliest. You have seen
Sunshine and rain at once her smile and tears.
Were like a better way.
SHAKESPEARE. *King Lear.* Act iv. Sc. 3. l. 18.

Expression is the dress of thought, and still
Appears more decent as more suitable;
A vile conceit in pompous words express'd,
Is like a clown in regal purple dress'd.
POPE. *Essay on Criticism.* l. 318.

EXTREMES.

The summer's flower is to the summer sweet,
Though to itself it only live and die,
But if that flower with base infection meet,
The basest weed outbraves his dignity;
For sweetest things turn sourest by their deeds;
Lilies that fester smell far worse than weeds.
SHAKESPEARE. *Sonnet* xciv.

Wit, like tierce claret, when't begins to pall,
Neglected lies, and 's of no use at all,
But in its full perfection of decay
Turns vinegar, and comes again in play.
EARL OF ROCHESTER.

Everye white will have its blacke,
And everye sweet its soure.
THOS. PERCY. *Reliques. Sir Cuartine.* Pt. ii. l. 1.

The rose and thorn, the treasure and dragon, joy and sorrow, all mingle into one.
SAADI. *The Gulistan.* Ch. vii. *Apologue* 21 (Ross, trans.)

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Th' extremes of glory and of shame,
Like east and west, become the same.
No Indian Prince has to his palace
More followers than a thief to the gallows.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 271.

Thus each extreme to equal danger tends,
Plenty, as well as want, can sep'rate friends.
COWLEY. *Davideis.* Bk. iii. l. 205.

Extremes in nature equal good produce;
Extremes in man concur to general use.
POPE. *Moral Essays.* Epistle iii. l. 161.

The way to rest is pain;
The road to resolution lies by doubt;
The next way home's the farthest way about.
QUARLES. *Emblems.* Bk. iv. Emblem 2. Ep. 2.

The glorious lamp of heaven, the sun,
The higher he's a-getting,
The sooner will his race be run,
And nearer he's to setting.
HERRICK.

Such huge extremes inhabit thy great mind,
Godlike, unmoved—and yet, like woman, kind.
WALLER.

The fate of all extremes is such,
Men may be read, as well as books, too much.
POPE. *Moral Essays.* Epistle i. l. 9.

Men are as much blinded by the extremes of misery as by the extremes of poverty.
BURKE. *Letter to Member of the National Assembly.* 1791.

The rose is fairest when 'tis budding new,
And hope is brightest when it dawns from fears;
The rose is sweetest wash'd with morning dew,
And love is loveliest when embalm'd in tears.
SCOTT. *The Lady of the Lake.* Canto iv. St. 1.

EYE.

I was eyes to the blind, and feet was I to the lame.
Old Testament. Job xxix. 15.

Spectatum veniunt, veniunt spectentur ut ipse.

The ladies come to see, and to be seen.
OVID. *Art of Love.* l. 99.
[Chaucer, *Wyf of Bath*, Prol., has:
And for to see, and eke for to be seye.]

Non laudandus est, quoi credit plus qui audit, quam qui videt;
Non placet, cum illi plus laudant, qui audiunt, quam qui vident;
Pluris est oculatus testis unus, quam auriti decem.
Qui audiunt, audita dicunt; qui vident plane sciunt.

I don't commend the man who rather trusts
His ears than eyes.—It discomposes me
When those are louder in their commendations,
Who've only heard reports, than those who saw
The deeds performed.—And one eye-witness weighs
More than ten hearsays. Seeing is believing
All the world o'er.
PLAUTUS. *Truculentus.* Act ii. Sc. 6, 6. (BONNELL THORNTON, trans.)

Segnius irritant animos demissa per aurem,
Quam quae sunt oculis subjecta fidelibus, et quae
Ipse sibi tradit spectator.
A thing when heard, remember, strikes less keen
On the spectator's mind than when 'tis seen.
HORACE. *De Arte Poetica.* 180. (CONINGTON, trans.)

We credit most our sight; one eye doth please
Our trust farre more than ten eare-witnesses.
HERRICK. *Hesperides. The Eyes Before the Ears.*

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Beatrice. Our eyes are sentinels unto our judgments,
And should give certain judgment what they see;
But they are rash sometimes, and tell us wonders
Of common things, which when our judgments find,
They can then check the eyes, and call them blind.
MIDDLETON AND ROWLEY. *The Changeling.* Act i. Sc. 1.

Longaville. The heavenly rhetoric of thine eye.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 56.

Launcelot. I'll take my leave of the Jew in the twinkling of an eye.
Ibid. Merchant of Venice. Act ii. Sc. 2. l. 170.

In the twinkling of an eye.
New Testament. I. Corinthians xv. 47.

Biron. It adds a precious seeing to the eye,
A lover's eyes will gaze an eagle blind.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 352.

And as the bright sun glorifies the sky,
So is her face illumined with her eye.
Ibid. Venus and Adonis. l. 485.

Romeo. Her eyes in heaven
Would through the airy region stream so bright
That birds would sing and think it were not night.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 20.

Friar Laurence. Young men's love then lies
Not truly in their hearts, but in their eyes.
Ibid. Romeo and Juliet. Act ii. Sc. 3. l. 68.

Romeo. Alack, there lies more peril in thine eye
Than twenty of their swords.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 71.

Phebe. Thou tell'st me there is murder in mine eye;
'Tis pretty, sure, and very probable,
That eyes, that are the frail'st and softest things,
Who shut their coward gates on atomies,
Should be call'd tyrants, butchers, murderers!
Ibid. As You Like It. Act iii. Sc. 5. l. 10.

Mercutio. Stabbed with a white wench's black eye.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 4. l. 14.

Falstaff. I see how thine eye would emulate the diamond; thou hast the right arched beauty of the brow.
Ibid. Merry Wives of Windsor. Act iii. Sc. 3. l. 56.

Beatrice. I have a good eye, uncle; I can see a church by daylight.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 85.

Iago. What an eye she hath! methinks it sounds a parley of provocation.
Ibid. Othello. Act ii. Sc. 3. l. 21.

Prospero. The fringed curtains of thine eye advance,
And say what thou seest yond.
Ibid. Tempest. Act i. Sc. 2. l. 407.

Hamlet. An eye like Mars, to threaten and command.
Ibid. Hamlet. Act iii. Sc. 4. l. 57.

Biron. From women's eyes this doctrine I derive:
They sparkle still the right Promethean fire;
They are the books, the arts, the academes,
That show, contain, and nourish all the world.
Ibid. Love's Labour's Lost. Act iv. Sc. 3. l. 346.

Biron. For where is any author in the world
Teaches such beauty as a woman's eye?
Ibid. Love's Labour's Lost. Act iv. Sc. 3. l. 308.

The time I lost in wooing,
In watching and pursuing
The light that lies
In woman's eyes,
Has been my heart's undoing.
Though wisdom oft has sought me,
I scorned the lore she brought me,
My only books
Were woman's looks,
And folly's all they've taught me.
MOORE. *The Time I've Lost in Wooing.*
(See under FACE.)

Hard must he wink that shuts his eyes from heaven.
QUARLES. *A Feast for Wormes.* Sec. 3. Med. 3.

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Since your eyes are so sharpe, that you cannot onely looke through a milstone, but cleane through the minde.
LYLY. *Euphues and His England.* p. 289.

But to nobler sights
Michael from Adam's eyes the film removed,
Which that false fruit that promised clearer sight
Had bred; then purged with euphrasy and rue
The visual nerve (for he had much to see).
MILTON. *Paradise Lost.* Bk. xi. l. 411.

For any man with half an eye,
What stands before him may espy;
But optics sharp it needs I ween,
To see what is not to be seen.
JOHN TRUMBULL. *McFingal.* Canto i. l. 67.

Her eyes the glow-worme lend thee,
The shooting starres attend thee;
And the elves also,
Whose little eyes glow
Like the sparks of fire, befriend thee.
HERRICK. *The Night Piece to Julia.*

Ladies, whose bright eyes
Rain influence, and judge the prize.
MILTON. *L'Allegro.* l. 121.

And looks commercing with the skies,
Thy rapt soul sitting in thine eyes.
Ibid. Il Penseroso. l. 8.

As men of inward light are wont
To turn their optics in upon't.
BUTLER. *Hudibras.* Pt. iii. Canto i. l. 481.

Si vous les voulez aimer, ce sera, ma foi, pour leurs beaux yeux.

If you wish to love, it shall be, by my faith, for their beautiful eyes.
MOLIÈRE. *Les Précieuses Ridicules.* xvi.

Why has not man a microscopic eye?
For this plain reason, Man is not a Fly.
Say, what the use, were finer optics given,
T' inspect a mite, not comprehend the heaven?
POPE. *Essay on Man.* Epistle i. l. 193.

Nothing is lost on him who sees
With an eye that feeling gave;—
For him there's a story in every breeze,
And a picture in every wave.
T. MOORE. *Boat Glee.* *Song from M. P., or the Blue Stocking.*

An eye's an eye, and whether black or blue
Is no great matter, so 'tis in request.
'Tis nonsense to dispute about a hue,
The kindest may be taken as a test.
The fair sex should be always fair; and no man,
Till thirty, should perceive there's a plain woman.
BYRON. *Don Juan.* Canto xiii. St. 20.

Her eye (I'm very fond of handsome eyes)
Was large and dark, suppressing half its fire
Until she spoke, then through its soft disguise
Flash'd an expression more of pride than ire,
And love than either; and there would arise
A something in them which was not desire,
But would have been, perhaps, but for the soul,
Which struggled through and chasten'd down the whole.
Ibid. Don Juan. Canto i. St. 60.

Alas! how little can a moment show
Of an eye where feeling plays
In ten thousand dewy rays:
A face o'er which a thousand shadows go!
WORDSWORTH. *The Triad.*

He holds him with his glittering eye,
The wedding guest stood still,
And listens like a three years' child.
COLERIDGE. *The Ancient Mariner.* Pt. i. St. 4.

The doors all looked as if they oped themselves,
The windows as if latched by fays and elves,
And from them comes a silver flash of light,
As from the westward of a summer's night;
Or like a beauteous woman's large blue eyes
Gone mad through olden songs and poesies.
KEATS. *Reminiscences.*

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Think ye by gazing on each other's eyes
To multiply your lovely selves?
SHELLEY. *Prometheus Unbound.* Act vi. Sc. 4.

These poor eyes, you called, I ween,
"Sweetest eyes were ever seen."
MRS. BROWNING. *Catarina to Camoens.*

Indeed it is well said, "In every object there is inexhaustible meaning; the eye sees in it what the eye brings means of seeing."
CARLYLE. *French Revolution.* Bk. i. Ch. ii.

The eye is not satisfied with seeing.
Old Testament. Ecclesiastes i. 8.

Her loveliness with shame and with surprise
Froze my swift speech: she, turning on my face
The star-like sorrows of immortal eyes,
Spoke slowly in her place.
TENNYSON. *A Dream of Fair Women.* l. 89.

Her eyes are homes of silent prayer.
Ibid. In Memoriam. xxxii.

FACE.

Lift thou up the light of thy countenance upon us.
Old Testament. Psalm i. 3.

A beautiful face is a silent commendation.
BACON. *Moral and Historical Works. Ornamenta Rationalia.*
(See under BEAUTY.)

He had a face like a benediction.
CERVANTES. *Don Quixote.* Bk. i. Pt. i. Ch. 6. (JARVIS, trans.)

Duncan. There's no art
To find the mind's construction in the face.
SHAKESPEARE. *Macbeth.* Act i. Sc. 4. l. 11.

Lady Macbeth. Your face, my Thane, is as a book, where men
May read strange matters.
Ibid. Macbeth. Act i. Sc. 5. l. 63.

Contending Passions jostle and displace
And tilt and tourney mostly in the Face:
. . . . . .
Unmatched by Art, upon this wondrous scroll
Portrayed are all the secrets of the soul.
ABRAHAM COLES. *Man, the Microcosm.* pp. 26, 27.

Well had the boding tremblers learn'd to trace
The day's disasters in his morning face.
GOLDSMITH. *The Deserted Village.* l. 199.

The face the index of a feeling mind.
CRABBE. *Tales of the Hall.*

Bassanio. Here are sever'd lips,
Parted with sugar breath; so sweet a bar
Should sunder such sweet friends: Here in her hairs
The painter plays the spider; and hath woven
A golden mesh to entrap the hearts of men,
Faster than gnats in cobwebs: But her eyes,—
How could he see to do them? Having made one,
Methinks, it should have power to steal both his,
And leave itself unfurnish'd.
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 2. l. 118.

In each cheek appears a pretty dimple:
Love made those hollows; if himself were slain,
He might be buried in a tomb so simple;
Foreknowing well, if there he came to lie,
Why, there Love lived and there he could not die.
Ibid. Venus and Adonis. l. 242.

Demetrius. O, how ripe in show
Thy lips, those kissing cherries, tempting grow!
Ibid. Midsummer Night's Dream. Act iii. Sc. 2. l. 139.

Her lips are roses over-wash'd with dew,
Or like the purple of Narcissus'-flower;
No frost their fair, no wind doth waste their power,
But by her breath her beauties do renew.
ROBERT GREENE. *From Menaphon. Menaphon's Ecl.*

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A sweet attractive kinde of grace,
A full assurance given by lookes,
Continuall comfort in a face
The lineaments of Gospell bookes.
. . . . . .
Was never eie did see that face,
Was never eare did heare that tong,
Was never minde did minde his grace,
That ever thought the travell long;
But eies and eares and ev'ry thought
Were with his sweete perfections caught.
MATHEW ROYDON. *An Elegie; or Friend's Passion for His Astrophill.*
[This piece is sometimes ascribed to Spenser. It was first printed anonymously in *The Phœnix' Nest*, 4to, 1593.]

There is a garden in her face,
Where roses and white lilies show;
A heavenly paradise is that place,
Wherein all pleasant fruits do grow,
There cherries hang that none may buy,
Till cherry ripe themselves do cry.
Those cherries fairly do enclose
Of orient pearl a double row;
Which when her lovely laughter shows,
They look like rosebuds filled with snow.
ANON. *An Howre's Recreation in Musike.* (1606. Set to music by Richard Alison. Oliphant's "La Messa Madrigalesca," p. 229.)

Sweet grave aspect.
DU BARTAS. *Divine Weeks and Works. Fourth Day.* Bk. i.

Wolsey. That sweet aspect of princes.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 369.

With grave
Aspect he rose.
MILTON. *Paradise Lost.* Bk. ii. l. 300.

If to her share some female errors fall,
Look on her face, and you'll forget them all.
POPE. *Rape of the Lock.* Canto ii. l. 17.

That saw the manners in the face.
JOHNSON. *Lines on the Death of Hogarth.*

Human face divine.
MILTON. *Paradise Lost.* Bk. iii. l. 44.

Her face is like the Milky Way i' the sky,—
A meeting of gentle lights without a name.
SIR JOHN SUCKLING. *Brennoralt.* Act iii.

The fairest garden in her looks
And in her mind the wisest books.
COWLEY. *The Garden.* i.

My only books
Were woman's looks.
MOORE. *The Time I've Lost in Wooing.*
(See under EYE.)

A beautiful girl, though she be poor,
indeed, yet is abundantly dowered.
APULEIUS. *De Magia.* xcii.

"Where are you going to, my pretty maid?"
"I'm going a-milking, sir," she said.
. . . . . .
"What is your fortune, my pretty maid?"
"My face is my fortune, sir," she said.
Nursery Rhyme.

[This is an imperfect reminiscence of an anonymous eighteenth century song, entitled *The Wiltshire Wedding*, which describes the bard's brief courtship of

A maid,
Was going then a Milking,
A Milking, Sir, she said,

and their speedy marriage.]

Her angels face
As the great eye of heaven, shyned bright,
And made a sunshine in the shady place.
SPENSER. *Faerie Queen.* Bk. i. Canto iii. St 4.

He has all the ten commandments in his face.
SYDNEY SMITH (*said of Francis Horner*).

[In quite a different sense does Shakespeare make his Duchess of Gloster threaten Queen Margaret:

Could I come near your beauty with my nails
I'd set my ten commandments in your face.
SHAKESPEARE. *II. King Henry VI.* Act i. Sc. 3. l. 144.]

Charles Surface. An unforgiving eye and a damned disinheriting countenance.
SHERIDAN. *School for Scandal.* Act v. Sc. 1.

Yet even her tyranny had such a grace
The women pardoned all except her face.
BYRON. *Don Juan.* Canto v. St. 113.

The light of love, the purity of grace,
The mind, the music breathing from her face,
The heart whose softness harmonized the whole—
And, oh! that eye was in itself a soul!
Ibid. Bride of Abydos. Canto i. St. 6.

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Oh, could you view the melody
Of every grace
And music of her face.
You'd drop a tear;
Seeing more harmony
In her bright eye,
Than now you hear.
LOVELACE. *Orpheus to Beasts.*

He comes by grace of his address,
By the sweet music of his face,
And his low tones of tenderness,
To melt a noble, stubborn race.
CARDINAL J. H. NEWMAN.

The stars of midnight shall be dear
To her, and she shall lean her ear
In many a secret place,
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.
WORDSWORTH. *Three Years She Grew in Sun and Shower.*

The light upon her face
Shines from the windows of another world.
Saints only have such faces.
LONGFELLOW. *Michael Angelo.* Pt. ii. 6.

The face of every one
That passes by me is a mystery!
WORDSWORTH. *The Prelude.* Bk. vii. St. 24.

Sea of upturned faces.
SIR W. SCOTT. *Rob Roy.* Ch. xx.
[Daniel Webster borrowed this phrase from Scott in the first sentence of a speech made at Faneuil Hall, Boston, on September 30, 1842. "In this sea of upturned faces," he began, "there is something which excites me strangely, deeply, before I even begin to speak."]

His face was of that doubtful kind
That wins the eye, but not the mind.
SCOTT. *Rokeby.* Canto v. St. 16.

It strikes the eye more than the mind.
SENECA. Epistle v.

FACTS.

Facts are stubborn things.
LE SAGE. *Gil Blas.* Bk. x. Ch. i. (SMOLLETT, trans.)
[Smollett's translation of *Gil Blas* was published in 1755. The same phrase had already appeared in Elliott's *Essay on Field Husbandry* (1747), p. 35.]

Talk to him of Jacob's ladder, and he would ask the number of the steps.
JERROLD. *A Matter-of-fact Man.*

In this life we want nothing but facts, Sir; nothing but facts.
C. DICKENS. *Hard Times.* Bk. i. Ch. 1.
[A phrase put into the mouth of Thomas Grandgrind: "A man of realities. A man of facts and calculations. A man who proceeds upon the principle that two and two are four and nothing over, and who is not to be talked into allowing for anything over." Bk. i. Ch. 2.]

A world of facts lies outside and beyond the world of words.
HUXLEY. *Lay Sermons.* p. 57.

Time dissipates to shining ether the solid angularity of facts.
EMERSON. *Essays: History.*

FAILURE.

If this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble.
MILTON. *Comus.* l. 597.

Now a' is done that men can do,
And a' is done in vain.
BURNS. *It Was a' for Our Rightfu' King.*

They never fail who die
In a great cause: the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad.
BYRON. *Marino Faliери.* Act ii. Sc. 2.

John Brown's body lies a mouldering in the grave.
But his soul goes marching on.
ANON. *John Brown's Body.*

Failed the bright promise of your early day?
BISHOP HEBER. *Palestine.* l. 113.

In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As "fail."
BULWER. *Richelieu.* Act ii. Sc. 2.

To fail at all is to fail utterly.
LOWELL. *Among My Books. Dryden.*

FAIRIES.

Mistress Quickly. Fairies, black, grey, green, and white,
You moon-shine revellers, and shades of night,
You orphan-heirs of fixed destiny,
Attend your office, and your quality.
SHAKESPEARE. *Merry Wives of Windsor.* Act v. Sc. 5. l. 41.

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Titania. Come, now a roundel, and a fairy song;
Then, for the third part of a minute, hence;
Some, to kill cankers in the musk-rose buds;
Some, war with rear-mice for their leathern wings,
To make my small elves coats; and some, keep back
The clamorous owl, that nightly hoots, and wonders
At our quaint spirits.

SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 2. l. 1.

Faery elves,
Whose midnight revels by a forest-side,
Or fountain, some belated peasant sees,
Or dreams he sees, while overhead the Moon
Sits arbitress, and nearer to the Earth
Wheels her pale course, they on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.

MILTON. *Paradise Lost.* Bk. i. l. 781.

The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty
That had their haunts in dale or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms and watery depths,—all these have vanished;
They live no longer in the faith of reason.

COLERIDGE. *Wallenstein.* Pt. i. Act ii. Sc. 2. (Translated from Schiller.)

[These lines are an expansion of two of Schiller's, which are more literally translated by Abraham Hayward:
The old fable-existences are no more;
The fascinating race has emigrated.]

Here, in cool grot and mossy cell,
We rural fays and fairies dwell;
Though rarely seen by mortal eye,
When the pale moon, ascending high,
Darts through yon limes her quivering beams,
We frisk it near these crystal streams.

SHENSTONE. *Lines inscribed on a Tablet in the Gardens at the Poet's residence, "The Leasowes."*

Up the airy mountain,
Down the rushy glen,
We daren't go a-hunting
For fear of little men;
Wee folk, good folk,
Trooping all together,
Green jacket, red cap,
And white owl's feather!

WILLIAM ALLINGHAM. *The Fairies.*

I met a lady in the meads,
Full beautiful—a faery's child;
Her hair was long, her foot was light,
And her eyes were wild.

. . . . . .

I set her on my pacing steed,
And nothing else saw all day long,
For side-long would she bend, and sing
A faery song.

. . . . . .

She took me to her elfin grot,
And there she wept, and sighed full sore,
And there I shut her wild, wild eyes
With kisses four.

KEATS. *La Belle Dame Sans Merci.*

Through the sad heart of Ruth, when sick for home
She stood in tears amid the alien corn;
The same that ofttimes hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

Ibid. Ode to a Nightingale.

FAITH.

I . . . exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

New Testament. Jude 3.

For we walk by faith, not by sight.

Ibid. II. Corinthians v. 7.

Faith is the substance of things hoped for, the evidence of things not seen.

Ibid. Hebrews xi. 1.

Blessed are they that have not seen, and yet have believed.

Ibid. John xx. 29.

Lord, I believe; help thou mine unbelief.

Ibid. Mark ix. 24.

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Certum est quia impossibile est.

It is certain, because it is impossible.
TERTULLIAN. *De Carne Christi.* v. (Probably the origin of the phrase, "Credo quia impossibile.")

L'impossibilité où je suis de prouver que Dieu n'est pas, me découvre son existence.

The very impossibility in which I find myself to prove that God is not, discloses to me his existence.
LA BRUYÈRE. *Les Caractères.* xvi.

Possunt quia posse videntur.

They can because they think they can.
VIRGIL. *Æneid.* Bk. v. l. 231.

Pars sanitatis velle sanari fuit.

It is part of the cure to wish to be cured.
SENECA. *Hippolytus.* ccxlix.

What ardently we wish, we soon believe.
YOUNG. *Night Thoughts.* Night vii. Pt. ii. l. 1311.

Tarde, quae credita laedunt,
Credimus.

Where belief is painful we are slow to believe.
OVID. *Heroides.* ii. 9.

Macbeth. Stands not within the prospect of belief.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 74.

Nothing is so firmly believed as what we least know.
MONTAIGNE. *Of Divine Ordinances.*

No longer by implicit faith we err,
Whilst every man's his own interpreter.
DENHAM. *Progress of Human Learning.* l. 148.

O welcome pure-ey'd Faith, white-handed Hope,
Thou hovering angel, girt with golden wings!
MILTON. *Comus.* l. 213.

That in such righteousness
To them by faith imputed they may find
Justification towards God, and peace
Of conscience.
Ibid. Paradise Lost. Bk. xii. l. 294.

Esto pecator et pecca fortiter, sed fortius fide et gaude in Christo.

Be a sinner, and sin mightily, but more mightily believe and rejoice in Christ.
LUTHER. *Letter to Melanchthon. Epistolæ R. P. M. Lutheri*, vol. i. p. 345 (Jena, 1556).

Attempt the end and never stand to doubt;
Nothing's so hard but search will find it out.
HERRICK. *Hesperides. Seeke and Finde.*

The enormous faith of many made for one.
POPE. *Essay on Man.* Epistle iii. l. 242.

Faith builds a bridge across the gulf of Death,
To break the shock blind nature cannot shun,
And lands Thought smoothly on the farther shore.
YOUNG. *Night Thoughts.* Night iv. l. 721.

Faith builds a bridge from this world to the next.
Ibid. Night Thoughts. Night viii. l. 717.

One eye on death and one full fix'd on heaven.
Ibid. Night Thoughts. Night v. l. 888.

It is always right that a man should be able to render a reason for the faith that is within him.
SYDNEY SMITH. *Lady Holland's Memoir.* Vol. i. p. 53.

"But they are dead; those two are dead!
Their spirits are in Heaven!"
'Twas throwing words away; for still
The little Maid would have her will,
And said, "Nay, we are seven!"
WORDSWORTH. *We Are Seven.* Concluding lines.

There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects, nor did he believe,—he saw.
Ibid. The Excursion. Bk. i. St. 12.

Of one in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition.
Ibid. The Excursion. Bk. iv. St. 36.

'Tis hers to pluck the amaranthine flower
Of Faith, and round the sufferer's temples bind
Wreaths that endure affliction's heaviest shower,
And do not shrink from sorrow's keenest wind.
Ibid. Weak is the Will of Man.

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Those old credulities, to Nature dear,
Shall they no longer bloom upon the stock
Of history?

WORDSWORTH. *Memorials of a Tour in Italy.* iv. *At Rome.*

Better trust all, and be deceived
And weep that trust and that deceiving,
Than doubt one heart that if believed
Had blessed one's life with true believing.

FRANCES ANN KEMBLE. *Faith.*

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

DR. JOHNSON. *The Rambler.* No. 79.

Albany. Well, you may fear too far.
Goneril. Safer than trust too far.

SHAKESPEARE. *King Lear.* Act i. Sc. 4. l. 351.

A bending staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error which some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt.

WHITTIER. *Questions of Life.* St. 1.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Ibid. The Eternal Goodness. St. 20.

Whose faith has centre everywhere,
Nor cares to fix itself to form.

TENNYSON. *In Memoriam.* xxxiii.

Thou canst not prove thou art immortal —no,
Nor yet that thou art mortal. . . .
For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave even to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!

Ibid. The Ancient Sage.

In Love, if Love be Love, if Love be ours,
Faith and unfaith can ne'er be equal powers.
Unfaith in aught is want of faith in all.

Ibid. Merlin and Vivien.

Faith always implies the disbelief of a lesser fact in favor of a greater. A little mind often sees the unbelief, without seeing the belief of large ones.

HOLMES. *The Professor at the Breakfast-table.* Ch. 5.

Belief consists in accepting the affirmations of the soul; unbelief, in denying them.

EMERSON. *Montaigne.*

FALCON.

Old Man. A falcon, tow'ring in her pride of place,
Was by a mousing owl hawk'd at and kill'd.

SHAKESPEARE. *Macbeth.* Act ii. Sc. 4. l. 12.

Say, will the falcon, stooping from above,
Smit with her varying plumage, spare the dove?
Admires the jay the insect's gilded wings?
Or hears the hawk when Philomela sings?

POPE. *Essay on Man.* Epistle iii. l. 53.

FALL.

How are the mighty fallen!

Old Testament. II. Samuel i. 19.

How art thou fallen from heaven, O Lucifer, son of the morning!

Ibid. Isaiah xiv. 12.

And great was the fall of it.

New Testament. Matthew vii. 27.

Should the whole frame of Nature round him break,
In ruin and confusion hurled,
He, unconcerned, would hear the mighty crack,
And stand secure amidst a falling world.

HORACE. Ode iii. Bk. iii. (ADDISON, trans.)

In Adam's fall
We sinned all.

New England Primer.

Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world and all our woe.

MILTON. *Paradise Lost.* Bk. i. l. 1.

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So saying, her rash hand in evil hour
Forth reaching to the fruit, she plucked, she eat:
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost.
MILTON. *Paradise Lost.* Bk. ix. l. 780.

He that climbs highest has the greatest fall.
TOURNEUR. *The Revenger's Tragedy.* Act v.

Do you not know
When from the bottom of a well you've mounted
Up to the top, then there's the greatest danger,
Lest from the brink you topple back again?
PLAUTUS. *Miles Gloriosus.* Act iv. Sc. 4. l. 14. (BONNELL THORNTON, trans.)

Queen Margaret. They that stand high have many blasts to shake them;
And if they fall, they dash themselves to pieces.
SHAKESPEARE. *Richard III.* Act i. Sc. 3. l. 259.

For a man
Low-fallen from high estate more sharply feels
The strangeness of it than the long unblest.
EURIPIDES. *Helena.* 417. (A. S. WAY, trans.)

Fallen from his high estate.
DRYDEN. *Alexander's Feast.* l. 78.

The vulgar falls and none laments his fate;
Sorrow has hardly leisure for the great.
LUCAN. *Pharsalia.* Bk. iv. (ROWE, trans.)

Wolsey. I have touched the highest point of all my greatness:
And, from that full meridian of my glory,
I haste now to my setting.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 223.

Wolsey. Farewell, a long farewell, to all my greatness!
This is the state of man: to-day he puts forth
The tender leaves of hope; to-morrow blossoms,
And bears his blushing honours thick upon him:
The third day comes a frost, a killing frost;
And—when he thinks, good easy man, full surely
His greatness is a ripening—nips his root,
And then he falls, as I do. I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory;
But far beyond my depth: my high-blown pride
At length broke under me; and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must for ever hide me.
Vain pomp and glory of this world, I hate ye;
I feel my heart new open'd. O, how wretched
Is that poor man that hangs on princes' favours!
There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 352.

Antony. But yesterday, the word of Cæsar might
Have stood against the world: now lies he there,
And none so poor to do him reverence.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 128.

Ay me, how many perils doe enfold
The righteous man, to make him daily fall!
SPENSER. *Faerie Queene.* Bk. i. Canto vii. St. 1.

Ay me! what perils do environ
The man that meddles with cold iron!
BUTLER. *Hudibras.* Pt. i. Canto iii. l. 1.

For a just man falleth seven times and riseth up again.
Old Testament. Proverbs xxiv. 16.

Who bravely dares must sometimes risk a fall.
SMOLLETT. *Advice.* l. 208.

Fain would I climb, yet fear I to fall
SIR WALTER RALEIGH.

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According to Fuller, this line was written by young Raleigh on a window-pane obvious to Queen Elizabeth's eye. "Her Majesty, either espying or being shown it, did underwrite:

"'If thy heart fails thee, climb not at all.'"

FULLER. *Worthies of England.* Vol. i. p. 19.

Later in life Raleigh wrote these lines:

Fain would I, but I dare not; I dare, and yet I may not;
I may, although I care not for pleasure when I play not.

Fain would I.

Those bands were joined with mine to raise the wall
Of tottering Troy, now nodding to her fall.

DRYDEN.

Cleopatra. O, withered is the garland of the war!
The soldier's pole is fallen.

SHAKESPEARE. *Antony and Cleopatra.* Act iv. Sc. 15. l. 64.

Cut is the branch that might have grown full straight,
And burnèd is Apollo's laurel bough,
That sometime grew within this learnèd man.

MARLOWE. *Faustus.*

Antony. O, what a fall was there, my countrymen!

SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 2. l. 190.

Ghost. O Hamlet, what a falling-off was there!

Ibid. Hamlet. Act i. Sc. 5. l. 47.

Chamberlain. Press not a falling man too far.

Ibid. Henry VIII. Act iii. Sc. 2. l. 333.

From morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropt from the zenith like a falling star.

MILTON. *Paradise Lost.* Bk. i. l. 742.

He that is down needs fear no fall,
He that is low, no pride.

BUNYAN. *Pilgrim's Progress.* Pt. ii.

I am not now in Fortune's power,
He that is down can fall no lower.

BUTLER. *Hudibras.* Pt. i. Canto 3. l. 877.

His only solace was, that now
His dog-bolt fortune was so low,
That either it must quickly end
Or turn about again, and mend.

Ibid. Hudibras. Pt. ii. Canto i. l. 39.

Qui jacet in terra non habet unde cadat.

Who lies upon the ground has no whither to fall.

ALAIN DE LILLE. *Book of Parables.* c. 2.

[This line being quoted by Charles I. to M. de Bellièvre (the French minister), who was for the king's flying, the ambassador replied, "Sire, on peut lui faire tomber la tête."]

Lucius. Some falls are means the happier to arise.

SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 406.

Who falls for love of God, shall rise a star.

BEN JONSON. *Underwoods. An Epistle to a Friend.*

Gashed with honourable scars,
Low in Glory's lap they lie;
Though they fell, they fell like stars,
Streaming splendour through the sky.

J. MONTGOMERY. *The Battle of Alexandria.*

A brave man struggling in the storms of fate,
And greatly falling with a falling state.
While Cato gives his little senate laws,
What bosom beats not in his country's cause?

POPE. *Prologue to Mr. Addison's Cato.*

Who falls in honourable strife,
Surrenders nothing but his life;
Who basely triumphs casts away
The glory of the well-won day.

J. MONTGOMERY. *Thoughts on Wheels, No. 1, The Combat.*

Then, when this body falls in funeral fire,
My name shall live, and my best part aspire.

BEN JONSON. *The Poetaster.* Act i. Sc. 1.

Who stemm'd the torrent of a downward age.

THOMSON. *Seasons: Summer.* l. 1516.

When youth is fallen, there's hope the young may rise,
But fallen age for ever hopeless lies.

CRABBE. *The Borough.* Letter xxi.

Babylon,
Learned and wise, hath perished utterly,
Nor leaves her speech one word to aid the sigh
That would lament her.

WORDSWORTH. *Ecclesiastical Sonnets.* Pt. i. xxv. *Missions and Travels.*

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And the final event to himself[1] has been that, as he rose like a rocket, he fell like a stick.

THOMAS PAINE. *Letter to the Addressers.*

The body sprang
At once to the height, and stayed; but the soul,—no!

BROWNING. *Death in the Desert.*

FALSEHOOD.

(See DECEIT; LIE.)

Falsus in uno, falsus in omnibus.

False in one thing, false in everything.

Law Maxim.

Imogen. Falsehood
Is worse in kings than beggars.

SHAKESPEARE. *Cymbeline.* Act iii. Sc. 6. l. 13.

Polonius. Your bait of falsehood takes this carp of truth.

Ibid. Hamlet. Act ii. Sc. 1. l. 63.

Macbeth. False face must hide what the false heart doth know.

Ibid. Macbeth. Act i. Sc. 7. l. 82.

Falsehood and fraud shoot up in every soil,
The product of all climes.

ADDISON. *Cato.* Act iv. Sc. 4.

Him thus intent Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper.

MILTON. *Paradise Lost.* Bk. iv. l. 810.

Had I a heart for falsehood framed
I ne'er could injure you.

SHERIDAN. *The Duenna.* Act i. Sc. 5.

But Faith, fantastic Faith, once wedded fast
To some dear falsehood, hugs it to the last.

MOORE. *Lalla Rookh: The Veiled Prophet of Khorassan.*

FAME.

(See GLORY; REPUTATION.)

On Fame's eternall beadroll worthie to be fyled.

SPENSER. *Faerie Queene.* Bk. iv. Canto 2. St. 32.

[1] Edmund Burke.

Earth sounds my wisdom, and high heaven my fame.

HOMER. *Odyssey.* Bk. ix. l. 20. (POPE, trans.)

Fabula tota jactaris in urbe.

You are the talk of all the town.

OVID. *Amores.* iii. 1, 21.

Totum muneris hoc tui est,
Quod monstror digito praetereuntium
Romanae fidicen lyrae;
Quod spiro et placeo (si placeo) tuum est.

Oh, 'tis all of thy dear grace
That every finger points me out in going
Lyrist of the Roman race;
Breath, power to charm, if mine, are thy bestowing.

HORACE. *Odes.* iv. 3, 21. (CONINGTON, trans.)

At pulchrum est digito monstrari et dicier, Hic est.

It is a fine thing to be pointed out with the finger and have people say, "There he is!"

PERSIUS. i. 26.

Of all the rewards of virtue, if we are to take any account of rewards, the most splendid is fame; for it is fame alone that can offer us the memory of posterity as a consolation for the shortness of life, so that, though absent, we are present, though dead, we live; it is by the ladder of fame only that mere men appear to rise to the heavens.

CICERO. *Pro Milone.* xxxv. 97.

Though they [philosophers] write *contemptu gloriæ*, yet as Hieron observes, they will put their names to their books.

BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 3. Subsec. 14.

Even those who write against fame wish for the fame of having written well, and those who read their works desire the fame of having read them.

PASCAL. *Thoughts.* vi.

Above all Greek, above all Roman fame.

POPE. *Imitation of Horace.* Bk. ii. Epistle i. l. 26.

Had swoln above any Greek or Roman name.

DRYDEN. *On the Death of Lord Hastings.* l. 27.

On this foundation would I build my fame,
And emulate the Greek and Roman name.

ROWE. *Jane Shore.* Act iii. Sc. 1.

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Lucius. He lives in fame, that dy'd in virtue's cause.
SHAKESPEARE. *Titus Andronicus.* Act i. Sc. 1. l. 390.

Prince of Wales. Death makes no conquest of this conqueror:
For now he lives in fame, though not in life.
Ibid. Richard III. Act iii. Sc. 1. l. 87.

"Life is not lost," said she, "for which is bought
Endlesse renowne."
SPENSER. *Faerie Queene.* Bk. iii. Canto xi, St. 19.

Men but like visions are, time all doth claim;
He lives, who dies to win a lasting name.
DRUMMOND OF HAWTHORNDEN. *Sonnet.*

Fame then was cheap, and the first comer sped;
And they have kept it since, by being dead.
DRYDEN. *The Second Part of the Conquest of Grenada.* Epilogue. l. 11.

Fame's loudest trump upon the ear of Time
Leaves but a dying echo: they alone
Are held in everlasting memory,
Whose deeds partake of heaven.
SOUTHEY. *Verses spoken at Oxford upon the Installation of Lord Granville.*

King. Let fame, that all hunt after in their lives,
Live register'd upon our brazen tombs.
And then grace us in the disgrace of death;
When, spite of cormorant devouring Time,
The endeavour of this present breath may buy
That honour which shall bate his scythe's keen edge,
And make us heirs of all eternity.
SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 1.

Nothing can cover his high fame but Heaven:
No pyramids set off his memories
But the eternal substance of his greatness;
To which I leave him.
BEAUMONT AND FLETCHER. *The False One.* Act ii. Sc. 1.

Sloth views the towers of fame with envious eyes,
Desirous still, still impotent to rise.
SHENSTONE. *Moral Pieces The Judgment of Hercules.* l. 436.

How few are found with real talents blest,
Fewer with nature's gifts contented rest.
Man from his sphere eccentric starts astray;
All hunt for fame; but most mistake the way.
CHURCHILL. *Rosciad.* l. 585.

But since he had
The genius to be loved, why let him have
The justice to be honoured in his grave.
MRS. BROWNING. *Crowned and Buried.* xxvii.

One of the few, the immortal names,
That were not born to die.
FITZ-GREENE HALLECK. *Marco Bozzaris.*

The surest pledge of a deathless name
Is the silent homage of thoughts unspoken.
LONGFELLOW. *The Herons of Elmwood.*

Ventidius. Better to leave undone, than by our deed
Acquire too high a fame when him we serve's away.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 1. l. 14.

King. Then shall our names,
Familiar in his mouth as household words,—
Harry the king, Bedford and Exeter,
Warwick and Talbot, Salisbury and Gloster,—
Be in their flowing cups freshly remember'd:
This story shall the good man teach his son;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered:
We few, we happy few, we band of brothers.
Ibid. Henry V. Act iv. Sc. 3. l. 51.

Seldom comes glory till a man be dead.
HERRICK. *Hesperides.* 625.

Fame finds never tomb t' inclose it in.
S. DANIEL. *The Complaint of Rosamond.* St. 1.

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Fame, if not double fac'd, is double mouth'd,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild aery flight.
MILTON. *Samson Agonistes.* l. 971.

Fame is no plant that grows on mortal soil.
Ibid. Lycidas. l. 78.

Not to know me argues yourselves unknown,
The lowest of your throng.
Ibid. Paradise Lost. Bk. iv. l. 830.

What is this fame, thus crowded round with slaves?
The breath of fools, the bait of flattering knaves.
GRANVILLE. *Imitation of second Chorus in Act ii. of Seneca's Thyestes.*

Fame sometimes hath created something of nothing.
FULLER. *Holy and Profane States. Fame.*

The Pyramids themselves, doting with age, have forgotten the names of their founders.
Ibid. Holy and Profane States. Of Tombs.

The aspiring youth that fired the Ephesian dome
Outlives in fame the pious fool that rais'd it.
COLLEY CIBBER. *Richard III.* (*altered*). Act iii. Sc. 1.

Herostratus lives that burnt the temple of Diana; he is almost lost that built it.
SIR THOMAS BROWNE. *Hydriotaphia.* Ch. v.

Our fruitless labours mourn,
And only rich in barren fame return.
HOMER. *Odyssey.* Bk. x. l. 46. (POPE, trans.)

Contempt of fame begets contempt of virtue.
BEN JONSON. *Sejanus.* Act i. Sc. 2.

Who fears not to do ill yet fears the name,
And free from conscience, is a slave to fame.
SIR JOHN DENHAM. *Cooper's Hill.* l. 129.

Men the most infamous are fond of fame,
And those who fear not guilt, yet start at shame.
CHURCHILL. *The Author.* l. 233.

I'll make thee glorious by my pen
And famous by my sword.
MARQUIS OF MONTROSE. *My Dear and Only Love.*
[Scott, in the *Legend of Montrose*, quotes the lines as follows:

I'll make thee famous by my pen,
And glorious by my sword.
SCOTT. *Legend of Montrose.* Ch. xv.]

Thus fame shall be achieved, renown on earth,
And what most merits fame in silence hid.
MILTON. *Paradise Lost.* Bk. xi. l. 698.

Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with the abhorred shears,
And slits the thin-spun life.
Ibid. Lycidas. l. 70.

Read but o'er the stories
Of men most famed for courage and for counsel,
And you shall find that the desire for glory
(That last infirmity of noble minds)
Was the last frailty wise men e'er put off.
ANON. *Sir John van Olden Barnevelt.*

This anonymous tragedy was produced in 1622, or fifteen years before *Lycidas*. Swinburne thinks the two respective lines in parentheses form "the most astonishing coincidence in the whole range of literature." But indeed the thought seems to have been a classical commonplace of the period. Massinger has it in this form:

Though the desire of fame be the last weakness
Wise men put off.
A Very Woman. Act iii. Sc. 4.

The fountain head appears to be Tacitus:

Erant quibus appetentior famæ videretur, quando etiam sapientibus cupido gloriæ novissima exuitur.

Some might consider him as too fond of fame, for the desire of glory clings even to the wisest men longer than any other passion.
Historia. iv. 6.

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The thought is developed a little in Boethius, who was probably more read in those days than Tacitus:

Hoc unum est, quod praestantes quidem naturâ mentes, sed nondum ad extremam manum virtutum perfectione perductas allicere possit, gloriæ scilicet cupido.

De Consolatione Philosophæ. Bk. ii. Ch. 17.

Montaigne, in his essay on the *Love of Fame*, has the idea and supports it with a quotation from St. Augustine:

And of men's unreasonable humors it seemeth that the best philosophers do more slowly and more unwillingly clear themselves of this [thirst for fame] than of another. It is the most peevish, the most froward, and the most obstinate of all infirmities: Quia etiam bene proficientes animos tentare non cessat.[1]

What's fame? a fancied life in others' breath.
A thing beyond us, e'en before our death.

POPE. *Essay on Man.* Epistle iv. l. 237.

And what is Fame? the Meanest have their Day,
The Greatest can but blaze, and pass away.

Ibid. First Book of Horace. Epistle vi. l. 46.

Who pants for glory finds but short repose,
A breath revives him, or a breath o'erthrows.

Ibid. Satire v. l. 300.

How vain that second life in others' breath,
The estate which wits inherit after death;
Ease, health, and life, for this they must resign,
(Unsure the tenure, but how vast the fine!)

Ibid. Temple of Fame. l. 504.

Honor's a lease for lives to come,
And cannot be extended from
The legal tenant.

BUTLER. *Hudibras.* Pt. i. Canto iii. l. 1043.

Fame is a revenue payable only to our ghosts; and to deny ourselves all present satisfaction, or to expose ourselves to so much hazard for this, were as great madness as to starve ourselves or fight desperately for food to be laid on our tombs after our death.

SIR GEORGE MACKENZIE. *Essay on Preferring Solitude.* (1665.)

Hudibras preceded this essay by two years.

Nor fame I slight, nor for her favors call;
She comes unlooked for, if she comes at all.

POPE. *Temple of Fame.* l. 513.

Fame usually comes to those who are thinking about something else,—very rarely to those who say to themselves, "Go to, now let us be a celebrated individual!" The struggle for fame, as such, commonly ends in notoriety;—that ladder is easy to climb, but it leads to the pillory which is crowded with fools who could not hold their tongues, and rogues who could not hide their tricks.

HOLMES. *The Autocrat of the Breakfast-table.* Ch. 12.

Then teach me, Heaven! to scorn the guilty bays,
Drive from my breast that wretched lust of praise;
Unblemish'd let me live, or die unknown:
Oh! grant an honest Fame, or grant me none!

POPE. *The Temple of Fame.* Last lines.

Low ambition and the thirst of praise.

COWPER. *Table Talk.* l. 591.

If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind:
Or, ravish'd with the whistling of a name,
See Cromwell, damn'd to everlasting fame.

POPE. *Essay on Man.* Epistle iv. l. 281.

Charmed with the foolish whistling of a name.

VIRGIL. *Georgics.* Bk. ii. l. 72. (COWLEY, trans.)

All crowd, who foremost shall be damn'd to fame.

POPE. *The Dunciad.* Bk. iii. l. 158.

May see thee now, though late, redeem thy name,
And glorify what else is damn'd to fame.

RICHARD SAVAGE. *Character of the Rev. James Foster.* l. 43.

[1] AUGUSTINE. *De Civitate Dei,* v. 14.

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What rage for fame attends both great and small!
Better be damned than mentioned not at all.
JOHN WOLCOTT (Peter Pindar). *To the Royal Academicians. Lyric Odes for the Year.* 1783. Ode ix.

Some to the fascination of a name
Surrender judgment hoodwinked.
COWPER. *The Task.* Bk. vi. l. 101.

Poetic Justice, with her lifted scale,
Where, in nice balance, truth with gold she weighs,
And solid pudding against empty praise.
POPE. *The Dunciad.* Bk. i. l. 52.

Life is too short for any distant aim;
And cold the dull reward of future fame.
LADY M. WORTLEY MONTAGU. *Epistle to the Earl of Burlington.*

Fiction may deck the truth with spurious rays,
And round the hero cast a borrow'd blaze.
ADDISON. *The Campaign.*

How partial is the voice of Fame!
PRIOR. *Partial Fame.*

He left the name, at which the world grew pale,
To point a moral, or adorn a tale.
SAMUEL JOHNSON. *Vanity of Human Wishes.* l. 221.

C'est un poids bien pesant qu'un nom trop tôt fameux.
What a heavy burden is a name that has become too soon famous.
VOLTAIRE. *La Henriade.* Ch. iii.

Fame is the shade of immortality.
And in itself a shadow. Soon as caught,
Contemn'd; it shrinks to nothing in the grasp.
YOUNG. *Night Thoughts.* Night vii. l. 363.

Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar?
BEATTIE. *Minstrel.* Bk. i. St. 1.

Who hath not owned, with rapture-smitten frame,
The power of grace, the magic of a name?
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 5.

I awoke one morning and found myself famous.
MOORE. *Memoranda from Byron's Life.* Ch. xiv.

Fame is the thirst of youth,—but I am not
So young as to regard men's frown or smile,
As loss or guerdon of a glorious lot;
I stood and stand alone remember'd or forgot.
BYRON. *Childe Harold.* Canto iii. St. 112.

Folly loves the martyrdom of fame.
Ibid. Monody on the Death of Sheridan. l. 68.

What is the end of Fame? 'tis but to fill
A certain portion of uncertain paper:
Some liken it to climbing up a hill,
Whose summit, like all hills, is lost in vapour:
For this men write, speak, preach, and heroes kill,
And bards burn what they call their "midnight taper,"
To have, when the original is dust,
A name, a wretched picture, and worse bust.
Ibid. Don Juan. Canto i. St. 218.

Thrice happy he whose name has been well spelt
In the despatch: I knew a man whose loss
Was printed *Groxe*, although his name was Grose.
Ibid. Don Juan. Canto viii. St. 18.

The Duke of Wellington brought to the post of first minister immortal fame,—a quality of success which would almost seem to include all others.
DISRAELI. *Sybil.* Bk. i. Ch. iii.

Ah, pensive scholar, what is fame?
A fitful tongue of leaping flame;
A giddy whirlwind's fickle gust,
That lifts a pinch of mortal dust;
A few swift years, and who can show
Which dust was Bill, and which was Joe?
O. W. HOLMES. *Poems of the Class of '29, Bill and Joe.* St. 7.

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O man, ...
Who never art so near to crime and shame,
As when thou hast achieved some deed of name.
J. H. NEWMAN. *The Dream of Gerontius.*

FAMILIARITY.

Familiarity breeds contempt.
PUBLILIUS SYRUS. *Maxims.* 640.

Withdraw thy foot from in thy neighbour's house; lest he be weary of thee, and so hate thee.
Old Testament. Proverbs XXV. 17.

Familiarity begets boldness.
SHAKERLEY MARMION. *The Antiquary.* Act i.

Near acquaintance doth diminish reverent fear.
SIR P. SIDNEY. *Arcadia.* Bk. iii.

Slender. If there be no great love in the beginning, yet heaven may decrease it upon better acquaintance, when we are married and have more occasion to know one another; I hope, upon familiarity will grow more contempt.
SHAKESPEARE. *The Merry Wives of Windsor.* Act i. Sc. 1. l. 224.

And sweets grown common lose their dear delight.
Ibid. Sonnet cii.

Beauty soon grows familiar to the lover,
Fades in his eye, and palls upon the sense.
ADDISON. *Cato.* Act i. Sc. 4.

Staled by frequence, shrunk by usage into commonest commonplace!
TENNYSON. *Locksley Hall Sixty Years After.* St. 38.

That man that hails you Tom or Jack,
And proves, by thumping on your back,
His sense of your great merit,
Is such a friend that one had need
Be very much his friend indeed
To pardon or to bear it.
COWPER *On Friendship.* St. 29.

I hold he loves me best that calls me Tom.
THOMAS HEYWOOD. *Hierarchie of the Blessed Angells.*

And friend received with thumps upon the back.
YOUNG. *Love of Fame.* Satire i.

He calleth you by your Christian name, to imply that his other is the same with your own. He is too familiar by half, yet you wish he had less diffidence. With half the familiarity he might pass for a casual dependent; with more boldness he would be in no danger of being taken for what he is.
CHARLES LAMB. *Essays of Elia. Poor Relations.*

FAMINE.

Romeo. Famine is in thy cheeks.
SHAKESPEARE. *Romeo and Juliet.* Act v. Sc. 1. l. 67.
(For context see APOTHECARY.)

They that die by famine die by inches.
MATTHEW HENRY. *Commentaries. Psalm lix.*

Famine can smile
On him who brings it food, and pass, with guile
Of thankful falsehood, like a courtier grey,
The house-dog of the throne; but many a mile
Comes Plague, a winged wolf, who loathes alway
The garbage and the scum that strangers make her prey.
SHELLEY. *The Revolt of Islam.* Canto x. St. xxiv.

He is one of those wise philanthropists who in a time of famine would vote for nothing but a supply of toothpicks.
Douglas Jerrold's Wit.

FANCY.

Duke. So full of shapes is fancy,
That it alone is high-fantastical.
SHAKESPEARE. *Twelfth Night.* Act i Sc. 1. l. 14.

Sebastian. Let fancy still my sense in Lethe steep;
If it be thus to dream, still let me sleep!
Ibid. Twelfth Night. Act iv. Sc. 1. l 61.

Oliver. Pacing through the forest,
Chewing the food of sweet and bitter fancy.
Ibid. As You Like It. Act iv. Sc. 3. l. 101.
[Dyce and Staunton substitute "cud" for "food," and it is in this form that the line is most frequently quoted.]

Chew on fair fancy's food, nor deem unmeet
I will not with a bitter chase the sweet.
ARIOSTO. *Orlando Furioso.* Canto iii St. 62. (ROSE, trans.)

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Tell me where is fancy bred,
Or in the heart or in the head?
How begot, how nourished?
Reply, reply.
It is engender'd in the eyes,
With gazing fed; and fancy dies
In the cradle where it lies.
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 2. l. 63. (Sung behind the scenes.)

For as by basill the scorpion is engendered, and by means of the same herb is destroyed: so love which by time and fancie is bred in an idle head, is by time and fancie banished from the heart: or, as the salamander, which being a long space nourished in the fire, at the last quencheth it, so affection having taken hold of the fancie, and living, as it were, in the minde of the lover, in tract of time altereth and changeth the heate, and turneth it to chilnesse.
LYLY. *Euphues.*

While fancy, like the finger of a clock,
Runs the great circuit, and is still at home.
COWPER. *The Task.* Bk. iv. l. 118.

We figure to ourselves
The thing we like, and then we build it up
As chance will have it, on the rock or sand:
For Thought is tired of wandering o'er the world,
And homebound Fancy runs her bark ashore.
SIR HENRY TAYLOR. *Philip Van Artevelde.* Pt. i. Act i. Sc. 5.

Ever let the Fancy roam,
Pleasure never is at home.
KEATS. *Fancy.*

Fancy restores what vengeance snatch'd away.
POPE. *Eloisa to Abelard.* l. 225.

Woe to the youth whom Fancy gains,
Winning from Reason's hand the reins,
Pity and woe! for such a mind
Is soft, contemplative, and kind.
SCOTT. *Rokeby.* Canto i. St. 31.

Ingenious Fancy, never better pleased
Than when employ'd t' accommodate the fair,
Heard the sweet moan with pity, and devised
The soft settee; one elbow at each end,
And in the midst an elbow it received,
United yet divided, twain at once.
COWPER. *The Task.* Bk. i. l. 71.

FAREWELL.

In perpetuum, frater, ave atque vale.
For ever, brother, hail and farewell.
CATULLUS. *Carmina.* xcix (ci.), 10.

Farewell! thou art too dear for my possessing.
SHAKESPEARE. *Sonnet* lxxxvii.

Lady Macbeth. At once, good night:—
Stand not upon the order of your going,
But go at once.
Ibid. Macbeth. Act iii. Sc. 4. l. 118.

Romeo. Eyes, look your last!
Arms, take your last embrace!
Ibid. Romeo and Juliet. Act v. Sc. 3. l. 112.

Romeo. Good-night! good night! parting is such sweet sorrow,
That I shall say good night, till it be morrow.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 185.

Farewell! a word that must be, and hath been—
A sound which makes us linger;—yet—farewell!
BYRON. *Childe Harold.* Canto iv. St. 186.

Let's not unman each other—part at once;
All farewells should be sudden, when forever,
Else they make an eternity of moments,
And clog the last sad sands of life with tears.
Ibid. Sardanapalus. Act v. Sc. 1.

Brutus. For ever and for ever farewell, Cassius.
If we do meet again, why, we shall smile;
If not, why then this parting was well made.
SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 1. l. 116.

Othello. O, now, for ever
Farewell the tranquil mind! farewell content!
Farewell the plumèd troop, and the big wars,
That make ambition virtue! O, farewell!
Farewell the neighing steed, and the shrill trump,

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The spirit-stirring drum, the ear-piercing fife,
The royal banner and all quality,
Pride, pomp, and circumstance of glorious war!
And, O, you mortal engines whose rude throats
Th' immortal Jove's dread clamours counterfeit,
Farewell! Othello's occupation's gone!
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 348.

Violet. Then westward ho![1] Grace and good disposition
Attend your ladyship!
Ibid. Twelfth Night. Act iii. Sc. 1. l. 132.

Ferdinand. Here's my hand.
Miranda. And mine, with my heart in't: and now farewell,
Till half an hour hence.
Ibid. Tempest. Act iii. Sc. 1. l. 89.

Cæsar. Fare thee well:
The elements be kind to thee, and make
Thy spirits all of comfort!
Ibid. Antony and Cleopatra. Act iii. Sc. 2. l. 39.

Farewell, happy fields,
Where joy forever dwells; hail, horrors!
MILTON. *Paradise Lost.* Bk. i. l. 249.

Ae fond kiss, and then we sever
Ae farewell, and then forever.
BURNS. *Ae Fond Kiss.*

Since there's no help, come let us kiss and part.
M. DRAYTON. *Ideas.* lxi.

One kind kiss before we part,
Drop a tear and bid adieu;
Though we sever, my fond heart
Till we meet shall pant for you.
ROBERT DODSLEY. *The Parting Kiss.*

We only part to meet again,
Change as ye list, ye winds! my heart shall be
The faithful compass that still points to thee.
GAY. *William's Farewell to Black-eyed Susan.*

Adieu! she cried, and wav'd her lily hand.
Ibid. William's Farewell to Black-eyed Susan.

[1] A common phrase used by the Thames watermen.

I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.
TICKELL. *Colin and Lucy.*

So sweetly she bade me adieu,
I thought that she bade me return.
WILLIAM SHENSTONE. *A Pastoral.* Pt. i.

Gude nicht, and joy be wi' you a'.
LADY NAIRNE. *Gude Nicht, etc.*

Farewell to Lochaber, farewell to my Jean,
Where heartsome wi' thee I hae mony days been;
For Lochaber no more, Lochaber no more,
We'll maybe return to Lochaber no more.
ALLAN RAMSAY. *Lochaber No More.*

To all, to each, a fair good-night,
And pleasing dreams, and slumbers light.
SCOTT. *Marmion L'Envoy. To the Reader.*

Go, forget me! why should sorrow
O'er that brow a shadow fling?
Go, forget me, and to-morrow
Brightly smile and sweetly sing!
Smile,—though I shall not be near thee,
Sing,—though I shall never hear thee!
CHARLES WOLFE. *Go, Forget Me!*

Farewell, farewell to thee, Araby's daughter!
Thus warbled a Peri beneath the dark sea.
Moore. Lalla Rookh: The Fire-Worshippers.

Farewell, my friends! Farewell, my foes!
My peace with these, my love with those—
The bursting tears my heart declare;
Farewell, the bonny banks of Ayr.
BURNS. *The Author's Farewell to His Native Country.*

Adieu plaisant pays de France
Oh ma patrie la plus cherie!
Adieu, plesant country of France.
Oh! my country, the dearest in the world!

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[This song is supposed to have been sung by Mary Stuart on leaving the shores of France to become Queen of Scots, but in reality is an historical forgery of De Querlon, who admitted as much to the Abbé Menier de Saint-Léger. Beranger has taken the lines as a repetend for one of his most popular songs, "Les Adieux de Marie Stuart," "The Adieux of Mary Stuart."]

Adieu, adieu! my native shore
Fades o'er the waters blue;
The Night-winds sigh, the breakers roar,
And shrieks the wild sea-mew.
Yon sun that sets upon the sea
We follow in his flight;
Farewell awhile to him and thee,
My native land—good-night.
BYRON. *Childe Harold.* Canto i. St. 13.

I take a long, last, lingering view;
Adieu, my native land, adieu!
LOGAN. *The Lovers.*

Farewell!
For in that word, that fatal word—howe'er
We promise, hope, believe,—there breathes despair.
BYRON. *The Corsair.* Canto i. St. 15.

Fare thee well! and if for ever,
Still for ever, fare thee well.
Ibid. Fare Thee Well.

Farewell! if ever fondest prayer
For other's weal avail'd on high,
Mine will not all be lost in air,
But waft thy name beyond the sky.
Ibid. Farewell! if ever fondest prayer.

I only know we loved in vain;
I only feel—farewell! farewell!
Ibid. Farewell!

One struggle more, and I am free
From pangs that rend my heart in twain;
One last long sigh to love and thee,
Then back to busy life again.
Ibid. Occasional Pieces. One Struggle More.

Maid of Athens, ere we part,
Give, oh give me back my heart!
Ibid. Maid of Athens.

The last link is broken
That bound me to thee,
And the words thou hast spoken
Have render'd me free.
FANNY STEERS. *Song.*

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
TENNYSON. *Crossing the Bar.*

FASHION.

They that use this world, as not abusing it: for the fashion of this world passeth away.
New Testament. I. Corinthians vii. 31.

Conrade. Fashion wears out more apparel than the man.
SHAKESPEARE. *Much Ado About Nothing.* Act iii. Sc. 3. l. 127.

Beatrice. He wears his faith but as the fashion of his hat.
Ibid. Much Ado About Nothing. Act i. Sc. 1. l. 62.

York. Report of fashions in proud Italy,
Whose manners still our apish nation
Limps after in base imitation.
Ibid. Richard II. Act ii. Sc. 1. l. 21.

Bianca. Old fashions please me best, I am not so nice
To change true rules for odd inventions.
Ibid. The Taming of the Shrew. Act iii. Sc. 1. l. 77.

You must practise
The manners of the time, if you intend
To have favour from it.
MASSINGER. *The Unnatural Combat.* Act i. Sc. 1.

Nothing is thought rare
Which is not new and follow'd; yet we know
That what was worn some twenty years ago
Comes into grace again.
J. FLETCHER. *The Noble Gentleman.* Prologue.

Least is he marked that doth as most men do.
DRAYTON. *The Owl.*

He is only fantastical that is not in fashion.
BURTON. *Anatomy of Melancholy.* Memb. 2. Subsec. 3.

Thus times do shift,—each thing his turn does hold;
New things succeed, as former things grow old.
HERRICK. *Ceremonies for Candlemas Eve.*

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As good be out of the world as out of the fashion.
COLLEY CIBBER. *Love's Last Shift.* Act ii.

Disguise it as you will,
To right or wrong 'tis fashion guides us still.
DR. JOSEPH WARTON. *Fashion.* l. i.

Fashion too often makes a monstrous noise,
Bids us, a fickle jade, like fools adore
The poorest trash, the meanest toys.
PETER PINDAR. *Odes to the Royal Academicians.* xi.

Fashion ever is a wayward child.
MASON. *The English Garden.* Bk. iv. l. 430.

If faith itself has different dresses worn,
What wonder modes in wit should take their turn?
POPE. *Essay on Criticism.* l. 446.

A truth
Looks freshest in the fashion of the day.
TENNYSON. *Morte D'Arthur.*

FAT.

Jeshurun waxed fat, and kicked.
Old Testament. Deuteronomy xxxii. 15.

Jaques. Sweep on, you fat and greasy citizens!
SHAKESPEARE. *As You Like It.* Act ii. Sc. 1. l. 55.

Cæsar. Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights.
Ibid. Julius Cæsar. Act i. Sc. 2. l. 192.

Prince Henry. Falstaff sweats to death,
And lards the lean earth as he walks along.
Ibid. I. Henry IV. Act ii. Sc. 2. l. 104.

Falstaff. There live not three good men unhanged in England; and one of them is fat and grows old.
Ibid. I. Henry IV. Act ii. Sc. 4. l. 144.

A bard here dwelt, more fat than bard beseems.
THOMSON. *Castle of Indolence.* Canto i. St. 68.
(See under THOMSON.)

A little, round, fat, oily man of God.
Ibid. Castle of Indolence. Canto i. St. 69.

The fattest hog in Epicurus' sty.
WILLIAM MASON. *Heroic Epistle.*

Me pinguem et nitidum bene curata cute vises, . . . Epicuri de grege porcum.
You may see me, fat and shining, with well-cared for hide,— . . . a hog from Epicurus' herd.
HORACE. *Epistolæ.* Lib. i. iv. 15, 16.

Like two single gentlemen rolled into one.
G. COLMAN THE YOUNGER. *Lodgings for Single Gentlemen.*

FATE.

(See DESTINY.)

Fata obstant.

The Fates say us nay.
VIRGIL. *Æneid.* iv. 440.

Πρὸς πὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.
Not Ares' self wars with necessity.
SOPHOCLES. *Fragment* (*Thyestes Sicyonius*). 234.

King Edward. What fates impose, that men must needs abide;
It boots not to resist both wind and tide.
SHAKESPEARE. *III. Henry VI.* Act iv. Sc. 3. l. 58.

Cæsar. Let determined things to destiny
Hold unbewail'd their way.
Ibid. Antony and Cleopatra. Act iii. Sc. 6. l. 84.

'Tis vain to quarrel with our destiny.
MIDDLETON. *A Trick to Catch the Old One.* Act iv. Sc. 4.

Things are where things are, and, as fate has willed,
So shall they be fulfilled.
ROBERT BROWNING. *Agamemnon.*

It lies not in our power to love or hate,
For will in us is over-rul'd by fate.
MARLOWE, *Hero and Leander. First Sestiad.* l. 167.

Othello. But, O vain boast!
Who can control his fate?
SHAKESPEARE. *Othello.* Act v. Sc. 2. l. 267.

Cassius. Men at some time are masters of their fates.
Ibid. Julius Cæsar. Act i. Sc. 2. l. 139.

Big with the fate of Rome.
OTWAY. *Venice Preserved.* Act iii. Sc. 1.

The dawn is overcast, the morning lowers,
And heavily in clouds brings on the day,
The great, the important day, big with the fate
Of Cato, and of Rome.
ADDISON. *Cato.* Act i. Sc. 1.

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Big with the fate of Europe.
TICKELL. *Ode on Earl Stanhope's Voyage to France.* St. 1.

Le présent est gros de l'avenir.
The present is big with the future.
LEIBNITZ.

Fixed fate, free will, foreknowledge absolute.
MILTON. *Paradise Lost.* Bk. ii. l. 560.

God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity.
Our voluntary service he requires,
Not our necessitated.
Ibid. Paradise Lost. Bk. v. l. 524.

And sing to those that hold the vital shears;
And turn the adamantine spindle round,
On which the fate of gods and men is wound.
Ibid. Arcades. l. 65.

Heaven from all creatures hides the Book of Fate,
All but the page prescribed, their present state:
From brutes what men, from men what spirits know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleased to the last he crops the flowery food,
And licks the hand just raised to shed his blood.
Oh! blindness to the future! kindly given,
That each may fill the circle mark'd by heaven,
Who sees, with equal eye, as God of all,
A hero perish, or a sparrow fall.
POPE. *Essay on Man.* Epistle i. l. 77.

Seek not to know what must not be revealed:
Joys only flow where Fate is most concealed.
Too-busy man would find his sorrows more
If future fortunes he should know before;
For by that knowledge of his Destiny
He would not live at all, but always die.
DRYDEN. *Indian Queen.* Act iii. Sc. 2.

Fate steals along with silent tread,
Found oftenest in what least we dread;
Frowns in the storm with angry brow,
But in the sunshine strikes the blow.
COWPER. *A Fable. Moral.*

Fate sits on these dark battlements and frowns,
And as the portal opens to receive me,
A voice in hollow murmurs through the courts
Tells of a nameless deed.
ANN RADCLIFFE.

[These lines, presumed to be Mrs. Radcliffe's, form the motto to her novel, *The Mysteries of Udolpho.*]

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience stands He waiting, with exactness grinds He all.
FREDERICK VON LOGAU. *Retribution.* (LONGFELLOW, trans.)

God's mills grind slow, but sure.
HERBERT. *Jacula Prudentum.*

Fate is unpenetrated causes.
EMERSON. *Conduct of Life. Fate.*

To bear is to conquer our fate.
WORDSWORTH. *On Visiting a Scene in Argyleshire.*

They who await
No gifts from chance, have conquered fate.
MATTHEW ARNOLD. *Resignation.*

Nor learn that tempted Fate will leave the loftiest star.
BYRON. *Childe Harold.* Canto iii. St. 38.

FATHER.

Servare cives major (virtus) est patriæ patri.
'Tis more virtuous in the father of his country to toil for the well-being of its citizens.
SENECA. *Octavia.* 456.

Roma parentem,
Roma patrem patriæ Ciceronem libera dixit.
Rome, free Rome, hailed him with loud acclaim,
The father of his country—glorious name.
JUVENAL. *Satires.* viii. 243. (GIFFORD, trans.)

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[Literally, "Free Rome hailed Cicero as the parent, as the father of his country." This title was bestowed upon Cicero for his services in unmasking the conspiracy of Cataline. It has since been given either officially or affectionately to many monarchs and rulers, to none more rightly than to George Washington.]

Brabantio. Who would be a father!
SHAKESPEARE. *Othello.* Act i. Sc. 1. l. 165.

Launcelot. It is a wise father that knows his own child.
Ibid. The Merchant of Venice. Act ii. Sc. 2. l. 69.

Mother's wag, prettie boy,
Father's sorrow, father's joy;
When thy father first did see
Such a boy by him and me,
He was glad, I was woe;
Fortune changed made him so,
When he left his prettie boy,
Last his sorrow, first his joy.
B. GREENE. *Sephestia's Song to Her Child in Menaphon.*

Theseus. To you your father should be as a god;
One that composed your beauties; yea, and one
To whom you are but as a form in wax
By him imprinted and within his power
To leave the figure, or disfigure it.
SHAKESPEARE. *Midsummer Night's Dream.* Act i. Sc. 1. l. 47.

FAULTS.

If lovers should mark everything a fault,
Affection would be like an ill-set book,
Whose faults might prove as big as half a volume.
MIDDLETON AND ROWLEY. *The Changeling.* Act ii. Sc. 1.

Duke. That we were all, as some would seem to be,
Free from our faults, as faults from seeming, free!
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 2. l. 35.

Antony. Read not my blemishes in the world's report.
Ibid. Antony and Cleopatra. Act ii. Sc. 3. l. 5.

Timon. Faults that are rich are fair.
Ibid. Timon of Athens. Act i. Sc. 2. l. 13.

Rosalind. Every one fault seeming monstrous till his fellow-fault came to match it.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 330.

Roses have thorns, and silver fountains mud;
Clouds and eclipses stain both moon and sun;
And loathsome canker lives in sweetest bud.
All men make faults.
Ibid. Sonnet xxxv.

Mariana. They say, best men are moulded out of faults;
And, for the most, become much more the better
For being a little bad.
Ibid. Measure for Measure. Act v. Sc. 1. l. 437.

Ask me not, friend, what I approve or blame;
Perhaps I know not what I like or damn;
I can be pleased, and I dare own I am.
I read thee over with a lover's eye;
Thou hast no faults, or I no faults can spy;
Thou art all beauty, or all blindness I.

[This epigram, according to Leigh Hunt, was written by Lord Chesterfield in praise of David Mallet's *Truth in Rhyme* (1761), a detestable bit of flattery of Lord Bute, prime minister under George III., but the better opinion is that it was addressed by Christopher Coddington to Samuel Garth in praise of *The Dispensary* (1696).]

'Tis a meaner part of sense
To find a fault than taste an excellence.
ROCHESTER. *An Epilogue.* l. 6.

Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side.
GOLDSMITH. *Deserted Village.*

All his faults are such that one loves him still the better for them.
Ibid. The Good-natured Man. Act i.

There are some faults so nearly allied to excellence that we can scarce weed out the vice without eradicating the virtue.
Ibid. The Good-natured Man. Act i.

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Amiable weaknesses of human nature.
GIBBON. *Decline and Fall of the Roman Empire.* Ch. xiv.

Amiable weakness.
FIELDING. *Tom Jones.* Bk. x. Ch. viii.

Is she not a wilderness of faults and follies?
SHERIDAN. *The Duenna.* Act i. Sc. 2.

No further seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose,)
The bosom of his Father and his God.
GRAY. *Elegy in a Country Churchyard.* Last stanza.

He is all fault, who hath no fault at all.
TENNYSON. *Launcelot and Elaine.*

The greatest of faults, I should say, is to be conscious of none.
CARLYLE. *Heroes and Hero Worship. The Hero as Prophet.*

Faultily faultless, icily regular, splendidly null.
TENNYSON. *Maud.* Pt. i. 2.

He has not a single redeeming defect.
DISRAELI. *Said of Gladstone.*

Nihil peccat, nisi quod nihil peccat.
He has no faults, except that he is faultless.
PLINY THE YOUNGER. Bk. ix. *Epistolæ* 26.

Addison has put the same thought in another form:

Curse all his virtues! they've undone his country.
Cato. Act iv. Sc. 4.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.
POPE. *Essay on Criticism.* Pt. ii. l. 53.

These lines are imitated partly from Sir John Suckling, in the epilogue to *The Goblins*,—

"High characters," cries one, and he would see
Things that ne'er were, nor are, nor e'er will be,—

partly from Sheffield, Duke of Buckingham, in his *Essay on Poetry*:

There's no such thing in Nature; and you'll draw
A faultless monster which the world ne'er saw.

FEAR.

There is no fear in love; but perfect love casteth out fear.
New Testament. I. John iv. 18.

Suffolk. True nobility is exempt from fear.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 1. l. 129.

No one loves the man whom he fears.
ARISTOTLE.

Charmion. In time we hate that which we often fear.
SHAKESPEARE. *Antony and Cleopatra.* Act i. Sc. 3. l. 12.

Necesse est multos timeat, quem multi timent.
He must necessarily fear many, whom many fear.
SENECA. *De Ira.* ii. 11.

Multis terribilis caveto multos.
If you are a terror to many, then beware of many.
AUSONIUS. *Septem Sapientium Sententiæ. Periander.* iv. 5.

The man who fears nothing is not less powerful than he who is feared by every one.
SCHILLER. *Die Räuber.* i. 1.

If you wish to fear nothing, consider that everything is to be feared.
SENECA. *Quæstionum Naturalium.* vi. 2.

Lady Macduff. When our actions do not,
Our fears do make us traitors.
SHAKESPEARE. *Macbeth.* Act iv. Sc. 2. l. 3.

Immoderate valour swells into a vault,
And fear, admitted into public councils,
Betrays like treason.
ADDISON. *Cato.* Act ii. Sc. 1.

Lady Macbeth. Infirm of purpose!
Give me the daggers. The sleeping and the dead
Are but as pictures; 'tis the eye of childhood
That fears a painted devil.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 2. l. 52.

Macbeth. Then comes my fit again: I had else been perfect;
Whole as the marble, founded as the rock,
As broad and general as the casing air;

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But now, I am cabin'd, cribb'd, confin'd, bound in
To saucy doubts and fears.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 21.

Macbeth. I have almost forgot the taste of fears.
The time has been, my senses would have cool'd
To hear a night-shriek; and my fell of hair
Would at a dismal treatise rouse, and stir
As life were in't. I have supp'd full with horrors;
Direness, familiar to my slaughterous thoughts,
Cannot once start me.—Wherefore was that cry?
Ibid. Macbeth. Act v. Sc. 5. l. 9.

Cressida. Blind fear, that seeming reason leads, finds safer footing than blind reason stumbling without fear: To fear the worst, oft cures the worst.
Ibid. Troilus and Cressida. Act iii. Sc. 2. l. 68.

Belarius. Defect of judgment
Is oft the cure of fear.
Ibid. Cymbeline. Act iv. Sc. 2. l. 112.

Hamlet. Why, what should be the fear?
I do not set my life at a pin's fee;
And for my soul, what can it do to that,
Being a thing immortal as itself?
Ibid. Hamlet. Act i. Sc. 4. l. 65.

Douglas. There is not such a word
Spoke of in Scotland, as this term of fear.
Ibid. I. Henry IV. Act iv. Sc. 1. l. 84.

Bishop. To fear the foe, since fear oppresseth strength,
Gives in your weakness strength unto your foe.
Ibid. Richard II. Act iii. Sc. 2. l. 180.

Let them fear bondage who are slaves to fear,
The sweetest freedom is an honest heart.
FORD. *The Lady's Trial.* Act i. Sc. 3.

The clouds dispelled, the sky resum'd her light,
And Nature stood recover'd of her fright,
But fear, the last of ills, remain'd behind,
And horror heavy sat on every mind.
DRYDEN. *Theodore and Honoria.* l. 336.

Nothing is so rash as fear; and the counsels of pusillanimity very rarely put off, whilst they are always sure to aggravate, the evils from which they would fly.
BURKE. *Letters on the Regicide Peace.* i.

Dangers breed fears, and fears more dangers bring.
R. BAXTER. *Love Breathing Thanks and Praise.* Pt. iii.

Souvent la peur d'un mal nous conduit dans un pire.
Often the fear of one evil leads us into a worse.
BOILEAU. *L'Art Poëtique.* i. 64.

Like one, that on a lonesome road
Doth walk in fear and dread,
And having once turned round walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.
COLERIDGE. *The Ancient Mariner.* Pt. vi.

The fear of some divine and supreme powers keeps men in obedience.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 4. Memb. 1. Subsec. 2.

The fear o' hell 's a hangman's whip
To haud the wretch in order:
But where ye feel your honour grip,
Let that aye be your border.
BURNS. *Epistle to a Young Friend.* St. 8.

Full twenty times was Peter feared,
For once that Peter was respected.
WORDSWORTH. *Peter Bell.* Pt. i. St. 3.

Fear hath a hundred eyes that all agree
To plague her beating heart.
Ibid. Ecclesiastical Sonnets. Pt. ii. 38.

I perceive
That fear is like a cloak which old men huddle
About their love, as if to keep it warm.
Ibid. The Borderers. Act i.

Fear
Stared in her eyes, and chalk'd her face.
TENNYSON. *The Princess.* iv. l. 357.

FEAST.

A feast of fat things.
Old Testament. Isaiah xxv. 6.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
Ibid. Proverbs xv. 17.

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Balthazar. Small cheer and great welcome makes a merry feast.

SHAKESPEARE. *Comedy of Errors.* Act iii. Sc. 1. l. 26.

Lucentio. Look not pale, Bianca; thy father will not frown.

Grumio. My cake is dough: But I'll in among the rest;
Out of hope of all,—but my share of the feast.

Ibid. Taming of the Shrew. Act v. Sc. 1. l. 124.

The true essentials of a feast are only fun and feed.

O. W. HOLMES. *Nux Post Cœnatica.*

Festo die si quid prodegeris,
Profesto egere liceat nisi peperceris.

Feast to-day makes fast to-morrow.

PLAUTIUS. *Aulularia.* ii. 8, 10.

There St. John mingles with my friendly bowl
The feast of reason and the flow of soul.

POPE. *Imitations of Horace.* Bk. ii. Sat. i. l. 131.

What neat repast shall feast us, light and choice
Of Attic taste?

MILTON. *Sonnet. To Mr. Lawrence.*

When the Sultan Shah-Zaman
Goes to the city Ispahan,
Even before he gets so far
As the place where the clustered palm-trees are,
At the last of the thirty palace-gates,
The pet of the harem, Rose-in-Bloom,
Orders a feast in his favorite room—
Glittering square of colored ice,
Sweetened with syrup, tinctured with spice,
Creams, and cordials, and sugared dates,
Syrian apples, Othmanee quinces,
Limes and citrons and apricots,
And wines that are known to Eastern princes.

T. B. ALDRICH. *When the Sultan Goes to Ispahan.*

FIDELITY.

(See CONSTANCY; LOYALTY.)

Ligarius. Set on your foot,
And with a heart new-fir'd I follow you,
To do I know not what: but it sufficeth
That Brutus leads me on.

SHAKESPEARE. *Julius Cæsar.* Act ii. Sc. 1. l. 331.

Helena. You draw me, you hard-hearted adamant;
But yet you draw not iron, for my heart
Is true as steel.

SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 1. l. 195.

I mean not to run with the Hare and holde with the Hounde.

LYLY. *Euphues: Euphues to Philautus.*

To God, thy countrie, and thy friend be true.

VAUGHAN. *Rules and Lessons.* St. 8.

So spake the seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant mind,
Though single.

MILTON. *Paradise Lost.* Bk. v. l. 896.

Is this he whom once, alone of many, I found faithful?

SOPHOCLES. *Electra.*

Servant of God, well done; well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approved in sight of God, though worlds
Judged thee perverse.
Well done.

MILTON. *Paradise Lost.* Bk. vi. l. 29.

Abra was ready ere I called her name;
And though I called another, Abra came.

PRIOR. *Solomon: On the Vanity of the World.* Bk. ii. l. 364.

No man can mortgage his injustice as a pawn for his fidelity.

BURKE. *Reflections on the Revolution in France.*

Fidelity's a virtue that ennobles
E'en servitude itself.

MASON. *Elfrida.*

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FIRMAMENT.

(See STARS.)

The heavens declare the glory of God; and the firmament showeth his handiwork.

Old Testament. Psalm xix. 1.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

ADDISON. *Ode.*

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Ibid. Ode. St. 2.

Hamlet. Look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why it appears no other thing to me than a foul and pestilent collection of vapors.

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 312.

Now glow'd the firmament
With living sapphires; Hesperus, that led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.

MILTON. *Paradise Lost.* Bk. iv. l. 604.

The starry cope
Of heaven.

Ibid. Paradise Lost. Bk. iv. l. 992.

Heaven's ebon vault
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world.

SHELLEY. *Queen Mab.* iv.

FISH.

(See ANGLING.)

Gratiano. But fish not, with this melancholy bait,
For this fool gudgeon, this opinion.

SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 1. l. 101.

To fish in troubled waters.

MATTHEW HENRY. *Commentaries. Psalm lx.*

All is fish that cometh to net.

J. HEYWOOD. *Proverbs.* Pt. i. Ch. ii.

[The same proverb is quoted in Gascoigne's *Steele Glas* (1575) and Tusser's *Five Hundred Points of Good Husbandry. February Abstract.*

Cato wondered how that city was preserved wherein a fish was sold for more than an ox.

PLUTARCH. *Roman Apothegms, Cato the Elder.*

Fishes that tipple in the deep
Know no such liberty.

RICHARD LOVELACE. *To Althea from Prison.* St. 2.

Hamlet. A man may fish with the worm that hath eat of a king; and eat of the fish that hath fed of that worm.

SHAKESPEARE. *Hamlet.* Act iv. Sc. 3. l. 28.

Third Fisherman. Master, I marvel how the fishes live in the sea.

First Fisherman. Marry, as men do a-land: the great ones eat up the little ones.

Ibid. Pericles. Act ii. Sc. 1. l. 26.

Men lived like fishes; the greater ones devoured the small.

ALGERNON SIDNEY. *Discourses on Government.* Ch. ii. Sec. 18.

A fishing rod is an instrument with a worm at one end and a fool at the other.

[This jest has been variously ascribed to Dr. Johnson and to Dean Swift, but it antedates both. A French writer of the seventeenth century, Guyet by name, has these lines:

La ligne avec sa canne est un long instrument,
Dont le plus mince bout tient un petit reptile,
Et dont l'autre est tenu par un grand imbecile.

The line with its rod is a long instrument whose lesser end holds a small reptile, while the other is held by a great fool.]

FLAG.

Romeo. Beauty's ensign yet
Is crimson in thy lips, and in thy cheeks,
And death's pale flag is not advanced there.

SHAKESPEARE. *Romeo and Juliet.* Act v. Sc. 3. l. 94.

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Who forthwith from the glittering staff unfurled
The imperial ensign, which, full high advanced,
Shone like a meteor streaming to the wind.[1]
MILTON. *Paradise Lost.* Bk. i. l. 535.
(See under HAIR.)

With gems and golden lustre rich emblazed,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout that tore Hell's concave, and beyond
Frighted the reign of Chaos and old Night.
Ibid. Paradise Lost. Bk. i. l. 538.

The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return.
CAMPBELL. *Ye Mariners of England.* St. 4.

Ye mariners of England!
That guard our native seas;
Whose flag has braved a thousand years,
The battle and the breeze!
Ibid. Ye Mariners of England. St. 1.

Banner of England, not for a season,
O banner of Britain, hast thou
Floated in conquering battle or flapt to the battle-cry!
Never with mightier glory than when we had rear'd thee on high,
Flying at top of the roofs in the ghastly siege of Lucknow—
Shot thro' the staff or the halyard, but ever we raised thee anew,
And ever upon the topmost roof our banner of England blew.
TENNYSON. *The Defence of Lucknow.*

'Tis the star-spangled banner, oh long may it wave
O'er the land of the free and the home of the brave!
F. S. KEY. *The Star-spangled Banner.* St. 2.

[1] Loose his beard and hoary hair
Streamed like a meteor to the troubled air.
GRAY. *The Bard.* i. l. 19.

Praise the Power that hath made and preserved us a nation!
Then conquer we must when our cause it is just,
And this be our motto, "In God is our trust!"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.
F. S. KEY. *The Star-spangled Banner.* St. 4.

"A song for our banner?"—The watch-word recall
Which gave the Republic her station;
"United we stand—divided we fall!"
It made and preserves us a nation!
GEORGE P. MORRIS. *The Flag of Our Union.*

The flag of our Union forever!
Ibid. The Flag of Our Union.

Fling out, fling out, with cheer and shout,
To all the winds Our Country's Banner!
Be every bar, and every star,
Displayed in full and glorious manner!
Blow, zephyrs, blow, keep the dear ensign flying!
Blow, zephyrs, sweetly mournful, sighing, sighing, sighing!
ABRAHAM COLES. *The Microcosm and Other Poems.* p. 191.

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white,
With streakings of the morning light.
Flag of the free heart's hope and home!
By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us?
JOSEPH RODMAN DRAKE. *The American Flag.*

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A star for every State, and a State for every star.
ROBERT C. WINTHROP. *Address on Boston Common.* 1862.

Ay, tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky.
HOLMES. *Old Ironsides.* St. 1.

Nail to the mast her holy flag,
Set every threadbare sail,
And give her to the god of storms,
The lightning and the gale!
Ibid. Old Ironsides. St. 3.

If any one attempts to haul down the American flag, shoot him on the spot.
JOHN A. DIX. *Telegram from Washington, January 29, 1861, ordering the arrest, at New Orleans, of Capt. Brishwood, commander of the revenue cutter McClennand, which it was feared he would turn over to the Confederates.*

FLATTERY.

Flatterers looke like friends, as wolves, like doges.
G. CHAPMAN. *Byron's Conspiracie.* Act iii. Sc. i.

Flattery
Is monstrous in a true friend.
FORD. *The Lover's Melancholy.* Act i. Sc. 1.

Greatly his foes he dreads, but more his friends;
He hurts me most who lavishly commends.
CHURCHILL. *The Apology.* l. 19.

Gower. No vizor does become black villainy
So well as soft and tender flattery.
SHAKESPEARE. *Pericles.* Act iv. Sc. 4. l. 44.

Helicanus. They do abuse the king that flatter him,
For flattery is the bellows blows up sin;
The thing the which is flattered, but a spark,
To which that blast gives heat and stronger glowing.
Ibid. Pericles. Act i. Sc. 2. l. 38.

Flattery's the nurse of crimes.
GAY. *Fables. The Lion, Tiger, and Traveller.* i. l. 8.

Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings.
BURKE. *Reflections on the Revolution in France.*

Apemantus. He that loves to be flattered, is worthy of the flatterer.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 1. l. 233.

No adulation; 'tis the death of virtue;
Who flatters, is of all mankind the lowest
Save he who courts the flattery.
HANNAH MORE. *Daniel.*

Apemantus. O that men's ears should be
To counsel deaf, but not to flattery.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 2. l. 256.

Valentine. O, flatter me, for love delights in praises.
Ibid. Two Gentlemen of Verona. Act iii. Sc. 4. l. 147.

Menenius. His nature is too noble for the world:
He would not flatter Neptune for his trident,
Or Jove for 's power to thunder.
Ibid. Coriolanus. Act iii. Sc. 1. l. 255.

Hotspur. I cannot flatter: I do defy
The tongues of soothers; but a braver place
In my heart's love hath no man than yourself;
Nay, task me to my word; approve me, lord.
Ibid. I. Henry IV. Act iv. Sc. 1. l. 6.

Gloster. Because I cannot flatter, and speak fair,
Smile in men's faces, smooth, deceive, and cog,
Duck with French nods and apish courtesy,
I must be held a rancorous enemy.
Ibid. Richard III. Act i. Sc. 3. l. 47.

Hamlet. Nay, do not think I flatter;
For what advancement may I hope from thee,
That no revenue hast but thy good spirits,
To feed and clothe thee? Why should the poor be flatter'd?

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No, let the candied tongue lick absurd pomp,
And crook the pregnant hinges of the knee,
Where thrift may follow fawning.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 54.

Decius. But when I tell him he hates flatterers,
He says he does, being then most flattered.
Ibid. Julius Cæsar. Act ii. Sc. 1. l. 208.

What honour that,
But tedious waste of time, to sit and hear
So many hollow compliments and lies.
MILTON. *Paradise Regained.* Bk. iv. l. 122.

Where Young must torture his invention
To flatter knaves, or lose his pension.
SWIFT. *On Poetry, a Rhapsody.* l. 279.

'Tis an old maxim in the schools,
That flattery's the food of fools;
Yet now and then your men of wit
Will condescend to take a bit.
Ibid. Cadenus and Vanessa. l. 755.

Have you not found out that every woman is infallibly to be gained by every sort of flattery, and every man by one sort or other?
LORD CHESTERFIELD. *Letter to His Son. 16th March, 1752.*

Of praise a mere glutton, he swallow'd what came,
And the puff of a dunce, he mistook it for fame;
Till his relish grown callous, almost to disease,
Who peppered the highest was surest to please.
GOLDSMITH. *Retaliation.* l. 109.

Nor in these consecrated bowers
Let painted Flattery hide her serpent train in flowers.
GRAY. *Ode to Music.* l. 7.

For ne'er
Was flattery lost on Poet's ear;
A simple race! they waste their toil
For the vain tribute of a smile.
SCOTT. *Lay of the Last Minstrel.* Canto iv. Last stanza.

To shake with laughter ere the jest they hear
To pour at will the counterfeited tear;
And, as their patron hints the cold or heat,
To shake in dog-days, in December sweat.
JOHNSON. *London.* l. 140.

At the throng'd levee bends the venal tribe:
With fair but faithless smiles each varnish'd o'er,
Each smooth as those that mutually deceive,
And for their falsehood each despising each.
THOMSON. *Liberty.* Pt. v. l. 190.

And wrinkles, the d—d democrats, won't flatter.
BYRON. *Don Juan.* Canto x. St. xxiv.

This barren verbiage, current among men,
Light coin, the tinsel clink of compliment.
TENNYSON. *The Princess.* ii. l. 40.

FLESH.

All flesh is grass.
Old Testament. Isaiah xl. 6.

Shepherd. God knows thou art a collop of my flesh.
SHAKESPEARE. *I. Henry VI.* Act v. Sc. 4. l. 18.

It is a deere collop
That is cut out of th' owne flesh.
HEYWARD. *Proverbes.* Pt. i. Ch. x.

Falstaff. I have more flesh than another man; and therefore more frailty.
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 3. l. 166.

We shall all be perfectly virtuous when there is no longer any flesh on our bones.
MARGUERITE DE VALOIS.

Mercutio. O, flesh, flesh, how art thou fishified!
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 4. l. 37.

FLIGHT.

Fly, dotard, fly!
With thy wise dreams and fables of the sky.
HOMER. *The Odyssey.* Bk. ii. l. 207. (POPE, trans.)

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Abiit, excessit, evasit, erupit.'

He is gone, he has fled, he has eluded our vigilance, he has broken through our guards.

CICERO. *In Catilinam.* ii. 1, 1.

Hastings. To fly the boar before the boar pursues,
Were to incense the boar to follow us;
And make pursuit where he did mean no chase.

SHAKESPEARE. *Richard III.* Act iii. Sc. 2. l. 28.

Over the hills and far away.

GAY. *The Beggar's Opera.* Act i. Sc. 1.

O'er the hills and far away.

D'URFEY. *Pills to Purge Melancholy.*

Fly, like a youthful hart or roe,
Over the hills where spices grow.

ISAAC WATTS. *Hymns and Spiritual Songs.* Bk. i. Hymn 79.

Tom, he was a piper's son,
He learnt to play when he was young;
But all the tunes that he could play
Was "O'er the hills and far away."

Nursery Song.

Modification of a part of an anonymous seventeenth century song preserved by J. O. Wallinds, of which this is the second stanza:

Jockey was a bonny Lad,
As e'er was born in Scotland fair;
But now poor Jockey is run mad,
For Jenny causes his Despair;
Jockey was a Piper's Son,
And fell in love while he was young;
But all the tunes that he could play,
Was "'Tis o'er the hills and far away."

"She is won! we are gone! over bank, bush, and scaur,
They'll have fleet steeds that follow," quoth young Lochinvar.

SCOTT. *Lochinvar.*

FLIRT.

(See COQUETTE.)

I assisted at the birth of that most significant word "flirtation," which dropped from the most beautiful mouth in the world.

LORD CHESTERFIELD. *The World.* No. 101.

(The owner of "the most beautiful mouth in the world" was Lady Frances Shirley.)

She who trifles with all
Is less likely to fall
Than she who but trifles with one.

GAY. *The Coquette, Mother and Daughter.* St. iv.

Never wedding, ever wooing,
Still a lovelorn heart pursuing,
Read you not the wrong you're doing
In my cheeks pale hue?
All my life with sorrow strewing;
Wed, or cease to woo.

CAMPBELL. *The Maid's Remonstrance.*

At first I enchant a fair Sensitive plant,
Then I flirt with the Pink of perfection:
Then I seek a sweet Pea, and I whisper, "For thee
I have long felt a fond predilection."
A Lily I kiss, and exult in my bliss,
But I very soon search for a new lip;
And I pause in my flight to exclaim with delight,
"Oh! how dearly I love you, my Tulip!"
In short, you must know,
I'm the Butterfly Beau.

T. HAYNES BAYLEY. *The Butterfly Beau.*

A worthless woman! mere cold clay
As all false things are! but so fair,
She takes the breath of men away
Who gaze upon her unaware:
I would not play her larcenous tricks
To have her looks!

R. B. BROWNING. *Bianca Among the Nightingales.* St. 12.

Or light or dark, or short or tall,
She sets a springe to snare them all;
All's one to her—above her fan
She'd make sweet eyes at Caliban.

T. B. ALDRICH. *Coquette.*

Flirtation, attention without intention.

MAX O'RELL. *John Bull and His Island.*

FLOWERS.

(See DAISY, LILY, PRIMROSE, ROSE, SUNFLOWER, VIOLET, under separate heads.)

And rest at last where souls unbodied dwell,
In ever-flowering meads of Asphodel.

HOMER. *The Odyssey.* Bk. xxiv. l. 19. (POPE, trans.)

All a green willow, willow,
All a green willow is my garland.

JOHN HEYWOOD. *The Green Willow.*

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No daintie flowre or herbe that growes on grownd,
No arborett with painted blossomes drest
And smelling sweete, but there it might be fownd
To bud out faire, and throwe her sweete smels al arownd.
SPENSER. *Faerie Queene.* Bk. ii. Canto vi. St. 12.

Roses red and violets blew,
And all the sweetest flowres that in the forrest grew.
Ibid. Faerie Queene. Bk. iii. Canto vi. St. 6.

Strowe me the ground with daffadowndillies,
And cowslips, and kingcups, and loved lillies.
Ibid. The Shepherd's Calendar. April. l. 140.

Sweet is the rose, but growes upon a brere;
Sweet is the junipre, but sharpe his bough;
Sweet is the eglantine, but pricketh nere;
Sweet is the firbloome, but his braunches rough;
Sweet is the cypresse, but his rynd is tough;
Sweet is the nut, but bitter is his pill;
Sweet is the broome-flowre, but yet sowre enough;
And sweet is moly, but his root is ill.
Ibid. Amoretti. Sonnet xxvi.

Chorus. When daisies pied, and violets blue,
And lady-smocks all silver-white,
And cuckoo-buds of yellow hue
Do paint the meadows with delight.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 881.

Perdita. Here's flowers for you:
Hot lavender, mints, savory, marjoram:
The marigold, that goes to bed wi' the sun,
And with him rises weeping.
Ibid. Winter's Tale. Act iv. Sc. 4. l. 103.

Perdita. O Proserpina,
For the flowers now, that frighted thou let'st fall
From Dis's waggon! daffodils,
That come before the swallow dares, and take
The winds of March with beauty; violets dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath; pale primroses,
That die unmarried ere they can behold
Bright Phœbus in his strength—a malady
Most incident to maids; bold oxlips and
The crown-imperial; lilies of all kinds,
The flower-de-luce being one!
SHAKESPEARE. *Winter's Tale.* Act iv. Sc. 4. l. 116.

Oberon. I know a bank where the wild thyme blows,
Where oxlip and the nodding violet grows;
Quite over-canopy'd with luscious woodbine,
With sweet musk-roses, and with eglantine.
Ibid. Midsummer Night's Dream. Act ii. Sc. 1. l. 249.

Pun-provoking thyme.
WILLIAM SHENSTONE. *The Schoolmistress.* St. 11.

Oberon. Yet mark'd I where the bolt of Cupid fell:
It fell upon a little western flower,—
Before, milk-white; now purple with love's wound,—
And maidens call it love-in-idleness.
Fetch me that flower; the herb I show'd thee once;
The juice of it, on sleeping eyelids laid,
Will make or man or woman madly dote
Upon the next live creature that it sees.
SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 1. l. 165.

Fairy. The cowslips tall her pensioners be;
In their gold coats spots you see:
Those be rubies, fairy favours;
In those freckles live their savours.
Ibid. Midsummer Night's Dream. Act ii. Sc. 1. l. 10.

Ophelia. There's rosemary, that's for remembrance; . . . and there is pansies, that's for thoughts.
Ibid. Hamlet. Act iv. Sc. 5. l. 175.

Ophelia. You must wear your rue with a difference. There's a daisy; I would give you some violets, but they withered.
Ibid. Hamlet. Act iv. Sc. 5. l. 183.

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Ariel. Where the bee sucks, there suck I,
In a cowslip's bell I lie:
There I couch when owls do cry.
On the bat's back I do fly,
After summer merrily:
Merrily, merrily shall I live now,
Under the blossom that hangs on the bough.
SHAKESPEARE. *The Tempest.* Act v. Sc. 1. l. 89.

On either side
Acanthus and each odorous bushy shrub
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses, and jessamin
Reared high their flourish'd heads between, and wrought
Mosaic; under foot the violet,
Crocus, and hyacinth with rich inlay
Broidered the ground, more coloured than with stone
Of costliest emblem.
MILTON. *Paradise Lost.* Bk. iv. l. 695.

Immortal amarant! a flower which once
In Paradise, fast by the Tree of Life,
Began to bloom; but soon for Man's offence
To Heaven removed where first it grew, there grows
And flowers, aloft, shading the fount of life;
And where the river of bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream.
Ibid. Paradise Lost. Bk. iii. l. 353.

As Jupiter
On Juno smiles, when he impregns the clouds
That shed May flowers.
Ibid. Paradise Lost. Bk. iv. l. 499.

Flowers worthy of Paradise.
Ibid. Paradise Lost. Bk. iv. l. 241.

Flowers of all hue, and without thorn the rose.
Ibid. Paradise Lost. Bk. iv. l. 256.

Proserpine gathering flowers
Herself a fairer flower.
Ibid. Paradise Lost. Bk. iv. l. 269.

The leaf was darkish, and had prickles on it,
But in another country, as he said,
Bore a bright golden flower; but not in this soil;
Unknown and light-esteemed, and the dull swain
Treads on it daily with his clouted shoon.
MILTON. *Comus.* l. 631.

Throw hither all your quaint enamelled eyes
That on the green turf suck the honied showers
And purple all the ground with vernal flowers.
Bring the rathe primrose that forsaken dies,
The tufted crow-toe, and pale jessamine,
The white pink, and the pansy freakt with jet.
The glowing violet,
The musk-rose, and the well-attired woodbine,
With cowslips wan that hang the pensive head,
And every flower that sad embroidery wears.
Ibid. Lycidas. l. 139.

Fair daffadills, we weep to see
You haste away so soone;
As yet the early-rising sun
Has not attained his noone.

. . . . . .

We have short time to stay as you,
We have as short a spring;
As quick a growth to meet decay
As you or anything.
HERRICK. *To Daffadills.*

Faire pledges of a fruitful tree
Why do yee fall so fast?
Your date is not so past
But you may stay yet here awhile
To blush and gently smile
And go at last.
Ibid. To Blossoms.

Why does the rose her grateful fragrance yield,
And yellow cowslips paint the smiling field?
GAY. *Panthea.* l. 71.

By the streams that ever flow,
By the fragrant winds that blow
O'er the Elysian flowers;

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By those happy souls who dwell
In yellow meads of asphodel.
POPE. *Ode on St. Cecilia's Day.*

You are as welcome as the flowers in May.
MACKLIN. *Love à la Mode.* Act I. Sc. 1.

The hawthorn bush, with seats beneath the shade,
For talking age and whispering lovers made.
GOLDSMITH. *The Deserted Village.* l. 13.

The flowers of the forest are a'wede awae.
JANE ELLIOTT. *The Flowers of the Forest.*
[This line also appears in the *Flowers of the Forest*, part second, a later poem by Mrs. Cockburn.]

A Sensitive Plant in a garden grew;
And the young winds fed it with silver dew;
And it opened its fan-like leaves to the light,
And closed them beneath the kisses of Night.
SHELLEY. *The Sensitive Plant.* Pt. 1. St. 1.

And the spring arose on the garden fair,
Like the spirit of Love felt everywhere;
And each flower and herb on earth's dark breast
Rose from the dreams of its wintry rest.
Ibid. The Sensitive Plant. Pt. 1. St. 2.

For the Sensitive Plant has no bright flower;
Radiance and odour are not its dower;
It loves, even like Love, its deep heart is full,
It desires what it has not, the beautiful.
Ibid. The Sensitive Plant. Pt. 1. St. 19.

To me the méanest flower that blows can give
Thoughts that do often lie too deep for tears.
WORDSWORTH. *Ode. Intimations of Immortality.* St. 11.

A primrose by a river's brim
A yellow primrose was to him
And it was nothing more.
Ibid. Peter Bell. Pt. 1. St. 12.

And 'tis my faith that every flower
Enjoys the air it breathes.
Ibid. Lines Written in Early Spring.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.
WORDSWORTH. *I Wandered Lonely as a Cloud.*

And then my heart with pleasure fills
And dances with the daffodils.
Ibid. I Wandered Lonely as a Cloud.

O! Brignall banks are wild and fair,
And Greta woods are green,
And you may gather garlands there
Would grace a summer's queen.
SCOTT. *Rokeby.* Canto III. St. 16.

The windflower and the violet, they perished long ago,
And the brier-rose and the orchis died amid the summer glow;
But on the hill the golden-rod, and the aster in the wood,
And the yellow sunflower by the brook, in autumn beauty stood,
Till fell the frost from the clear cold heaven, as falls the plague on men,
And the brightness of their smile was gone, from upland glade and glen.
BRYANT. *The Death of the Flowers.*

Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth's firmament do shine.
LONGFELLOW. *Flowers.* St. 1.
[The poet alluded to is Frederick Wilhelm Carové, a citizen of Coblentz, on the Rhine, in whose *Story Without an End* a water-drop is represented as relating her personal experiences, when suddenly "the root of a forget-me-not caught the drop of water by the hair and sucked her in, that she might become a floweret, and twinkle as brightly as a blue star on the green firmament of earth."]

Elsewhere Longfellow has used the same idea in another form:

Blossomed the lovely stars, the forget-me-nots of the angels.
Evangeline. Pt. 1. 3. l. 857.

But here also he was anticipated by Erasmus Darwin, who addresses the stars as:

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Flowers of the sky! ye, too, to age must yield,
Frail as your silken sisters of the field.
Economy of Nature. Canto iv.
(See STARS.)

Dear common flower, that grow'st beside the way,
Fringing the dusty road with harmless gold,
. . . . . .
Thou art my tropics and mine Italy;
To look at thee unlocks a warmer clime;
The eyes thou givest me
Are in the heart, and heed not space or time:
Not in mid June the golden cuirassed bee
Feels a more summer-like warm ravishment
In the white lily's breezy tent,
His fragrant Sybaris, than I, when first
From the dark green thy yellow circles burst.
LOWELL. *To the Dandelion.*

All will be gay when noontide wakes anew
The buttercups, the little children's dower.
ROBERT BROWNING. *Home-thoughts.*

Through the laburnum's dropping gold
Rose the light shaft of Orient mould,
And Europe's violets, faintly sweet,
Purpled the mossbeds at its feet.
MRS. HEMANS. *The Palm-tree.*

When Spring unlocks the flowers to paint the laughing soil.
BISHOP HEBER. *Seventh Sunday After Trinity.*

The sweet forget-me-nots,
That grow for happy lovers.
TENNYSON. *The Brook.* l. 172.

Though the Camomill, the more it is trodden and pressed downe the more it spreadeth.
LYLY. *Euphues.* p. 46.

Falstaff. For though the camomile, the more it is trodden on the faster it grows.
SHAKESPEARE. *I. Henry IV.* Act ii. Sc. 4. l. 389.

Both Shakespeare and Lyly were indebted to Pliny, who says of the crocus:
"Gaudet calcari et atteri, pereundoque melius provenit."

It loves to be trodden and bruised under foot, and the more it is destroyed the better it thrives.
Natural History. 21, 6, 17.
(See under ADVERSITY. p. 15.)

An empty sky, a world of heather,
Purple of foxglove, yellow of broom;
We two among them wading together.
Shaking out honey, treading perfume.
JEAN INGELOW. *Divided.* Pt. i.

FLY.

(See AMBER.)

Busy, curious, thirsty fly,
Drink with me and drink as I;
Freely welcome to my cup,
Could'st thou sip and sip it up;
Make the most of life you may;
Life is short and wears away.
WILLIAM OLDYS (1696–1761). *On a Fly Drinking Out of a Cup of Ale.*

Sterne imitated Oldys when he made his Uncle Toby release a fly he had caught with the words:
"Go, poor devil, get thee gone! Why should I hurt thee? This world surely is wide enough to hold both thee and me."
Tristram Shandy (orig. ed.). Vol. ii. Ch. xii.

The fly that sips treacle is lost in the sweets.
GAY. *The Beggar's Opera.* Act ii. Sc. 2. l. 35.

To waft a feather, or to drown a fly.
YOUNG. *Night Thoughts.* Night i. l. 154.

There webs were spread of more than common size,
And half-starved spiders prey'd on half-starved flies.
CHURCHILL. *The Prophecy of Famine.* l. 327.

FOLLY.

Quantum est in rebus inane!

How much folly there is in human affairs.
PERSIUS. *Satiræ.* i. 1.

Puck. What fools these mortals be!
SHAKESPEARE. *Midsummer Night's Dream.* Act iii. Sc. 2. l. 115.

Clown. Foolery, sir, does walk about the orb like the sun, it shines everywhere.
Ibid. Twelfth Night. Act iii. Sc 1. l. 43.

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He was a wise pope that, when one that used to be merry with him before he was advanced to the popedom refrained afterwards to come at him (presuming he was busy in governing the Christian world), sent for him, bade him come again, and (says he) we will be merry as we were before, for thou little thinkest what a little foolery governs the whole world.

SELDEN. *Table Talk. Pope.*

Lord Chatham, writing to Lord Shelburne, says: "It calls to my mind what some pope, Alexander VI. or Leo, said to a son of his afraid to undertake governing—*i. e.*, confounding—the Christian world: 'Nescis, mi fili, quam parva sapientia hic noster mundus regitur.'" The pope referred to by both Selden and Lord Chatham was neither Alexander nor Leo, but Julius III. (1550–55), of whom the story is told that when a Portuguese monk pitied him because he had the weight of the world upon his shoulders, replied, "You would be surprised if you knew with how little expense of understanding the world is ruled."

A reminiscence of this papal phrase may have been in the mind of Axel, Count Oxenstiern (1583–1654), the chancellor of Sweden, when he encouraged his son to accept an appointment to represent Sweden at the Peace Congress of Westphalia in 1648: "An nescis, mi fili, quantilla prudentia mundus regitur?" ("Dost thou not know, my son, with how little wisdom the world is governed?")

Thersites. The common curse of mankind,—folly and ignorance.

SHAKESPEARE. *Troilus and Cressida.* Act ii. Sc. 3. l. 31.

For blocks are better cleft with wedges,
Than tools of sharp or subtle edges,
And dullest nonsense has been found
By some to be the most profound.

BUTLER. *Pindaric Ode.* lv. l. 82.

Whether the charmer sinner it, or saint it,
If folly grow romantic, I must paint it.

POPE. *Moral Essays.* Epistle ii. l. 15.

Eye Nature's walks, shoot folly as it flies,
And catch the manners living as they rise.

Ibid. Essay on Man. Epistle i. l. 13.

Youth should watch joys and shoot them as they fly.

DRYDEN. *Aureng-Zebe.* Act iii. Sc. 1.

The picture placed the busts between
Adds to the thought much strength;
Wisdom and Wit are little seen,
But Folly's at full length.

JANE BRERETON. *On Beau Nash's Picture at full length between the Busts of Sir Isaac Newton and Mr. Pope.*

Is folly then so old? Why, let me see,—
About what time of life may folly be?
Oh! she was born, by nicest calculation,
One moment after woman's first creation.

W. R. SPENCER. *Prologue to Fashionable Friends.*

Where lives the man that has not tried
How mirth can into folly glide,
And folly into sin!

SCOTT. *Bridal of Triermain.* Canto i. St. 21.

Who lives without folly is not so wise as he thinks.

LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.*

At times discretion should be thrown aside,
And with the foolish we should play the fool.

MENANDER. *Polymeni.* Fragment ii.

Plato says, "'Tis to no purpose for a sober man to knock at the door of the Muses"; and Aristotle says "that no excellent soul is exempt from a mixture of folly."

MONTAIGNE. *Essays: Of Drunkenness* Bk. ii. Ch. ii.

A little folly is desirable in him that will not be guilty of stupidity.

Ibid. Essays: Of Vanity. Bk. iii. Ch. ix.

Viola. This fellow is wise enough to play the fool:
And to do that well craves a kind of wit.

SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 1. l. 57.

A little nonsense now and then
Is relished by the wisest men.

ANONYMOUS.

A careless song, with a little nonsense in it now and then, does not misbecome a monarch.

HORACE WALPOLE. *Letter to Sir Horace Mann.* (1774.)

And he is oft the wisest man
Who is not wise at all,

WORDSWORTH. *The Oak and the Broom.* St. 7.

He who hath not a dram of folly in his mixture hath pounds of much worse matter in his composition.

CHAS. LAMB. *Essays of Elia: All Fools' Day.*

Men are so necessarily fools that it would be being a fool in a higher strain of folly not to be a fool.

PASCAL. *Thoughts.* Chapters xxiv., lxix. (WIGHT, trans.)

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Good to the heels the well-worn slipper feels
When the tired player shuffles off the buskin;
A page of Hood may do a fellow good
After a scolding from Carlyle or Ruskin.
HOLMES. *How Not to Settle It.* St. 3.

From reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.
COWPER. *The Task.* Bk. iii. l. 188.

He has spent all his life in letting down empty buckets into empty wells; and he is frittering away his age in trying to draw them up again.
SYDNEY SMITH. *Lady Holland's Memoir.* Vol. i. p. 259.

FOOD.

Such as have need of milk, and not of strong meat.
New Testament. Hebrews v. 12.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?
Ibid. Matthew vii. 9, 10.

In the one hand he is carrying a stone, while he shows the bread in the other.
PLAUTUS. *Aulularia.* Act ii. Sc. 2.

Other men live to eat, but I eat to live.
SOCRATES. (*Stobæus, Florilegium.* xvii. 22.)

What is food to one man may be fierce poison to others.
LUCRETIUS. *De Rerum Naturæ.* iv. 637.

What's one man's poison, signor,
Is another's meat or drink.
BEAUMONT AND FLETCHER *Love's Cure.* Act iii. Sc. 2.

Even bees, the little almsmen of spring bowers,
Know there is richest juice in poison-flowers.
KEATS. *Isabella.* St. xiii.

Iago. The food that to him now is as luscious as locusts shall be to him shortly as bitter as coloquintida.
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 345.

Gaunt. With eager feeding food doth choke the feeder.
Ibid. Richard II. Act ii. Sc. 1. l. 37.

Grunio. I fear it is too choleric a meat.
How say you to a fat tripe finely broil'd?
SHAKESPEARE. *Taming of the Shrew.* Act iv. Sc. 3. l. 19.

Brutus. Let's carve him as a dish fit for the gods,
Not hew him as a carcass fit for hounds.
Ibid. Julius Cæsar. Act ii. Sc. 1. l. 173.

Here is bread, which strengthens man's heart, and therefore called the staff of life.
MATTHEW HENRY. *Commentaries. Psalm civ.*

Corne, which is the staffe of life.
WINSLOW. *Good Newes from New England.* p. 47. (London, 1624.)

The stay and the staff, the whole staff of bread.
Old Testament. Isaiah iii. 1.

It was a common saying among the Puritans, "Brown bread and the Gospel is good fare."
MATTHEW HENRY. *Commentaries. Isaiah Ch. xxx.*

Touchstone. It is meat and drink to me to see a clown.
SHAKESPEARE. *As You Like It.* Act v. Sc. 1. l. 10.

It is meat and drink and cloth to us.
CERVANTES. *Don Quixote. Prologue to the Fifth Book.*

The poor man will praise it so hath he good cause,
That all the year eats neither partridge nor quail,
But sets up his rest and makes up his feast,
With a crust of brown bread and a pot of good ale.
An old English Song, from "An Antidote Against Melancholy." (1661.)

Oh, the roast beef of England,
And old England's roast beef!
FIELDING. *The Grub Street Opera.* Act iii. Sc. 2.

I sing the sweets I know, the charms I feel,
My morning incense, and my evening meal,
The sweets of Hasty Pudding.
JOEL BARLOW. *The Hasty Pudding.* Canto i.

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For he on honey-dew hath fed,
And drank the milk of Paradise.
COLERIDGE. *Kubla Khan.* Concluding lines.

Man is a carnivorous production,
And must have meals, at least one meal a day;
He cannot live, like woodcocks, upon suction,
But, like the shark and tiger, must have prey;
Although his anatomical construction
Bears vegetables, in a grumbling way,
Your laboring people think beyond all question,
Beef, veal, and mutton better for digestion.
BYRON. *Don Juan.* Canto ii. St. 67.

That famish'd people must be slowly nursed,
And fed by spoonfuls, else they always burst.
Ibid. Don Juan. Canto ii. St. 158.

A loaf of bread, the Walrus said,
Is what we chiefly need:
Pepper and vinegar besides
Are very good indeed—
Now, if you're ready, Oysters, dear,
We can begin to feed!
LEWIS CARROLL. *Through the Looking-glass. The Walrus and the Carpenter.*

FOOL.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.
Old Testament. Proverbs xxvii. 22.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
Ibid. Proverbs xvii. 12.

Answer a fool according to his folly.
Ibid. Proverbs xxvi. 5.

As a dog returneth to his vomit, so a fool returneth to his folly.
Ibid. Proverbs xxvi. 11.

The fool of fate,—thy manufacture, man.
HOMER. *Odyssey.* Bk. xx. l. 254. (POPE, trans.)

Romeo. I am fortune's fool.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 1. l. 138.

The fool of nature stood with stupid eyes
And gaping mouth, that testified surprise.
DRYDEN. *Cymon and Iphigenia.* l. 107.

A limbo large and broad, since call'd
The Paradise of Fools.
MILTON. *Paradise Lost.* Bk. iii. l. 495.

Limbus fatuorum (borderland of fools), the name given by the old school-men to that intermediate region between heaven and hell, where dwelt "the praiseless and the blameless dead" (DANTE, *Inferno*), or, in other words, fools, idiots, and lunatics. In modern usage the term, a Fool's Paradise, has grown to mean imaginary or unstable bliss:

Hence the Fool's Paradise, the statesman's scheme,
The air-built castle and the golden dream;
The maid's romantic wish, the chemist's flame,
And poet's vision of eternal fame.
POPE. *Dunciad.* Bk. iii. l. 9.

A fool's paradise is better than a wiseacre's purgatory.
GEORGE COLMAN. *The Deuce is In Him.* Act i. Sc. 1.

In this fool's paradise he drank delight.
CRABBE. *The Borough Payers.* Letter xii.

Thy fairest prospects, rightly viewed,
The Paradise of Fools.
BLACKLOCK. *Ode on the Refinements in Metaphysical Philosophy.*

The fools we know have their own paradise,
The wicked also have their proper Hell.
JAMES THOMSON. *The City of Dreadful Night.* xi.

Prince Henry. Thus we play the fool with the time; and the spirits of the wise sit in the clouds and mock us.
SHAKESPEARE. *II. Henry IV.* Act ii. Sc 2. l. 154.

Celia. For always the dulness of the fool is the whetstone of the wits.
Ibid. As You Like It. Act i. Sc. 2. l. 58.

Jaques. A fool, a fool! I met a fool i' the forest,
A motley fool; a miserable world!
As I do live by food, I met a fool;
Who laid him down and bask'd him in the sun,
And rail'd on Lady Fortune in good terms,
In good set terms.
Ibid. As You Like It. Act ii. Sc. 7. l. 12.

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Jaques. When I did hear
The motley fool thus moral on the time,
My lungs began to crow like chanticleer,
That fools should be so deep-contemplative;
And I did laugh sans intermission
An hour by his dial.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 28.

Jaques. There is, sure, another flood toward, and these couples are coming to the ark! Here comes a pair of very strange beasts, which in all tongues are called fools.
Ibid. As You Like It. Act v. Sc. 4. l. 36.

Jaques. O noble fool!
A worthy fool! Motley's the only wear.
Ibid. As You Like It. Act ii. Sc. 7. l. 33.

Touchstone. The more pity, that fools may not speak wisely, what wise men do foolishly.
Celia. By my troth, thou say'st true; for since the little wit that fools have was silenced, the little foolery that wise men have makes a great show. Here comes Monsieur Le Beau.
Ibid. As You Like It. Act i. Sc. 2. l. 79.

Clown. Better a witty fool than a foolish wit.
Ibid. Twelfth Night. Act i. Sc. v. l. 37.

Duke of Orleans. A fool's bolt is soon shot.
Ibid. Henry V. Act iii. Sc. 7. l. 118.

Sotte's bolt is sone shote.
HENDYNG. *Proverbs.*

Jaques. I must have liberty
Withal, as large a charter as the wind
To blow on whom I please;[1] for so fools have:
And they that are most galled with my folly,
They most must laugh: And why, sir, must they so?
The *why* is plain as way to parish church:
He, that a fool doth very wisely hit,
Doth very foolishly, although he smart,
Not to seem senseless of the bob: if not,
The wise man's folly is anatomiz'd
Even by the squand'ring glances of the fool.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 47.

[1] *Canterbury.* When he speaks
The air, a chartered libertine, is still.
SHAKESPEARE. *Henry V.* Act i. Sc. 1. l. 47.

Hamlet. Let the doors be shut upon him, that he may play the fool nowhere but in's own house.
Ibid. Hamlet. Act iii. Sc. 1. l. 134.

Thurio. I hold him but a fool that will endanger
His body for a girl that loves him not.
Ibid. Two Gentlemen of Verona. Act v. Sc. 4. l. 133.

Painted fools
Are caught with silken shows.
DRAYTON. *The Quest of Cynthia.*

Young men think old men are fools; but old men know young men are fools.
GEORGE CHAPMAN. *All Fools.* Act v. Sc. 1. l. 292.

Young men think old men fools, and old men know young men to be so.
Quoted by CAMDEN *as a saying of* DR. METCALF.

We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so.
POPE. *Essay on Criticism.* Pt. ii. l. 438.

Every inch that is not fool, is rogue.
DRYDEN. *Absalom and Achitophel.* Pt. ii. l. 463.

Fools are made for jests to men of sense.
FARQUHAR. *The Beaux Stratagem.* Prologue.

You'll find at last this maxim true,
Fools are the game which knaves pursue.
GAY. *Fables.* Pt. ii. 12. *Fan and Fortune.* l. 61.

No place so sacred from such fops is barr'd,
Nor is Paul's church more safe than Paul's church-yard:
Nay, fly to altars; there they'll talk you dead:
For fools rush in where angels fear to tread.
POPE. *Essay on Criticism.* Pt. iii. l. 625.

Where men of judgment creep and feel their way,
The positive pronounce without dismay.
COWPER. *Conversation.* l. 145.

While timorous knowledge stands considering,
Audacious ignorance hath done the deed.
DANIEL.

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Gloucester. The world is grown so bad
That wrens may prey where eagles dare not perch.
SHAKESPEARE. *Richard III.* Act i. Sc. 3. l. 69.

Where Mars might quake to tread.
BYRON. *Childe Harold.* Canto i. St. 54.

Leave such to trifle with more grace and ease,
Whom Folly pleases, and whose Follies please.
POPE. *Second Book of Horace.* Epistle ii. Concluding lines.

Just as a blockhead rubs his thoughtless skull,
And thanks his stars he was not born a fool.
Ibid. Epilogue of Jane Shore. l. 7.

You think this cruel? take it for a rule,
No creature smarts so little as a fool.
Let peals of laughter, Codrus! round thee break,
Thou unconcern'd canst hear the mighty crack:
Pit, box, and gallery in convulsions hurl'd,
Thou stand'st unshook amidst a bursting world.
Who shames a scribbler? break one cobweb through,
He spins the slight, self-pleasing thread anew:
Destroy his fib, or sophistry, in vain,
The creature's at his dirty work again.
Ibid. Prologue to Satires. Epistle to Dr. Arbuthnot. l. 83.

Nothing exceeds in ridicule, no doubt,
A fool in fashion, but a fool that's out;
His passion for absurdity's so strong,
He cannot bear a rival in the wrong.
YOUNG. *Love of Fame.* Satire iv. l. 105.

Men may live fools, but fools they cannot die.
Ibid. Night Thoughts. Night iv. Last line.

Oft has good nature been the fool's defence,
And honest meaning gilded want of sense.
SHENSTONE. *Ode to a Lady.* l. 3.

'Tis hard if all is false that I advance,
A fool must now and then be right by chance.
COWPER. *Conversation.* l. 95.

A shallow brain behind a serious mask,
An oracle within an empty cask;
. . . . . .
He says but little, and that little said
Owes all its weight, like loaded dice, to lead.
His wit invites you by his looks to come,
But when you knock it never is at home.
COWPER. *Conversation.* l. 297.

You beat your pate and fancy wit will come;
Knock as you please, there's nobody at home.
POPE. *Epigram.*

Fate never wounds more deep the generous heart,
Than when a blockhead's insult points the dart.
DR. S. JOHNSON. *London.* l. 166.

Fools will prate o' right and wrang,
While knaves laugh in their sleeve.
BURNS. *The Five Carlines.* St. 22.

A knave an' fool are plants of every soil.
Ibid. Scots Prologue.

Fools are my theme, let satire be my song.
BYRON. *English Bards and Scotch Reviewers.* l. 6.

FOOT.

O happy earth,
Whereon thy innocent feet doe ever tread!
SPENSER. *Faerie Queene.* Bk. i. Canto x. St. 9.

Friar. O, so light a foot
Will ne'er wear out the everlasting flint.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 6. l. 16.

Ulysses. There's language in her eye, her cheek, her lip,
Nay her foot speaks.
Ibid. Troilus and Cressida. Act iv. Sc. 5. l. 55.

Biron. The ladies call him sweet,
The stairs as he treads on them kiss his feet.
Ibid. Love's Labour's Lost. Act v. Sc. 2. l. 329.

King John. Nay, but make haste; the better foot before.
Ibid. King John. Act iv. Sc. 2. l. 170.

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And the prettiest foot! Oh, if a man could but fasten his eyes to her feet, as they steal in and out, and play at bo-peep under her petticoats!

CONGREVE. *Love for Love.* Act i.
(See under DANCE.)

His very foot has music in't
As he comes up the stair.

JEAN ADAM. *Martner's Wife.*

But from the hoop's bewitching round,
Her very shoe has power to wound.

EDWARD MOORE. *Fables. The Spider and the Bee.*

Whilst from off the waters fleet
Thus I set my printless feet
O'er the cowslip's velvet head,
That bends not as I tread.

MILTON. *Comus. Sabrina's Song.* l. 896.

A foot more light, a step more true,
Ne'er from the heath-flower dashed the dew;
E'en the slight harebell raised its head,
Elastic from her airy tread.

SCOTT. *The Lady of the Lake.* Canto i. St. 18.

The flower she touch'd on, dipt and rose,
And turn'd to look at her.

TENNYSON. *The Talking Oak.* St. 33.

The grass stoops not, she steps on it so light.

SHAKESPEARE. *Venus and Adonis.* l. 1028.

Her treading would not bend a blade of grass
Or shake the downy blue-ball from his stalk,
And where she went, the flowers took thickest root,
As she had sow'd them with her odorous foot.

BEN JONSON. *The Sad Shepherd.* Act i. Sc. 1.

FOP.

Bastard. Shall a beardless boy,
A cocker'd, silken wanton brave our fields,
And flesh his spirit in a warlike soil,
Mocking the air with colours idly spread,
And find no check?

SHAKESPEARE. *King John.* Act v. Sc. 1. l. 69.

King. A man in all the world's new fashion planted,
That hath a mint of phrases in his brain:
One whom the music of his own vain tongue
Doth ravish like enchanting harmony;
A man of compliments, whom right and wrong
Have chose as umpire of their mutiny.

SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 162.

Biron. This gallant pins the wenches on his sleeve;
Had he been Adam he had tempted Eve:
He can carve too, and lisp: Why this is he,
That kiss'd away his hand in courtesy;
This is the ape of form, monsieur the nice,
That when he plays at tables, chides the dice
In honourable terms.

Ibid. Love's Labour's Lost. Act v. Sc. 2. l. 321.

Hotspur. When the fight was done,
When I was dry with rage and extreme toil,
Breathless and faint, leaning upon my sword,
Came there a certain lord, neat and trimly dress'd,
Fresh as a bridegroom; and his chin, new reap'd,
Show'd like a stubble-land at harvest-home.
He was perfumed like a milliner;
And 'twixt his finger and his thumb he held
A pouncet-box, which ever and anon
He gave his nose, and took't away again;
Who therewith angry, when it next came there,
Took it in snuff. And still he smiled and talk'd;
And as the soldiers bore dead bodies by
He call'd them untaught knaves, unmannerly,
To bring a slovenly unhandsome corse
Betwixt the wind and his nobility.
With many holiday- and lady-terms
He question'd me; among the rest demanded
My prisoners, in your Majesty's behalf.
I then, all smarting, with my wounds being cold,
To be so pester'd with a popinjay,
Out of my grief and my impatience,
Answer'd neglectingly, I know not what,

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He should, or he should not; for he made me mad,
To see him shine so brisk, and smell so sweet,
And talk, so like a waiting-gentlewoman,
Of guns, and drums, and wounds—God save the mark!—
And telling me, the sovereign'st thing on earth
Was parmaceti, for an inward bruise;
And that it was great pity, so it was,
This villanous salt-petre should be digg'd
Out of the bowels of the harmless earth,
Which many a good tall fellow had destroy'd
So cowardly; and, but for these vile guns,
He would himself have been a soldier.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 3. l. 30.

Accustom him to everything, that he may not be a Sir Paris, a carpet-knight, but a sinewy, hardy, and vigorous young man.
MONTAIGNE. *Essays: Of the Education of Children.* Ch. XXV. (COTTON, trans.)

Soft carpet-knights, all scenting musk and amber.
DU BARTAS. *Divine Weekes and Workes.* (J. SYLVESTER, trans.)

Sir Fopling is a fool so nicely writ
The ladies would mistake him for a wit;
And, when he sings, talks loud, and cocks would cry,
I vow, methinks, he's pretty company:
So brisk, so gay, so travell'd, so refined,
As he took pains to graff upon his kind.
True fops help nature's work, and go to school,
To file and finish God Almighty's fool,
Yet none Sir Fopling him or him can call;
He's knight of the shire, and represents ye all.
From each he meets he culls whate'er he can;
Legion's his name, a people in a man.
DRYDEN. *Sir Fopling Flutter.*

Of all the fools that pride can boast,
A Coxcomb claims distinction most.
GAY. *Fables: The Bear is a Boat.* Pt. ii. Fable 5. l. 17.

Sir Plume, of amber snuff-box justly vain,
And the nice conduct of a clouded cane,
With earnest eyes and round unthinking face,
He first the snuff-box opened, then the case.
POPE. *Rape of the Lock.* Canto iv. l. 123.

Squinting upon the lustre
Of the rich Rings which on his fingers glistre;
And, snuffing with a wrythed nose the Amber,
The Musk and Civet that perfum'd the chamber.
DU BARTAS. *Divine Weekes and Workes.* Second week. Third day. Pt. iii.

Nature made every fop to plague his brother,
Just as one beauty mortifies another.
POPE. *Satires.* iv. l. 258.

Who knows a fool must know his brother;
One fop will recommend another.
GAY. *Fables: The Lady and the Wasp.* Pt. i. Fable 9. l. 11.

Pope. Let Sporus tremble.
Arbuthnot. What! that thing of silk,
Sporus—that mere white curd of asses' milk.
Satire or sense; alas! can Sporus feel?
Who breaks a butterfly upon a wheel?
Pope. Yet let me flap this bug with gilded wings,
This painted child of dirt, that stinks and stings;
Whose buzz the witty and the fair annoys,
Yet wit ne'er tastes, and beauty ne'er enjoys:
So well-bred spaniels civilly delight
In mumbling of the game they dare not bite.
Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
Whether in florid impotence he speaks
And as the prompter breathes, the puppet squeaks,
Or at the ear of Eve, familiar toad,
Half froth, half venom, spits himself abroad.
POPE. *Prologue to the Satires.* l. 305.

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[Sporus, John Lord Hervey (1696-1743), a man of talent and energy, but utterly unprincipled, drinking asses' milk for indigestion, and rouging his face to conceal the ravages of disease.]

How his eyes languish! how his thoughts adore
That painted coat, which Joseph never wore!
He shows, on holidays, a sacred pin,
That touch'd the ruff, that touch'd Queen Bess's chin.
YOUNG. *Love of Fame.* Satire iv. l. 119.

The solemn fop; significant and budge;
A fool with judges, amongst fools a judge.
COWPER. *Conversation.* l. 299.

King Henry. If he be not fellow with the best king, thou shalt find the best king of good fellows.
SHAKESPEARE. *Henry V.* Act v. Sc. 2. l. 239.

A wit with dunces and a dunce with wits.
POPE. *Dunciad.* Bk. iv. l. 90.

This man [Chesterfield] I thought had been a lord among wits, but I find he is only a wit among lords.
JOHNSON. *Boswell's Life.* (1754.)

That dandy-despot, he,
That jewell'd mass of millinery,
That oil'd and curl'd Assyrian Bull
Smelling of musk and of insolence.
TENNYSON. *Maud.* vi. 6.

But while I past he was humming an air,
Stopt, and then with a riding whip
Leisurely tapping a glossy boot,
And curving a contumelious lip,
Gorgonized me from head to foot
With a stony British stare.
Ibid. Maud. xiii. 2.

FORESIGHT.

Οὐ μετανοεῖν, ἀλλὰ προνοεῖν χρὴ τὸν ἀνδρα τὸν σοφόν.

The wise man must be wise before, not after, the event.
EPICHARMUS. *Fabulæ Incertæ.* Fragment 5.

Their hindsight was better than their foresight.
Attributed to H. W. BEECHER.

Experience is like the stern lights of a ship which illumine only the track it has passed.
COLERIDGE. *Table Talk.*

Fabian. Ay, an' you had any eye behind you, you might see more detraction at your heels than fortunes before you.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 5. l. 123.

Look ere ye leape.
T. HEYWOOD. *Proverbs.* Bk. 1. Ch. 2.

Look ere you leape, see ere you go,
It may be for thy profit so.
TUSSER. *Five Hundred Points of Good Husbandry.* Ch. lvii.

In ancient times all things were cheape,
'Tis good to looke before thou leape,
When corne is ripe 'tis time to reape.
MARTYN PARKER. *The Roxburghe Ballads. An Excellent New Medley.*

Look before you ere you leap;
For as you sow y' are like to reap.
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 503.

Make fools believe in their foreseeing
Of things before they are in being;
To swallow gudgeons ere they're catch'd,
And count their chickens ere they're hatch'd.
Ibid. Hudibras. Pt. ii. Canto iii. l. 921.

Commodius esse opinor duplici spe utier.

I think it better to have two strings to my bow.
TERENCE. *Phormio.* iv. 2, 18.

Yee have many strings to your bowe.
HEYWOOD. *Proverbs.* Pt. i. Ch. xi.

So that every man lawfully ordained must bring a bow which hath two strings, a title of present right and another to provide for future possibility or chance.
RICHARD HOOKER. *Laws of Ecclesiastical Polity.* Bk. v. Ch. lxxx. No. 9.

Yes, I had two strings to my bow; both golden ones, egad! and both cracked.
FIELDING. *Love in Several Masques.* Act v. Sc. 13.

Present joys are more to flesh and blood
Than a dull prospect of a distant good.
DRYDEN. *The Hind and the Panther.* Pt. iii. l. 364.

E'en now sagacious foresight points to show
A little bench of heedless bishops here,
And there a chancellor in embryo,

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Or bard sublime, if bard may e'er be so,
As Milton, Shakespeare, names that ne'er shall die!
WILLIAM SHENSTONE. *The Schoolmistress.* l. 245.

Visions of glory, spare my aching sight!
Ye unborn ages, crowd not on my soul!
GRAY. *The Bard.* iii. 1. l. 11.

We will not anticipate the past; so mind, young people,—our retrospection will be all to the future.
SHERIDAN. *The Rivals.* Act iv. Sc. 2.

[This phrase, put into the mouth of Mrs. Malaprop, is not unlike Slender's bull:

All his successors, gone before him, have done 't; and all his ancestors that come after him, may.
SHAKESPEARE. *Merry Wives of Windsor.* Act i. Sc. 1. l. 11.]

You can never plan the future by the past.
BURKE. *Letter to a Member of the National Assembly.*

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future save by the past.
PATRICK HENRY. *Speech in the Virginia Convention, March, 1775.*

There's a good time coming, boys;
A good time coming:
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannon-balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid;—
Wait a little longer.
CHAS. MACKAY. *The Good Time Coming.*

FORGIVENESS.

And forgive us our trespasses as we forgive those who trespass against us.
Book of Common Prayer. The Lord's Prayer.

[This is the version generally in use in English and American churches, both Catholic and Protestant. The original words of Christ as reported by two of the evangelists are thus translated in the Authorized Version of the New Testament:

And forgive us our debts as we forgive our debtors.
Matthew vi. 12.

And forgive us our sins, for we also forgive everyone that is indebted to us.
Luke xi. 4.]

Æquum est
Peccatis veniam poscentem reddere rursus.

It is right for him who asks forgiveness for his offenses to grant it to others.
HORACE. *Satiræ.* i. 3, 74.

Bolingbroke. I pardon him, as God shall pardon me.
SHAKESPEARE. *Richard II.* Act v. Sc. 3. l. 131.

They who forgive most shall be most forgiven.
BAILEY. *Festus.* Sc. *Home.*

Lear. Pray you now, forget and forgive.
SHAKESPEARE. *King Lear.* Act iv. Sc. 7. l. 84.

Good to forgive;
Best to forget!
ROBERT BROWNING. *La Saisiaz.* Prologue.

Heraclitus says that Pittacus, when he had got Alcæus into his power, released him, saying, "Forgiveness is better than revenge."
DIOGENES LAERTIUS. *Pittacus.*

[Quoted by Epictetus (Fragment lxii.), "Forgiveness is better than punishment; for the one is the proof of a gentle, the other of a savage, nature."]

First Senator. You cannot make gross sins look clear;
To revenge is not valour, but to bear.
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 5. l. 38.

Clarence. Not to relent is beastly, savage, devilish.
Ibid. Richard III. Act i. Sc. 4. l. 256.

King. What if this cursed hand
Were thicker than itself with brother's blood,
Is there not rain enough in the sweet heavens
To wash it white as snow?
Ibid. Hamlet. Act iii. Sc. 3. l. 43.

Virtue is not malicious; wrong done her
Is righted even when men grant they err.
CHAPMAN. *Monsieur D'Olive.* Act i. Sc. 1.

But to have power to forgive,
Is empire and prerogative;
And 'tis in crowns a nobler gem
To grant a pardon than condemn.
BUTLER. *Hudibras to His Lady.* l. 133.

To err is human; to forgive, divine.
POPE. *Essay on Criticism.* Pt. ii. l. 525.

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But, thou art good; and Goodness still
Delighteth to forgive.
BURNS. *Prayer in Prospect of Death.*

Only heaven
Means crowned, not conquered, when it says "Forgiven."
ADELAIDE PROCTOR. *A Legend of Provence.*

King. May one be pardoned, and retain the offence?
SHAKESPEARE. *Hamlet.* Act iii. Sc. 3. l. 56.

Forgiveness to the injured does belong,
But they ne'er pardon who have done the wrong.
DRYDEN. *Conquest of Granada.* Pt. ii. Act i. Sc. 2.

The offender never pardons.
HERBERT. *Jacula Prudentum.* No. 563.

Quos læserunt, et oderunt.

Whom they have injured they also hate.
SENECA. *De Ira.* Lib. ii. Cap. xxxiii.

Proprium humani ingenii est odisse quem læseris.

It is characteristic of human nature to hate those you have injured.
TACITUS. *Agricola.* 42, 4.

Oh Thou, who Man of baser Earth didst make,
And ev'n with Paradise devise the snake:
For all the sin wherewith the Face of Man
Is blacken'd—Man's forgiveness give,—and take!
FITZ GERALD. *Rubaiyat of Omar Khayyám.* lxxxi.

[These audacious lines are wholly Fitz Gerald's. There is nothing like them in Omar Khayyám. They purport to be the translation of a quatrain thus literally Englished by Professor Colwell:

O Thou who knowest the secrets of every one's mind,
Who graspest every one's hand in the hour of weakness,
O God, give me repentance and accept my excuses,
O Thou who givest repentance and acceptest the excuses of every one.]

Young men soon give, and soon forget, affronts;
Old age is slow in both.
ADDISON. *Cato.* Act ii. Sc. 5.

The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity and perhaps forgive.
COWPER. *Mutual Forbearance.* l. 37.

Being all fashioned of the self-same dust,
Let us be merciful as well as just.
LONGFELLOW. *Tales of a Wayside Inn. Emma and Eginhard.* l. 177.

Forgive! How many will say, "forgive," and find
A sort of absolution in the sound
To hate a little longer.
TENNYSON. *Sea Dreams.* l. 60.

FORTITUDE.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.
New Testament. Galatians vi. 9.

Flinch not, neither give up nor despair, if the achieving of every act in accordance with right principle is not always continuous with thee.
MARCUS AURELIUS. *Meditations.* v. 9.

Where true fortitude dwells, loyalty, bounty, friendship, and fidelity may be found. A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a hand to burn for their country and their friend. Small and creeping things are the product of petty souls.
SIR THOMAS BROWNE. *Christian Morals.* Pt. i. Sec. 36.

Macbeth. Blow wind! come wrack!
At least we'll die with harness on our back.
SHAKESPEARE. *Macbeth.* Act v. Sc. 5. l. 51.

Gaunt. Gnarling sorrow hath less power to bite
The man that mocks at it and sets it light.
Ibid. Richard II. Act i. Sc. 3. l. 292.

Antony. Fortune knows
We scorn her most when most she offers blows.
Ibid. Antony and Cleopatra. Act iii. Sc. 11. l. 73.

Cordelia. Myself could else out-frown false fortune's frown.
Ibid. King Lear. Act v. Sc. 3. l. 6.

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Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of right or hope; but still bear up and steer
Right onward.
MILTON. *Sonnet xxii. To Cyriac Skinner.*

Vain wisdom all, and false philosophy;
Yet with a pleasing sorcery could charm
Pain for a while or anguish, and excite
Fallacious hope, or arm the obdurèd breast
With stubborn patience as with triple steel.
Ibid. Paradise Lost. Bk. ii. l. 565.

Let fortune empty her whole quiver on me.
I have a soul that, like an ample shield,
Can take in all, and verge enough for more.
DRYDEN. *Don Sebastian.* Act i. Sc. 1.

Give ample room and verge enough.
GRAY. *The Bard.* ii. i. l. 3.

Envy, or scorn, or hatred, tears life-long
With vulture beak; yet the high soul is left;
And faith, which is but hope grown wise, and love,
And patience which at last shall overcome.
SHELLEY. *Prometheus Unbound.*

To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
Neither to change nor falter nor repent;
This, like thy glory, Titan, is to be
Good, great, and joyous; beautiful and free;
This alone Life, Joy, Empire, Victory!
Ibid. Prometheus Unbound.

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.
EMILY BRONTE. *Last Verses.*

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
W. E. HENLEY. *Echoes. To R. T. H. B.*

It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.
Ibid. Echoes. To R. T. H. B.

FORTUNE.

(See FATE.)

Fortune is like a widow won,
And truckles to the bold alone.
SOMERVILLE. *The Fortune Hunter.* Canto ii.

Fortune's friend is mishap's foe.
SIR T. WYATT. *The Lover Complaineth Himself Forsaken.* l. 8.

Rosalind. Fortune reigns in gifts of the world.
SHAKESPEARE. *As You Like It.* Act i. Sc. 2. l. 38.

Pisanio. Fortune brings in some boats that are not steer'd.
Ibid. Cymbeline. Act iv. Sc. 3. l. 46.

Fortune, who oft proves
The careless wanderer's friend.
WORDSWORTH. *The Excursion.* Bk. ii. l. 185.

Celia. Let us sit and mock the good housewife Fortune from her wheel, that her gifts may henceforth be bestowed equally.

Rosalind. I would we could do so, for her benefits are mightily misplaced; and the bountiful blind woman doth most mistake in her gifts to women.
SHAKESPEARE. *As You Like It.* Act i. Sc. 2. l. 27.

King Henry. Will Fortune never come with both hands full,
But write her fair words still in foulest letters?
She either gives a stomach, and no food;
Such are the poor in health; or else a feast,
And takes away the stomach; such are the rich,
That have abundance and enjoy it not.
Ibid. II. Henry IV. Act iv. Sc. 4. l. 103.

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Fortune, the great commandress of the world,
Hath divers ways to advance her followers:
To some she gives honor without deserving;
To other some, deserving without honor.
Some wit, some wealth,—and some, wit without wealth;
Some wealth without wit; some nor wit nor wealth.
GEORGE CHAPMAN. *All Fools.* Act v. Sc. 1.

The bitter dregs of Fortune's cup to drain.
HOMER. *Iliad.* Bk. xxii. l. 85. (POPE, trans.)

Fortune hath in her honey galle.
CHAUCER. *The Monke's Tale.* l. 557.

When Fortune is on our side, popular favour bears her company.
PUBLILIUS SYRUS. *Maxim* 275.

When Fortune flatters, she does it to betray.
Ibid. Maxim 277.

Fortune is like glass,—the brighter the glitter, the more easily broken.
Ibid. Maxim 280.

It is more easy to get a favour from fortune than to keep it.
Ibid. Maxim 282.

Non enim solum ipsa fortuna cæca est, sed eos etiam plerumque efficit cæcos quos complexa est.

Not only is fortune herself blind, but she generally blinds those on whom she bestows her favours.
CICERO. *De Amicitia.* xv. 54.

Fluellen. Fortune is painted blind, with a muffler afore her eyes, to signify to you that Fortune is blind.
SHAKESPEARE. *Henry V.* Act iii. Sc. 6. l. 29.

Therefore if a man look sharply and attentively he shall see Fortune: for though she be blind, yet she is not invisible.
BACON. *Essays of Fortune.*

Fortune makes him a fool, whom she makes her darling.
Ibid. Moral and Historical Works. Ornamenta Rationalia.

Pistol. Giddy Fortune's furious fickle wheel.
SHAKESPEARE. *Henry V.* Act iii. Sc. 6. l. 26.

Kent. A good man's fortune may grow out at heels.
Ibid. King Lear. Act ii. Sc. 2. l. 152.

The poorest of the sex have still an itch
To know their fortunes, equal to the rich.
The dairy-maid inquires, if she shall take
The trusty tailor, and the cook forsake.
DRYDEN. *Sixth Satire of Juvenal.* l. 762.

I can enjoy her while she's kind;
But when she dances in the wind,
And shakes the wings, and will not stay,
I puff the prostitute away.
Ibid. Imitations of Horace. Bk. i. Ode 29. l. 81.

La fortune vend ce qu' ou croit qu'elle donne.

Fortune sells what she is thought to give.
LA FONTAINE. *Philemon and Baucis.*

Vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave.
GIBBON. *Decline and Fall of the Roman Empire.* Ch. lxxi.

Fortune, my friend, I've often thought
Is weak, if Art assist her not:
So equally all Arts are vain,
If Fortune help them not again.
SHERIDAN. *Love Epistles of Aristænetus.* Epistle xiii.

FRANCE; FRENCHMEN.

"They order," said I, "this matter better in France."
STERNE. *Sentimental Journey.* l. 1.

And Frenche she spake ful fayre and fetisly,
After the scole of Stratford-atte-bowe,
For Frenche of Paris was to hire unknowe.
CHAUCER. *Canterbury Tales. Prologue.* l. 122.

Much like the French (or like ourselves, their apes),
Who with strange habit do disguise their shapes;

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Who loving novels, full of affectation,
Receive the manners of each other nation.

DU BARTAS. *Divine Weeks and Works. First week. Second day.* (JOHN SYLVESTER, trans.)

And threatening France, placed like a painted Jove,
Kept idle thunder in his lifted hand.

DRYDEN. *Annus Mirabilis.* l. 155.

The Frenchman, easy, debonair, and brisk,
Gives him his lass, his fiddle, and his frisk,
Is always happy, reign whoever may,
And laughs the sense of misery far away.

COWPER. *Table Talk.* l. 237.

Gay, sprightly land of mirth and social ease,
Pleased with thyself, whom all the world can please.

GOLDSMITH. *The Traveller.* l. 241.

Ye sons of France, awake to glory!
Hark! hark! what myriads bid you rise!
Your children, wives, and grandsires hoary,
Behold their tears and hear their cries!

JOSEPH ROUGET DE L'ISLE. *Marseilles Hymn.*

The King of France went up the hill
With twenty thousand men;
The King of France came down the hill,
And ne'er went up again.

UNKNOWN. *Old Tarleton's Song.*

[This ballad was printed in a tract entitled *Pigge's Corantol, or News from the North.*

Thackeray, in a paraphrase of Beranger's *Le Roi d'Yvetot*, which he calls *The King of Brentford*, imitates the old jingle:

Each year he called his fighting men,
And marched a league from home and then
Marched back again.

Beranger's words were:

D'ailleurs il ne levait de ban,
Que pour tirer quatre fois l'an
Au blanc.

In another *King of Brentford* paraphrase Thackeray came closer to his original:

Each year his mighty armies marched forth
In gallant show,
Their enemies were targets, their bullets they were tow.]

FRANKLIN, BENJAMIN.

Eripuit caelo fulmen, mox sceptra tyrannis.

He snatched the thunderbolt from heaven, the sceptre from tyrants.

TURGOT.

[According to Condorcet (*Vie de Monsieur Turgot*, p. 200. London, 1786), this was the form in which Turgot wrote his inscription for the bust of Franklin by Houdon. The misquotation, "Eripuit coelo fulmen, sceptrumque tyrannis," is more familiar. It is just possible that Turgot had in mind one or the other of the following:

Eripuit fulmenque Jovi, Phoeboque sagittas.

CARDINAL DE POLIGNAC. *Anti-Lucretius.* i. 5, 96.

Eripuit Jovem fulmen viresque tonandi.

MANILIUS. *Astronomica.* i. 10.

Franklin's criticism of the line is amusing:

Notwithstanding my experiments with electricity, the thunderbolt continues to fall under our noses and beards; and as for the tyrant, there are a million of us still engaged at snatching away his sceptre.

Letter to Nogaret.]

But matchless Franklin! What a few
Can hope to rival such as you.
Who seized from kings their sceptred pride
And turned the lightning's darts aside.

PHILIP FRENEAU. *On the Death of Benjamin Franklin.*

FREEDOM.

(See LIBERTY.)

A! fredome is a noble thing!
Fredome may man to haiff liking:
Fredome all solace to man giffis.

BARBOUR. *The Bruce.* Bk. i. l. 224.

I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal Powers
And Spirits, both them who stood, and them who failed;
Freely they stood who stood, and fell who fell.

MILTON. *Paradise Lost.* Bk. iii. l. 98.

I am as free as nature first made man,
Ere the base laws of servitude began,
When wild in woods the noble savage ran.

DRYDEN. *Conquest of Granada.* Act i. Sc. 1.

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Freedom, which in no other land will thrive,
Freedom, an English subject's sole prerogative.
DRYDEN. *Threnodia Augustalis.* Canto x. l. 300.

No, Freedom has a thousand charms to show
That slaves, howe'er contented, never know.
COWPER. *Table Talk.* l. 260.

He is the freeman whom the truth makes free,
And all are slaves besides.
Ibid. A Winter Morning's Walk.

To those the truth makes free,
Sacred as truth itself is lawful liberty.
AUBREY DE VERE.

Can art, alas! or genius, guide the head
Where truth and freedom from the heart are fled?
Can lesser wheels repeat their native stroke,
When the prime function of the soul is broke?
AKENSIDE. *Epistle to Curio.* l. 265.

Hope for a season bade the world farewell,
And Freedom shrieked as Kosciusko fell!

. . . . . .

On Prague's proud arch the fires of ruin glow.
CAMPBELL. *Pleasures of Hope.* Pt. i. l. 381.

Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true;
He only earns his freedom and existence
Who daily conquers them anew.
GOETHE. *Faust.* Act v. Sc. 6. l. 63. (BAYARD TAYLOR, trans.)

The cause of Freedom is the cause of God.
BOWLES. *To Edmund Burke.* l. 78.

Hereditary bondsmen! know ye not
Who would be free themselves must strike the blow?
BYRON. *Childe Harold.* Canto ii. St. 86.

For he was Freedom's champion, one of those,
The few in number, who had not o'erstept
The charter to chastise which she bestows
On such as wield her weapons; he had kept
The whiteness of his soul, and thus men o'er him wept.
BYRON. *Childe Harold.* Canto iii. St. 57.

Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunder-storm *against* the wind.
Ibid. Childe Harold. Canto iv. St. 98.

For freedom's battle, once begun,
Bequeath'd by bleeding sire to son,
Though baffled oft, is ever won.
Ibid. Giaour. l. 123.

March to the battlefield,
The foe is now before us;
Each heart is Freedom's shield,
And heaven is shining o'er us.
B. E. O'MEARA. *March to the Battlefield.*

Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God.
MRS. HEMANS. *Landing of the Pilgrim Fathers.* Concluding lines.

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men.
JOSIAH QUINCY. *Observations on the Boston Port Bill,* 1774.

This hand, to tyrants ever sworn the foe,
For Freedom only deals the deadly blow;
Then sheathes in calm repose the vengeful blade,
For gentle peace in Freedom's hallowed shade.
J. Q. ADAMS. *Written in an Album,* 1842.

Manus haec inimica tyrannis
Ense petit placidam sub libertate quietam.

This hand is hostile only to tyrants, and draws the sword only to attain placid quiet under liberty.
ALGERNON SIDNEY.

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[Sidney inscribed these lines in the album of the University of Copenhagen. The first at least is not original. According to *Notes and Queries*, March 10, 1866, it may be found in a patent granted in 1616 by Camden.]

Oh, Freedom! thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man,
Armed to the teeth, art thou; one mailèd hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling.

BRYANT. *Antiquity of Freedom.*

Freedom of religion; freedom of the press; freedom of person under the protection of the habeas corpus.

THOMAS JEFFERSON. *First Inaugural Address.* March 4, 1801.

Free soil, free men, free speech, Fremont.

The Republican Party's Rallying Cry in 1856.

England may as well dam up the waters of the Nile with bulrushes as to fetter the step of Freedom, more proud and firm in this youthful land than where she treads the sequestered glens of Scotland, or couches herself among the magnificent mountains of Switzerland.

LYDIA MARIA CHILD. *The Rebels.* Ch. iv.

[Mrs. Child puts this flamboyant speech into the mouth of James Otis, one of the historical characters in her romance.]

How does the meadow-flower its bloom unfold?
Because the lovely little flower is free
Down to its root, and in that freedom bold.

WORDSWORTH. *A Poet! He Hath Put His Heart to School.*

I intend no modification of my oft-expressed wish that all men everywhere could be free.

ABRAHAM LINCOLN. *Letter to Horace Greeley.* August 22, 1862.

In giving freedom to the slave we assure freedom to the free,—honorable alike in what we give and what we preserve.

Ibid. Second Annual Message to Congress, December 1, 1862.

My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west,
And fend you with his wing.

EMERSON. *Boston Hymn.*

For what avail the plough or sail,
Or land or life, if freedom fail?

Ibid. Boston.

FRIEND; FRIENDSHIP.

Ah, youth! forever dear, forever kind.

HOMER. *The Iliad.* Bk. xix. l. 303. (POPE, trans.)

Arcades ambo
Et cantare pares et respondere parati.
Both young Arcadians, both alike inspired
To sing, and answer as the song required.

VIRGIL. *Eclogues.* vii. 4. (DRYDEN, trans.)

[The poet means that their voices were matched so as to sing in duet or alternately. *Arcades ambo* is said separately of any couple of country folk of simple, unsophisticated ideas.]

That each pull'd different ways with many an oath,
"Arcades ambo," *id est*—blackguards both.

BYRON. *Don Juan.* Canto iv. St. 93.

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partakes of our joy, and comforts us in our affliction; add to this, that his company is an everlasting pleasure to us.

PILPAY. *Choice of Friends.* Ch. iv.

Treat your friend as if he might become an enemy.

PUBLILIUS SYRUS. *Maxim* 401.

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This was a very common sentiment among the ancients:

Who is my foe, I must but hate as one
Whom I may yet call friend: and him who loves me,
Will I but serve and cherish as a man
Whose love is not abiding.
(C. S. CALVERLEY, trans.)
(See under ENEMY.)

Nothing is there more friendly to a man than a friend in need.
PLAUTUS. *Epidicus.* Act iii. Sc. 3. l. 44.

But in deede,
A friend is never knowne till a man have neede.
JOHN HEYWOOD. *Proverbes.* Pt. i. Ch. 9.

An amplification of the proverb:

A friend in need
Is a friend indeed.

Timon. I am not of that feather to shake off
My friend when he must need me.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 1. l. 100.

For friendship, of itself a holy tie,
Is made more sacred by adversity.
DRYDEN. *The Hind and the Panther.* Pt. iii. l. 47.

If we from wealth to poverty descend,
Want gives to know the flatterer from the friend.
Ibid. Wife of Bath. l. 485.

"Wal'r, my boy," replied the captain; "in the Proverbs of Solomon you will find the following words: 'May we never want a friend in need, nor a bottle to give him!' When found, make a note of."
DICKENS. *Dombey and Son.* Vol. i. Ch. xv.

Come slowly to the banquets of thy friends, but swiftly to their misfortunes.
CHILO. (*Stobæus, Florilegium.* iii. 79, 7.)

Forsake not an old friend, for the new is not comparable unto him. A new friend is as new wine: when it is old thou shalt drink it with pleasure.
Old Testament. Ecclesiasticus ix. 10.

Friendship's the wine of life: but friendship new
. . . is neither strong nor pure.
YOUNG. *Night Thoughts.* Night ii. l. 582.

I'm very lonely now, Mary,
For the poor make no new friends;
But oh they love the better still
The few our Father sends!
LADY DUFFERIN. *Lament of the Irish Emigrant.*

Prosperity makes friends and adversity tries them.
PUBLILIUS SYRUS. *Maxim* 872.

In prosperity it is very easy to find a friend; but in adversity it is the most difficult of all things.
EPICTETUS. *Fragments.* cxxvii. (LONG, trans.)

Many thy boon companions at the feast,
But few the friends who cleave to thee in trouble.
THEOGNIS. *Sententiæ.* 115.

Buckingham. Where you are liberal of your loves and counsels,
Be sure you be not loose; for those you make friends
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye.
SHAKESPEARE. *Henry VIII.* Act ii. Sc. 1. l. 126.

P. King The great man down, you mark his favourite flies;
The poor advanced makes friends of enemies,
And hitherto doth love on fortune tend;
For who not needs shall never lack a friend
And who in want a hollow friend doth try,
Directly seasons him his enemy.
Ibid. Hamlet. Act iii. Sc. 2. l. 199.

O summer friendship,
Whose flattering leaves, that shadow'd us in
Our prosperity, with the least gust drop off
In th' autumn of adversity.
MASSINGER. *Maid of Honour.*

Like summer friends,
Flies of estate and sunshine.
GEORGE HERBERT. *The Answer.*

Let no man grumble when his friends fall off,
As they will do like leaves at the first breeze:
When your affairs come round, one way or 'tother,
Go to the coffee-house, and take another.
BYRON. *Don Juan.* Canto xiv. St. 48.

In all thy humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant fellow,
Hast so much wit and mirth, and spleen about thee,
That there's no living with thee, nor without thee.
ADDISON. *Spectator.* No. 68.
(A free translation from Martial. xii. 47. See under COMPANY.)

Friendship is more than is catell;
For frende in courte aie better is
Than peny is in purse certes.
CHAUCER. *The Romaunt of the Rose.* l. 5542.

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No friend's a friend till he shall prove a friend.
BEAUMONT AND FLETCHER. *Faithful Friends.* iii. 3. l. 50.

Above our life we love a steadfast friend.
MARLOWE. *Hero and Leander. Sestiad* ii.

True happiness
Consists not in the multitude of friends,
But in the worth and choice. Nor would I have
Virtue a popular regard pursue:
Let them be good that love me, though but few.
BEN JONSON. *Cynthia's Revels.* Act iii. Sc. 2.

I would not enter on my list of friends
(Though graced with polish'd manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
COWPER. *The Task.* Bk. vi. l. 560.

Countess. Keep thy friend
Under thy own life's key.
SHAKESPEARE. *All's Well That Ends Well.* Act i. Sc. 1. l. 59.

Timon. For by these
Shall I try friends: you shall perceive how you
Mistake my fortunes; I am wealthy in my friends.
Ibid. Timon of Athens. Act ii. Sc. 2. l. 183.

Portia. Is it your dear friend that is thus in trouble?
Bassanio. The dearest friend to me, the kindest man,
The best condition'd and unwearied spirit
In doing courtesies; and one in whom
The ancient Roman honour more appears,
Than any that draws breath in Italy.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 293.

Bolingbroke. I count myself in nothing else so happy,
As in a soul remembering my good friends.
Ibid. King Richard II. Act ii. Sc. 3. l. 46.

Polonius. Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel,
But do not dull thy palm with entertainment
Of each new hatched, unfledged comrade.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 62.

Celia. We still have slept together,
Rose at an instant, learn'd, play'd, eat together,
And wheresoe'er we went, like Juno's swans,
Still we went coupled and inseparable.
Ibid. As You Like It. Act i. Sc. 3. l. 69.

He ought not to pretend to friendship's name,
Who reckons not himself and friend the same.
TUKE. *The Adventures of Five Hours.*

Two friends, two bodies with one soul inspir'd.
HOMER. *Iliad.* Bk. xvi. l. 267. (POPE, trans.)
(See under UNITY.)

Better new friend than an old foe.
SPENSER. *Faerie Queene.* Bk. i. Canto iii. St. 27.

King. To wail friends lost
Is not by much so wholesome—profitable,
As to rejoice at friends but newly found.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 737.

Cassius. Brutus hath rived my heart:
A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 86.

Unless you bear with the faults of a friend you betray your own.
PUBLILIUS SYRUS.

Falstaff. Call you that backing of your friends? A plague upon such backing! give me them that will face me.
SHAKESPEARE. *I. Henry IV.* Act ii. Sc. 4. l. 143.

But you, whom every muse and grace adorn,
Whom I foresee to better fortune born,

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Be kind to my remains; and, oh! defend,
Against your judgment, your departed friend!
DRYDEN. *Epistle to Congreve.* l. 70.

I have loved my friend as I do virtue, my soul, my God.
SIR THOMAS BROWNE. *Religio Medici.* Pt. ii. Sec. 5.

To God, thy country, and thy friend be true.
VAUGHAN. *Rules and Lessons.* 8.

Friendship can smooth the front of rude despair.
CAMBRIDGE. *The Scribleriad.* Bk. i. l. 196.

Le sort fait les parents, le choix fait les amis.

Chance makes our parents, but choice makes our friends.
DELILLE. *Pitié.*

Les amis—ces parents que l'on se fait soi-même.

Friends, those relations that one makes for one's self.
DESCHAMPS. *L'Ami.*

Great souls by instinct to each other turn,
Demand alliance, and in friendship burn.
ADDISON. *The Campaign.* l. 102.

The friendships of the world are oft
Confederacies in vice, or leagues of pleasure;
Ours has severest virtue for its basis,
And such a friendship ends not but with life.
Ibid. Cato. Act iii. Sc. 1.

Thou wert my guide, philosopher, and friend.
POPE. *Essay on Man.* Epistle iv. l. 390.

But it was thou, a man mine equal, my guide, and mine acquaintance.
Old Testament. Psalm lv. 13.

But it was even thou, my companion, my guide, and mine own familiar friend.
Book of Common Prayer. Psalm lv. 14.

What war could ravish, commerce could bestow,
And he returned a friend, who came a foe.
POPE. *Essay on Man.* Epistle iii. l. 204.

Friendship is only a reciprocal conciliation of interests, and an exchange of good offices; it is a species of commerce out of which self-love always expects to gain something.
LA ROCHEFOUCAULD. *Maxim* 83.

Friendship is a disinterested commerce between equals.
GOLDSMITH. *The Good-natured Man.* Act i. Sc. 1.

Friendship is seldom lasting, but between equals, or where the superiority on one side is reduced by some equivalent advantage on the other.
DR. S. JOHNSON. *The Rambler.* No. 64.

Full of this maxim, often heard in trade,
Friendship with none but equals should be made.
CHATTERTON. *Fragment.* Pub. 1803.

Friendship, like love, is but a name,
Unless to one you stint the flame.
The child, whom many fathers share,
Hath seldom known a father's care.
'Tis thus in friendships; who depend
On many, rarely find a friend.
GAY. *Fables: The Hare and Many Friends.* Pt. i. Fable 50.

And what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth or fame,
But leaves the wretch to weep?
GOLDSMITH. *Edwin and Angelina.* St. 19.

Friendship! mysterious cement of the soul;
Sweetener of life, and solder of society.
BLAIR. *The Grave.* l. 88.

Friendship is the marriage of the soul.
VOLTAIRE. *A Philosophical Dictionary: Friendship.*

A friend is worth all hazards we can run.
YOUNG. *Night Thoughts.* Night ii. l. 570.

Angels from friendship gather half their joys.
Ibid. Night Thoughts. Night ii. l. 575.

A foe to God was ne'er true friend to man,
Some sinister intent taints all he does.
Ibid. Night Thoughts. Night viii. l. 704.

'Tis something to be willing to commend;
But my best praise, is, that I am your friend.
SOUTHERNE. *To Mr. Congreve on the Old Bachelor.* Last line.

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Friends I have made, whom envy must commend,
But not one foe whom I would wish a friend.
CHURCHILL. *Conference.* l. 297.

Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And days o' auld lang syne?
BURNS. *Auld Lang Syne.*

Friend of my soul! this goblet sip,
'Twill chase that pensive tear;
'Tis not so sweet as woman's lip,
But, oh! 'tis more sincere.
Like her delusive beam,
'Twill steal away thy mind:
But, truer than love's dream,
It leaves no sting behind.
THOMAS MOORE. *Juvenile Poems. Anacreontique.*

Give me th' avow'd, th' erect, the manly foe,
Bold I can meet, perhaps may turn his blow;
But, of all plagues, good Heaven, thy wrath can send,
Save, save, oh, save me from the candid friend!
CANNING. *New Morality, The Anti-Jacobin.*

Most of our misfortunes are more supportable than the comments of our friends upon them.
C. C. COLTON. *Lacon.* p. 238.

Few friendships would survive if each one knew what his friend says of him behind his back.
PASCAL. *Thoughts.* Ch. x.

There is more to be feared from unspoken and concealed, than from open and declared, hostility.
CICERO. *In Verrem.* ii. 5, 71, 182.

To lasting toils expos'd, and endless cares,
To open dangers, and to secret snares;
To malice, which the vengeful foe intends,
And the more dangerous love of seeming friends.
PRIOR. *Solomon.* Bk. iii. l. 75.

An open foe may prove a curse,
But a pretended friend is worse.
GAY. *The Shepherd's Dog and the Wolf.* Pt. i. Fable 18. l. 33.

May God defend me from my friends;
I can defend myself from my enemies.
VOLTAIRE.

Rien n'est si dangereux qu'un ignorant ami:
Mieux vaudrait un sage ennemi.

Nothing is so dangerous as an ignorant friend; a wise enemy is worth more.
LA FONTAINE. *Fables.* viii. 10.

The smoothest course of nature has its pains,
And truest friends, through error, wound our rest.
YOUNG. *Night Thoughts.* Night i. l. 278.

Der Freunde Eifer ist's, der mich
Zu Grunde richtet, nicht der Hass der Feinde.

The zeal of friends it is that razes me
And not the hate of enemies.
SCHILLER. *Wallenstein's Tod.* iii. 18. Last lines.

A good friend, but bad acquaintance.
BYRON. *Don Juan.* Canto iii. St. 54.

Faint friends when they fall out most cruell fomen bee.
SPENSER. *Faerie Queene.* Bk. iv. Canto ix. St. 27.

Valentine. The private wound is deepest:
O Time most accurs'd
'Mongst all foes that a friend should be the worst.
SHAKESPEARE. *Two Gentlemen of Verona.* Act v. Sc. 4. l. 71.

Cosmus, Duke of Florence, was wont to say of perfidious friends, that "We read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends."
BACON. *Apothegms.* No. 206.

I was wounded in the house of my friends.
Old Testament. Zachariah xiii. 6.

If a man does not make new acquaintances, as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendship in constant repair.
SAMUEL JOHNSON. *Boswell's Life of Johnson.* Ch. ii. 1755.

Officious, innocent, sincere,
Of every friendless name the friend.
Ibid. Verses on the Death of Mr. Robert Level. St. 2.

Women, like princes, find few real friends.
LORD LYTTLETON. *Advice to a Lady.*

A favourite has no friend.
GRAY. *On a Favourite Cat Drowned.* St. 6.

The vanquish'd have no friends.
SOUTHEY. *Joan of Arc.* Bk. viii. l. 465.

Friendship's the privilege
Of private men; for wretched greatness knows
No blessings so substantial.
TATE. *The Loyal General.*

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Oh, call it by some better name,
For friendship sounds too cold.
THOMAS MOORE. *Oh Call It by Some Better Name.*

The endearing elegance of female friendship.
SAMUEL JOHNSON. *Rasselas.* Ch. 41.

Friendship is Love without his wings!
BYRON. *L'Amitié est l'Amour Sans Ailes.* St. 1.
[This line is a translation of the title, the latter being a familiar French proverb. Cf. Beaumarchais:

Si l'amour porte des ailes
N'est-ce pas pour voltiger?

If Cupid has wings, is it not that he may flutter hither and thither?
Marriage of Figaro.]

Love and friendship exclude each other.
LA BRUYÈRE. *Manners of the Present Age.* Ch. v.

Friendship often ends in love; but love, in friendship—never.
COLTON. *Lacon.*

Codlin's the friend, remember,—not Short.
DICKENS. *Old Curiosity Shop.* Ch. xix.

Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years.
EMERSON. *Essays. Friendship.*

A friend may well be reckoned the masterpiece of Nature.
Ibid. Essays. Friendship.

The only way to have a friend is to be one.
Ibid. Essays. Friendship.

For my boyhood's friend hath fallen, the pillar of my trust,
The true, the wise, the beautiful, is sleeping in the dust.
HILLARD. *On Death of Motley.*

Green be the turf above thee
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise.
FITZ-GREENE HALLECK. *On the Death of James Rodman Drake.*

She was good as she was fair,
None—none on earth above her;
As pure in thought as angels are
To know her was to love her.
ROGERS. *Jacqueline.* St. 1.

To see her is to love her
And love but her forever;
For Nature made her what she is,
And never made anither!
BURNS. *Bonny Leslie.*

Hand

Grasps hand, eye lights eye in good friendship,
And great hearts expand,
And grow one in the sense of this world's life.
ROBERT BROWNING. *Saul.*

You're my friend—
What a thing friendship is, world without end!
How it gives the heart and soul a stir-up
As if somebody broached you a glorious runlet,
And poured out, all lovelily, sparkingly sunlit,
Our green Moldavia, the streaky syrup,
Cotnar as old as the time of the Druids—
Friendship may match with that monarch of fluids;
Each supplies a dry brain, fills you its ins-and-outs,
Gives your life's hour-glass a shake when the thin sand doubts
Whether to run on or stop short, and guarantees
Age is not all made of stark sloth and arrant ease.
Ibid. The Flight of the Duchess. ii. 308.

FRUIT.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
New Testament. Matthew vii. 16.

He that plants thorns must never expect to gather roses.
PILPAY. *Fables: The Ignorant Physician.* viii.

He who hopes this, would hope
To gather apples from the tamarisk,
And search for honey in the flowing stream.
OVID. *De Arte Amandi.* i. 747.

You may as well expect pears from an elm.
CERVANTES. *Don Quixote.* Pt. ii. Bk. ii. Ch. xl.

You should go to a pear-tree for pears, not to an elm.
PUBLILIUS SYRUS. *Maxim* 674.

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King Richard. The ripest fruit first falls.

SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 153.

Antonio. The weakest kind of fruit
Drops earliest to the ground.

Ibid. The Merchant of Venice. Act iv. Sc. 1. l. 115.

Ely. The strawberry grows underneath the nettle,
And wholesome berries thrive and ripen best
Neighbour'd by fruit of baser quality.

Ibid. Henry V. Act i. Sc. 1. l. 60.

The kindly fruits of the earth.

Book of Common Prayer. Prayer for All Conditions of Men.

I come to pluck your berries light and crude,
And with forced fingers rude
Shatter your leaves before the mellowing year.

MILTON. *Lycidas.* l. 3.

One of the chiefest doctors of England was wont to say, that God could have made, but God never did make, a better berry.

ROGER WILLIAMS. *Key Into the Language of America.*

[The berry is the strawberry. The doctor was William Boteler, or Butler, whom Fuller, in his *Worthies*, describes as the "Æsculapius of our age." It is Izaak Walton who ascribes the saying to "Dr. Boteler," and quotes it as follows: "Doubtless God could have made a better berry, but doubtless He never did."

The Complete Angler. Pt. i. Ch. v.]

FUTURE.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Old Testament. Proverbs xxvii. 1.

No man can tell what the future may bring forth, and small opportunities are often the beginning of great enterprises.

DEMOSTHENES. *Ad Leptinem.* 162.

Ophelia. We know what we are, but know not what we may be.

SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 42.

King Henry. How chances mock,
And changes fill the cup of alteration
With divers liquors! oh, if this were seen,
The happiest youth,—viewing his progress through,
What perils past, what crosses to ensue,—
Would shut the book, and sit him down and die.

SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 1. l. 51.

Nestor. And in such indexes, although small pricks
To their subsequent volumes, there is seen
The baby figure of the giant-mass
Of things to come at large.

Ibid. Troilus and Cressida. Act i. Sc. 3. l. 343.

The never-ending flight
Of future days.

MILTON. *Paradise Lost.* Bk. ii. l. 221.

To know
That which before us lies in daily life
Is the prime wisdom.

Ibid. Paradise Lost. Bk. viii. l. 192.

GAIN.

(See MONEY.)

Gain not base gains; base gains are the same as losses.

HESIOD. *Works and Days.* l. 353.

Male parta male dilabuntur.

Things ill got are ill spent.

Quoted by CICERO. *Philippica.* ii. 27, 65.

King Henry. But, Clifford, tell me, didst thou never hear,
That things ill got had ever bad success?
And happy always was it for that son,
Whose father for his hoarding went to hell?

SHAKESPEARE. *III. Henry VI.* Act ii. Sc. 2. l. 45.

Iago. Every way makes my gain.

Ibid. Othello. Act v. Sc. 1. l. 15.

If little labour, little are our gains;
Man's fortunes are according to his pains.

HERRICK. *Hesperides.* 754.

Counts his sure gains, and hurries back for more.

JAMES MONTGOMERY. *The West Indies.* Pt. iii. l. 216.

And step by step, since time began
I see the steady gain of man.

WHITTIER. *The Chapel of the Hermits.* St. 11.

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GAMES; GAMING; SPORTS.

Who plays for more
Than he can lose with pleasure, stakes his heart.

HERBERT. *The Temple: The Church Porch.* St. 33.

It is a poor sport that is not worth the candle.

Ibid. Jacula Prudentum.

[An allusion to the French proverb, "Le jeu ne vaut pas la chandelle" ("The game is not worth the candle").]

I've heard old cunning stagers
Say, fools for arguments use wagers.

BUTLER. *Hudibras.* Pt. ii. Canto i. l. 297.

For most men (till by losing rendered sager)
Will back their own opinions with a wager.

LORD BYRON. *Beppo.* St. 27.

Cards were at first for benefits designed,
Sent to amuse, not to enslave the mind.

GARRICK. *Epilogue to Ed. Moore's Gamester.*

The pictures placed for ornament and use,
The twelve good rules, the royal game of goose.

GOLDSMITH. *Deserted Village.* l. 231.

By sports like these are all their cares beguil'd,
The sports of children satisfy the child.

Ibid. The Traveller. l. 153.

On commence par être dupe
On finit par etre fripon.

One begins by being a dupe, one ends by being a swindler.

MME. DESHOULIÈRES. *Reflexions Sur le Jeu.*

Wage du zu irren und zu träumen:
Hoher Sinn liegt oft im kind'schen Spiel.

Dare to err and to dream; a higher meaning often lies in childish play.

SCHILLER. *Thekla.*

A clear fire, a clean hearth, and the rigour of the game.

CHARLES LAMB. *Mrs. Battle's Opinions on Whist.*

In play there are two pleasures for your choosing—
The one is winning, and the other losing.

BYRON. *Don Juan.* Canto xiv. St. 12.

Whose game was empires, and whose stakes were thrones;
Whose table earth, whose dice were human bones.

BYRON. *The Age of Bronze.* St. 3. l. 9.

Councillors of state sit plotting and playing their high chess-game whereof the pawns are men.

CARLYLE. *Sartor Resartus.* Bk. i. Ch. 3.

We are puppets, Man in his pride, and Beauty fair in her flower;
Do we move ourselves, or are moved by an unseen hand at a game
That pushes us off from the board, and others ever succeed?
Ah yet, we cannot be kind to each other here for an hour;
We whisper, and hint, and chuckle, and grin at a brother's shame
However we brave it out, we men are a little breed.

TENNYSON. *Maud.* Pt. iv. St. 5.

We are none other than a moving row
Of magic shadow-shapes that come and go
Round with the sun-illumined lantern held
In midnight by the master of the show;
But helpless pieces of the game He plays
Upon this checker-board of Nights and Days:
Hither and thither moves, and checks, and slays
And one by one back in the closet lays.

EDWARD FITZGERALD. *Rubaiyat of Omar Khayyám.* lxviii., lxix.

Themistocles being asked whether he would rather be Achilles or Homer, said, "Which would you rather be,—a conqueror in the Olympic games, or the crier that proclaims who are conquerors?"

PLUTARCH. *Lives. Themistocles.*

Panem et circenses.

Bread and the games.

JUVENAL. *Satires* 10. l. 81.

[According to Juvenal, these were the only two objects that really interested the Roman people. Voltaire writing to Madame Necker in 1770 says: "The Romans cared only for *panem et circenses*. We have omitted *panem*, we care only for *circenses*—that is to say, for comic opera." Had Voltaire lived to see the march of the women of Paris to Versailles (October, 1789), shouting for bread, he would have found a parallel for both parts of the quotation.]

I see before me the Gladiator lie;
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his droop'd head sinks gradually low—

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And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder-shower; and now
The arena swims around him—he is gone,
Ere ceased the inhuman shout which hail'd the wretch who won.
BYRON. *Childe Harold.* Canto iv. St. 140.

He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother,—he, their sire,
Butcher'd to make a Roman holiday.
Ibid. Childe Harold. Canto iv. St. 141.

And ye vaunted your fathomless power and ye flaunted your iron pride
Ere—ye fawned on the Younger Nations for the men who could shoot and ride!
Then ye returned to your trinkets; then ye contented your souls
With the flannelled fools at the wicket or the muddied oafs at the goals.
KIPLING. *The Islanders.*

Lovell. The faith they have in tennis and tall stockings.
SHAKESPEARE. *King Henry VIII.* Act i. Sc. 3. l. 30.

GARDEN.

God Almighty first planted a garden. And, indeed, it is the purest of human pleasures. It is the greatest refreshment to the spirits of man; without which buildings and palaces are but gross handiwork; and a man shall ever see that when ages grow to civility and elegancy, men come to build stately gardens sooner than to garden finely: as if gardening were the greater perfection.
BACON. *Essays. Of Gardens.* (See under CITY.)

First Clown. There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 29.

The gardener Adam and his wife.
TENNYSON. *Lady Clara Vere de Vere.* St. 7. (See under ANCESTOR.)

Annihilating all that's made
To a green thought in a green shade.
ANDREW MARVELL. *The Garden.* (Translated.) St. 6.

His gardens next your admiration call,
On every side you look, behold the wall!
No pleasing intricacies intervene,
No artful wildness to perplex the scene;
Grove nods at grove, each alley has a brother,
And half the platform just reflects the other;
The suffering eye inverted nature sees,
Trees cut to statues, statues thick as trees;
With here a fountain never to be play'd,
And there a summer-house that knows no shade.
POPE. *Moral Essays.* Epistle iv. l. 113.

Who loves a garden loves a greenhouse too.
COWPER. *The Task.* Bk. iii. l. 566.

Come into the garden, Maud,
For the black bat, night, has flown;
Come into the garden, Maud,
I am here at the gate alone.
TENNYSON. *Maud.* Pt. xxii. St. 1.

With blackest moss the flower-pots
Were thickly crusted, one and all:
The rusted nails fell from the knots
That held the pear to the gable-wall.
The broken sheds look'd sad and strange;
Unlifted was the clinking latch;
Weeded and worn the ancient thatch
Upon the lonely moated grange.
She only said, "My life is dreary,
He cometh not," she said;
She said, "I am aweary, aweary,
I would that I were dead!"
Ibid. Mariana. St. 1.

Duke. There, at the moated grange, resides this dejected Mariana.
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 255.

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GARRICK, DAVID.

Our Garrick's a salad; for in him we see
Oil, vinegar, sugar, and saltness agree!
GOLDSMITH. *Retaliation.* l. 11.

Here lies David Garrick—describe me who can,
An abridgment of all that was pleasant in man.
As an actor, confess'd without rival to shine;
As a wit, if not first, in the very first line;
Yet, with talents like these, and an excellent heart,
The man had his failings—a dupe to his art.
Like an ill-judging beauty, his colors he spread,
And beplaster'd with rouge his own natural red.
On the stage he was natural, simple, affecting:
'Twas only that when he was off, he was acting.
Ibid. Retaliation. l. 93.

He cast off his friends, as a huntsman his pack,
For he knew when he pleased he could whistle them back.
Ibid. Retaliation. l. 107.

His death eclipsed the gayety of nations, and impoverished the public stock of harmless pleasure.
DR. JOHNSON. *Life of Edmund Smith* (alluding to the death of Garrick).

[Boswell, in his *Life of Johnson*, under date of April 24, 1776, gives an amusing conversation between himself and Johnson, in which the latter defended this sentence against the other's not too intelligent criticisms.]

If manly sense; if nature link'd with art;
If thorough knowledge of the human heart;
If powers of acting vast and unconfin'd;
If fewest faults with greatest beauties join'd;
If strong expression, and strange powers which lie
Within the magic circle of the eye;
If feelings which few hearts, like his, can know,
And which no face so well as his can show,
Deserve the preference; Garrick! take the chair,
Nor quit it till thou place an equal there.
CHURCHILL. *The Rosciad.* Concluding lines.

GATES.

Heaven open'd wide
Her ever during gates, harmonious sound,
On golden hinges moving.
MILTON. *Paradise Lost.* Bk. vii. l. 205.

I shall defer my visit to Faneuil Hall, the cradle of American liberty, until its doors shall fly open upon golden hinges to lovers of Union as well as lovers of liberty.
DANIEL WEBSTER. *Letter.* April, 1851.

[Written in reply to an invitation to speak in Boston extended by his friends, who reported, however, that they had been refused the use of Faneuil Hall by the mayor and aldermen. This was just after Massachusetts had been exasperated by Webster's 7th of March speech. See quotation from Whittier's *Ichabod* under DESERTER]

On a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus.
MILTON. *Paradise Lost.* Bk. ii. l. 879.

What boots it at one gate to make defence
And at another to let in the foe?
Ibid. Samson Agonistes. l. 560.

GAY, JOHN.

Of manners gentle, of affections mild;
In wit a man, simplicity, a child.[1]
POPE. *Epitaph on Mr. Gay.* l. 1.

Ripe in wisdom was he, but patient and simple and childlike.
LONGFELLOW. *Evangeline.* Pt. 1. 8. l. 11.

With native humour tempering virtuous rage,
Form'd to delight at once and lash the age.

[1] Her wit was more than man, her innocence a child.
DRYDEN. *Elegy on Mrs. Killegrew.* l. 70.

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Above temptation, in a low estate,
And uncorrupted even among the great:
A safe companion, and an easy friend,
Unblamed through life, lamented in thy end.
POPE. *Epitaph on Mr. Gay.*

Blest be the great! for those they take away
And those they left me, for they left me Gay:
Left me to see neglected genius bloom,
Neglected die, and tell it on his tomb.
Ibid. Prologue to Satires. l. 255.

GENIUS.

Time, place, and action, may with pains be wrought,
But genius must be born, and never can be taught.
DRYDEN. *Epistle to Congreve.* l. 59.

Great wits are sure to madness near allied,
And thin partitions do their bounds divide.
Ibid. Absalom and Achitophel. Pt. 1. l. 163.

No excellent soul is exempt from a mixture of madness.
ARISTOTLE. *Problem.* Sec. 30.

Nullum magnum ingenium sine mixtura dementiæ.
There is no great genius without a mixture of madness.
SENECA. *De Tranquillitate Animi.* 17.

Remembrance and reflection how allied,
What thin partitions sense from thought divide.
POPE. *Essay on Man.* Epistle i. l. 225.

One science only will one genius fit,
So vast is art, so narrow human wit.
Ibid. Essay on Criticism. Pt. 1. l. 60.

Genius, like all heavenly light,
Can blast as well as bless the sight.
L. E. LANDON. *Stanzas to the Author of Mont Blanc.*

What an impostor Genius is—
How with that strong, mimetic art,
Which forms its life and soul, it takes
All shapes of thought, all hues of heart,
Nor feels, itself, one throb it wakes.
T. MOORE. *Rhymes on the Road.* viii.

This is the highest miracle of genius, that things which are not should be as though they were, that the imaginations of one mind should become the personal recollections of another.
MACAULAY. *Essays. The Pilgrim's Progress.*

Talent gives all that vulgar critics need—
From its plain hornbook learn the Dull to read;
Genius, the Pythian of the Beautiful,
Leaves its large truths a riddle to the Dull—
From eyes profane a veil the Isis screens,
And fools on fools still ask what Hamlet means.
BULWER LYTTON. *Talent and Genius.*

Talk not of genius baffled. Genius is master of man;
Genius does what it must, and talent does what it can.
OWEN MEREDITH. *Last Words.*

Talent is that which is in a man's power; genius is that in whose power a man is.
LOWELL. *Among My Books. Rousseau and the Sentimentalists.*

There is no work of genius which has not been the delight of mankind, no word of genius to which the human heart and soul have not sooner or later responded.
Ibid. Rousseau and the Sentimentalists.

It is the privilege of genius that to it life never grows commonplace as to the rest of us.
Ibid. Democracy and Other Addresses. On Unveiling the Bust of Fielding.

"Genius," which means the transcendent capacity of taking trouble, first of all.
CARLYLE. *Frederick the Great.* Bk. iv. Ch. iii.

Patience is a necessary ingredient of genius.
BENJ. DISRAELI. *Contarina Fleming.* Pt. iv. Ch. v.

Genius is the father of a heavenly line; but the mortal mother, that is industry.
THEODORE PARKER. *Ten Sermons of Religion. Of the Culture of the Religious Powers.*

Genius is mainly an affair of energy.
MATTHEW ARNOLD. *Essays in Criticism. Literary Influence of Academies.*

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Genius . . . that energy which collects, combines, amplifies, and animates.
JOHNSON. *Lives of the English Poets: Pope.*

Genius has somewhat of the infantine:
But of the childish, not a touch nor taint
Except through self-will, which, being foolishness,
Is certain, soon or late, of punishment,
Which Providence avert!
R. BROWNING. *Prince Hohenstiel-Schwangau.*

GENTLEMAN.

Loke who that is most vertuous alway,
Prive and apert, and most entendeth ay
To do the gentil dedes that he can,
And take him for the gretest gentilman.
CHAUCER. *The Wif of Bathes Tale.* l. 6695.

That he is gentil that doth gentil dedis.
Ibid. The Wif of Bathes Tale. l. 6752.

The gentle mind by gentle deeds is knowne;
For a man by nothing is so well bewrayd
As by his manners.
SPENSER. *Faerie Queene.* Bk. vi. Canto iii. St. 1.

Handsome is that handsome does.
GOLDSMITH. *Vicar of Wakefield.* Ch. i.

Slender. Ay . . . and a gentleman born, master parson; who writes himself "Armigero"; in any bill, warrant, quittance, or obligation, "Armigero."
SHAKESPEARE. *Merry Wives of Windsor.* Act i. Sc. 1. l. 7.

Valentine. His years but young, but his experience old;
His head unmellow'd, but his judgment ripe;
And, in a word, for far behind his worth
Come all the praises that I now bestow,
He is complete in feature, and in mind,
With all good grace to grace a gentleman.
Ibid. Two Gentlemen of Verona. Act ii. Sc. 4. l. 65.

Prince Henry. The Prince of Wales doth join with all the world
In praise of Henry Percy: by my hopes
This present enterprise set off his head.
I do not think a braver gentleman,
More active-valiant, or more valiant-young,
More daring, or more bold, is now alive,
To grace this latter age with noble deeds.
Ibid. I. Henry IV. Act v. Sc. 1. l. 86.

Gloster. A sweeter and a lovelier gentleman,
Fram'd in the prodigality of nature,
Young, valiant, wise, and, no doubt right royal;
The spacious world cannot again afford.
SHAKESPEARE. *Richard III.* Act i. Sc. 2. l. 242.

First Captain. He bears him like a portly gentleman;
And, to say truth, Verona brags of him,
To be a virtuous and well-govern'd youth.
Ibid. Romeo and Juliet. Act i. Sc. 5. l. 64.

Bassanio. I freely told you, all the wealth I had
Ran in my veins, I was a gentleman.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 257.

Oliver. What is your parentage?
"Above my fortunes, yet my state is well:
I am a gentleman." I'll be sworn thou art;
Thy tongue, thy face, thy limbs, actions and spirit,
Do give thee five-fold blazon.
Ibid. Twelfth Night. Act i. Sc. 5. l. 273.

Tho' modest, on his unembarrass'd brow
Nature had written—"Gentleman."
BYRON. *Don Juan.* Canto ix. St. 88.

Gloster. Since every Jack became a gentleman,
There's many a gentle person made a Jack.
Ibid. Richard III. Act i. Sc. 3. l. 72.

The genteel thing is the genteel thing any time, if as be that a gentleman bees in a concatenation accordingly.
GOLDSMITH. *She Stoops to Conquer.* Act i.

Mrs. Malaprop. You are not like Cerberus, three gentlemen at once, are you?
SHERIDAN. *The Rivals.* Act iv. Sc. 2.

His locked, lettered, braw brass collar
Showed him the gentleman and scholar.
BURNS. *The Twa Dogs.* l. 13.

To succeed, the candidate must be a gentleman by nature, and a scholar by education.
COLTON. *Lacon.*

Men of polite learning and a liberal education.
MATTHEW HENRY. *Commentaries: Acts.* Ch. x.

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A man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms in London.
C. KINGSLEY. *The Water Babies.* Ch. iii. (See under CHRISTIAN.)

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soil'd with all ignoble use.
TENNYSON. *In Memoriam.* cxi. St. 6.

GENTLENESS.

Belarius. They are as gentle
As zephyrs blowing below the violet.
SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 171.

Duke. What would you have? Your gentleness shall force
More than your force move us to gentleness.
Ibid. As You Like It. Act ii. Sc. 7. l. 100.

Orlando. Let gentleness my strong enforcement be.
Ibid. As You Like It. Act ii. Sc. 7. l. 118.

Plus fait douceur que violence.
Gentleness succeeds better than violence.
LA FONTAINE. *Fables.* vi. 3.

It is only people who possess firmness who can possess true gentleness. In those who appear gentle it is generally only weakness, which is readily converted into harshness.
LA ROCHEFOUCAULD. *Reflections.* No. 479.

Antonio. The gentleness of all the gods go with thee.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 1. l. 39.

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.
G. W. LANGFORD. *Speak Gently.*

GHOSTS.

(See APPARITION; SPIRITS.)

Thin airy shoals of visionary ghosts.
HOMER. *The Odyssey.* Bk. viii. l. 366. (POPE, trans.)

Puck. For night's swift dragons cut the clouds full fast,
And yonder shines Aurora's harbinger;
At whose approach ghosts, wandering here and there,
Troop home to churchyards.
SHAKESPEARE. *Midsummer Night's Dream.* Act iii. Sc. 2. l. 379.

Puck (*sings*). Now it is the time of night,
That the graves, all gaping wide,
Every one lets forth his sprite,
In the church-way paths to glide.
Ibid. Midsummer Night's Dream. Act v. Sc. 1. l. 368.

Hamlet. 'Tis now the very witching time of night
When churchyards yawn.
Ibid. Hamlet. Act iii. Sc. 2. l. 378. (See under NIGHT.)

Men say that in this midnight hour,
The disembodied have power
To wander as it liketh them,
By wizard oak and fairy stream.
W. MOTHERWELL. *Midnight.*

Macbeth. Avaunt! and quit my sight! let the earth hide thee!
Thy bones are marrowless, thy blood is cold;
Thou hast no speculation in those eyes
Which thou dost glare with!
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 93.

Macbeth. The time has been
That, when the brains were out, the man would die,
And there an end; but now they rise again,
With twenty mortal murders on their crowns,
And push us from our stools.
Ibid. Macbeth. Act iii. Sc. 4. l. 78.

Horatio. In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets.
Ibid. Hamlet. Act i. Sc. 1. l. 113.

Horatio. Before my God, I might not this believe
Without the sensible and true avouch
Of mine own eyes.
Marcellus. Is it not like the king?
Horatio. As thou art to thyself:

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Such was the very armour he had on,
When he the ambitious Norway combated;
So frown'd he once, when, in an angry parle,
He smote the sledded Polacks on the ice.
'Tis strange.

SHAKESPEARE. *Hamlet.* Act 1. Sc. 1. l. 56.

Horatio. Season your admiration for a while
With an attent ear; till I may deliver,
Upon the witness of these gentlemen,
This marvel to you.

Hamlet. For God's love, let me hear.

Horatio. Two nights together had these gentlemen,
Marcellus and Bernardo, on their watch,
In the dead vast and middle of the night,
Been thus encounter'd. A figure like your father,
Armed at point exactly, cap-à-pé,
Appears before them, and with solemn march
Goes slow and stately by them: thrice he walk'd
By their oppress'd and fear-surprisèd eyes,
Within his truncheon's length; whilst they, distill'd
Almost to jelly with the act of fear,
Stand dumb and speak not to him.

Ibid. Hamlet. Act 1. Sc. 2. l. 192.

Hamlet. Angels and ministers of grace, defend us!
Be thou a spirit of health or goblin damn'd,
Bring with thee airs from heaven or blasts from hell,
Be thy intents wicked or charitable,
Thou comest in such a questionable shape
That I will speak to thee: I'll call thee Hamlet,
King, father, royal Dane: O, answer me!
Let me not burst in ignorance, but tell
Why thy canonized bones, hearsed in death,
Have burst their cerements; why the sepulchre,
Wherein we saw thee quietly inurn'd,
Hath oped his ponderous and marble jaws,
To cast thee up again! What may this mean,
That thou, dead corse, again, in complete steel,
Revisit'st thus the glimpses of the moon,
Making night hideous; and we fools of nature,
So horridly to shake our disposition,
With thoughts beyond the reaches of our souls?
Say, why is this? wherefore? what should we do?

SHAKESPEARE. *Hamlet.* Act 1. Sc. 4. l. 39.

Horatio. What art thou, that usurp'st this time of night,
Together with that fair and warlike form
In which the Majesty of buried Denmark
Did sometimes march? by Heaven I charge thee, speak.

Ibid. Hamlet. Act 1. Sc. 1. l. 46.

Ghost. I am thy father's spirit;
Doom'd for a certain term to walk the night,
And for the day confined to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combinèd locks to part
And each particular hair to stand on end,
Like quills upon the fretful porcupine:
But this eternal blazon must not be
To ears of flesh and blood. List, list, O list!

Ibid. Hamlet. Act 1. Sc. 5. l. 9.

Hamlet. Art thou there, truepenny?
Come on—you hear this fellow in the cellarage.

Ibid. Hamlet. Act 1. Sc. 5. l. 150.

What gentle ghost, besprent with April dew,
Hails me so solemnly to yonder yew?

BEN JONSON. *Elegy on the Lady Jane Pawlet.*

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What beckoning ghost along the moonlight shade
Invites my steps, and points to yonder glade?
POPE. *To the Memory of an Unfortunate Lady.*

Great Pompey's shade complains that we are slow,
And Scipio's ghost walks unavenged amongst us!
ADDISON. *Cato.* Act ii. Sc. 1.

Who gather round, and wonder at the tale
Of horrid apparition, tall and ghastly,
That walks at dead of night, or takes his stand
O'er some new-open'd grave; and (strange to tell!)
Evanishes at crowing of the cock.
ROBERT BLAIR. *The Grave.* l. 67.

The hunter and the deer a shade.
CAMPBELL. *O'Connor's Child.* St. 4.

(This line Campbell appropriated from Philip Frenau's poem, *The Indian Burying-ground.*)

Tell us, ye dead! Will none of you in pity
To those you left behind disclose the secret?
O that some courteous ghost would blab it out,
What 'tis you are and we must shortly be.
Ibid. The Grave. l. 425.

Oh, Christ, that it were possible,
For one short hour to see
The souls we loved, that they might tell us
What and where they be.
TENNYSON. *Maud.* Pt. xxvi.

GIANTS.

There were giants in the earth in those days.
Old Testament. Genesis vi. 4.

Strong were our sires, and as they fought they writ,
Conquering with force of arms, and dint of wit:
Theirs was the giant race, before the flood.
DRYDEN. *Epistle to Mr. Congreve.*

Pigmæi gigantum humeris impositi plusquam ipsi gigantes vident.

Pigmies placed on the shoulders of giants see more than the giants themselves.
DIDACUS STELLA. *Lucan.* 10. tom. ii.

A dwarf on a giant's shoulders sees farther of the two.
GEORGE HERBERT. *Jacula Prudentum.*

A dwarf sees farther than the giant when he has the giant's shoulders to mount on.
COLERIDGE. *The Friend.* Sec. i. Essay 8.

Pigmies are pigmies still, though perched on Alps,
And pyramids are pyramids in vales.
YOUNG. *Night Thoughts.* Night vi. l. 309.

Thus the fable tells us, that the wren mounted as high as the eagle, by getting upon his back.
STEELE. *Tatler.* No. 224.

Agamemnon. A stirring dwarf we do allowance give
Before a sleeping giant.
SHAKESPEARE. *Troilus and Cressida.* Act ii. Sc. 3. l. 146.

My Lord St. Albans said that wise nature did never put her precious jewels into a garret four stories high; and therefore that exceeding tall men had ever very empty heads.
BACON. *Apotheyms.* No. 17.

Often the cockloft is empty in those whom nature hath built many stories high.
FULLER. *Andronicus.* Sec. vi. Pt. 18. 1.

Whose cockloft is unfurnished.
RABELAIS. *The Author's Prologue to the Fifth Book.*

Such as take lodgings in a head
That's to be let, unfurnished.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 161.

Angus. Those he commands, move only in command,
Nothing in love: now does he feel his title
Hang loose about him, like a giant's robe
Upon a dwarfish thief.
SHAKESPEARE. *Macbeth.* Act v. Sc. 2. l. 19.

Isabella. O, it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.
Ibid. Measure for Measure. Act ii. Sc. 2. l. 107.

Minimum decet liberè cui multum licet.
He who has great power should use it lightly.
SENECA. *Troades.* 336.

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GIFTS.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
New Testament. James i. 17.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.
Ibid. St. Luke vi. 38.

It is more blessed to give than to receive.
Ibid. Acts xx. 35.

Better to give than to take.
JOHN HEYWOOD. *Proverbs.* Pt. i. Ch. v.

Who gives to friends so much from Fate secures,
That is the only wealth forever yours.
MARTIAL. *Epigrams.* v. 42, 7.

Hoc habeo quodcunque dedi.
Whatever I have given, I still possess.
C. RABIRIUS. *Seneca, de Beneficiis.* vi. 8, 1.

What we gave, we have;
What we spent, we had;
What we left, we lost.
Epitaph on Edward, Earl of Devonshire. 1419.

To get by giving, and to lose by keeping,
Is to be sad in mirth, and glad in weeping.
CHRIS. HARVIE. *The Synagogue, The Church Stile.*
(See under EPITAPH.)

Inopi beneficium bis dat qui dat celeriter.

He gives a double favor to a poor man who gives quickly.
SYRUS. *Maxims.* 235.

[This maxim has been popularly shortened into:

Bis dat qui cito dat.

He gives twice who gives quickly.

In this form Bacon quoted it in his speech on taking his place in Chancery, May 7, 1617.

Per contra, Broome, in his poetical *Letter to Lord Cornwallis*, has the line:

He gives by halves, who hesitates to give.]

For the will and not the gift makes the giver.
LESSING. *Nathan der Weise.* i. 5.

Sæpe dedit quisquis sæpe negata dedit.

He giveth oft who gives what's oft refused.
CRASHAW. *Epigrammata Sacra.* cliii.

Ulysses. His heart and hand both open and both free;
For what he has he gives, what thinks he shows;
Yet gives he not till judgment guide his bounty.
SHAKESPEARE. *Troilus and Cressida.* Act iv. Sc. 5. l. 100.

Florizel. She prizes not such trifles as these are:
The gifts she looks from me, are pack'd and lock'd
Up in my heart; which I have given already,
But not deliver'd.
Ibid. Winter's Tale. Act iv. Sc. 4. l. 349.

Hamlet. I never gave you aught.
Ophelia. My honour'd lord, you know right well you did;
And with them words of so sweet breath composed,
As made the things more rich: their perfume lost,
Take these again; for to the noble mind,
Rich gifts wax poor when givers prove unkind.
Ibid. Hamlet. Act iii. Sc. 1. l. 96.

Acceptissima semper
Munera sunt auctor quæ pretiosa facit.
Those gifts are ever most acceptable
Which take their value only from the giver.
OVID. *Heroides.* xv.

Not what we give, but what we share,—
For the gift without the giver is bare.
LOWELL. *Vision of Sir Launfal.* Pt. ii. viii.

To loyal hearts the value of all gifts
Must vary as the giver's.
TENNYSON. *Launcelot and Elaine.*

He ne'er consider'd it, as loth
To look a gift-horse in the mouth,
And very wisely would lay forth
No more upon it than 'twas worth;
But as he got it freely, so
He spent it frank and freely too:
For saints themselves will sometimes be,
Of gifts that cost them nothing, free.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 489.

[The proverb, "Never look a gift-horse in the mouth," is at least as old as St. Jerome (fourth century), who replied to certain unfavorable critics of his writings that they were free-will offerings, and it did not behoove to look a gift-horse in the mouth: "Equi dentes inspicere donati."]

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Timeo Danaos et dona ferentes.
I fear the Greeks, even when they bring gifts.
VIRGIL. *Æneid.* ii. 49.

Pericles. 'Tis time to fear when tyrants seem to kiss.
SHAKESPEARE. *Pericles.* Act i. Sc. 2. l. 79.

Thy pompous delicacies I contemn
And count thy precious gifts no gifts, but guiles.
MILTON. *Paradise Regained.* Bk. ii. l. 391.

Les dons d'un ennemi leur semblaient trop à craindre.
To them it seemed that the gifts of an enemy were to be dreaded.
VOLTAIRE. *La Henriade.* Ch. ii.

My latest found,
Heaven's last, best gift, my ever new delight!
MILTON. *Paradise Lost.* Bk. v. l. 18.

I have found out a gift for my fair,
I have found where the wood-pigeons breed,
But let me that plunder forbear,
She will say, 'twas a barbarous deed.
SHENSTONE. *A Pastoral Ballad.*

A present is provided for my love; for I myself marked the place where the airy wood-pigeons have built.
VIRGIL. Eclogue iii. (DAVIDSON, trans.)

"Presents," I often say, "endear Absents."
CHARLES LAMB. *A Dissertation upon Roast Pig.*

Il lit au front de ceux qu'un vain luxe environne
Que la fortune vend ce qu'on croit qu'elle donne.
It is writ on the palace where luxury dwells,
That fortune in seeming to give, really sells.
LA FONTAINE. *Philemon et Baucis.*

[Cf. Voiture (to the Comte du Guiche): "Pour l'ordinaire la fortune nous vend bien chèrement, ce qu'on croit qu'elle nous donne."]

Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away.
COWPER. *The Task.* Bk. v. Last line.

Benefits
Too great to be repaid, hang heavy on the soul
Like unrequited wrongs.
MRS. BROWNING. *Aurora Leigh.*

Favors are only acceptable where it appears possible to repay them, but when they pass all possibilities of repayment they produce hatred instead of gratitude.
TACITUS. *Annals.* Bk. iv. Ch. 18.

I give thee all—I can no more,
Though poor the offering be;
My heart and lute are all the store
That I can bring to thee.
MOORE. *My Heart and Lute.*

GIRDLE.

A narrow compass! and yet there
Dwelt all that's good, and all that's fair;
Give me but what this riband bound,
Take all the rest the sun goes round.
WALLER. *On a Girdle.*

Puck. I'll put a girdle round about the earth in forty minutes.
SHAKESPEARE. *A Midsummer Night's Dream.* Act ii. Sc. 1. l. 175.

[This expression is not original with Shakespeare. Probably derived from the old maps where the sodiac is represented as a girdle about the earth. It was a proverbial expression for a voyage around the world.]

And as great seamen, using all their wealth
And skills in Neptune's deep invisible paths,
In tall ships richly built and ribbed with brass,
To put a girdle round about the world.
CHAPMAN. *Bussy D'Ambois.* Act i. Sc. 1.

GIRL.

Portia. The full sum of me
Is sum of something, which, to term in gross,
Is an unlesson'd girl, unschool'd, unpractised:
Happy in this, she is not yet so old
But she may learn; happier than this,
She is not bred so dull but she can learn;
Happiest of all is that her gentle spirit
Commits itself to yours to be directed.
SHAKESPEARE. *The Merchant of Venice.* Act iii. Sc. 2. l. 158.

It is better to learn late than never.
PUBLILIUS SYRUS. *Maxim* 864.

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Wretch'd, un-idea'd girls.
JOHNSON. *Boswell's Life.* Ch. x. 1752.

Auld Nature swears, the lovely dears
Her noblest work she classes, O;
Her 'prentice han' she tried on man,
An' then she made the lasses, O.
BURNS. *Green Grow the Rashes.*

Man was made when Nature was but an apprentice, but woman, when she was a skilful mistress of her art.
UNKNOWN. *Cupid's Whirligig.* (1607.)

Our sex, you know, was after yours designed:
The last perfection of the Maker's mind:
Heaven drew out all the gold for us, and left your dross behind.
DRYDEN. *Prologue to Amphitryon.*
(See under WOMAN.)

The man is, as a first creation, genuine;
The woman is the clearer, softer, and diviner,
For he was from the inorganic dirt unfolded,
But she came forth from clay which life before had moulded.
From the Persian.

'Tis true, your budding Miss is very charming,
But shy and awkward at first coming out,
So much alarmed, that she is quite alarming,
All Giggle, Blush; half Pertness and half Pout;
And glancing at *Mamma*, for fear there's harm in
What you, she, it, or they may be about.
The nursery still lisps out in all they utter,—
Besides, they always smell of bread and butter.
BYRON. *Beppo.* St. xxxix.

He is piping hot from the university. He smells of buttered loaves yet.
MIDDLETON. *Your Five Gallants.*

Maidens, like moths, are ever caught by glare,
And Mammon wins his way where Seraphs might despair.
BYRON. *Childe Harold.* Canto i. St. 1.

With prudes for proctors, dowagers for deans,
And sweet girl-graduates in their golden hair.
TENNYSON. *The Princess. Prologue.* l. 141.

Queen rose of the rosebud garden of girls,
Come hither, the dances are done,
In gloss of satin and glimmer of pearls,
Queen lily and rose in one;
Shine out, little head, sunning over with curls,
To the flowers, and be their sun.
TENNYSON. *Maud.* Pt. i. xxii. 9.

A rosebud set with little wilful thorns,
And sweet as English air could make her, she.
Ibid. The Princess. Prologue. l. 158.

Maiden! with the meek, brown eyes,
In whose orbs a shadow lies
Like the dusk in evening skies!

Thou whose locks outshine the sun,
Golden tresses, wreathed in one,
As the braided streamlets run!

Standing, with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!
LONGFELLOW. *Maidenhood.*

[Shakespeare describes boyhood in less complimentary but not entirely dissimilar fashion:

Malvolio. Not yet old enough for a man, nor young enough for a boy; as a squash is before 'tis a peas-cod, or a codling when 'tis almost an apple: 'tis with him in standing water, between boy and man. He is very well-favoured and he speaks very shrewishly; one would think his mother's milk were scarce out of him.
Twelfth Night. Act i. Sc. 5. l. 148.]

GLORY.

(See FAME.)

O quam cito transit gloria mundi!

How swiftly passes the glory of the world!
THOMAS À KEMPIS. *De Imitatione Christi.* i. 3, 6.

["Sic transit gloria mundi" ("Thus the glory of this world passes away"), a sequence sung at the enthroning of a new pope, accompanied with the burning of tow, to signify the transitoriness of earthly grandeur, is evidently a reminiscence of À Kempis's phrase.]

Pucelle. Glory is like a circle in the water,
Which never ceaseth to enlarge itself
Till by broad spreading it disperse to nought.
SHAKESPEARE. *I. Henry VI.* Act i. Sc. 2. l. 133.

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Apemantus. Like madness is the glory of this life.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 2. l. 128.

Some glory in their birth, some in their skill,
Some in their wealth, some in their body's force;
Some in their garments, though new-fangled ill;
Some in their hawks and hounds, some in their horse;
And every humor hath his adjunct pleasure,
Wherein it finds a joy above the rest.
Ibid. Sonnet xci.

Seldom comes glory till a man be dead.
HERRICK. *Hesperides.* l. 265.

Visions of glory, spare my aching sight!
Ye unborn ages, crowd not on my soul!
GRAY. *The Bard.*

The pure soul
Shall mount on native wings, disdaining little sport,
And cut a path into the heaven of glory,
Leaving a track of light for men to wonder at.
BLAKE. *King Edward the Third.*

Glory pursue, and gen'rous shame,
Th' unconquerable mind, and freedom's holy flame.
GRAY. *Progress of Poesy.* Pt. ii. St. 2. l. 10.

King may be blessed, but Tam was glorious,
O'er a' the ills o' life victorious.
BURNS. *Tam O'Shanter.*

Spanking Jack was so comely, so pleasant, so jolly,
Though winds blew great guns, still he'd whistle and sing;
Jack loved his friend, and was true to his Molly,
And if honour gives greatness, was great as a king.
CHAS. DIBDIN. *The Sailor's Consolation.*

The glory dies not, and the grief is past.
SIR SAMUEL EGERTON BRYDGES. *Sonnet on the Death of Sir Walter Scott.*

Go where glory waits thee!
But while fame elates thee,
Oh, still remember me:
T. MOORE. *Go Where Glory Waits Thee.*

This goin' ware glory waits ye haint one agreeable feetur.
LOWELL. *The Biglow Papers.* First Series. No. 2.

The light of other days is faded,
And all their glories past.
ALFRED BUNN. *Song.*

Fond Memory brings the light
Of other days around me.
MOORE. *Oft in the Stilly Night.*
(See under MEMORY.)

Not once or twice in our rough island story,
The path of duty was the way to glory.
TENNYSON. *Ode on the Death of the Duke of Wellington.* viii.

On Butler who can think without just rage
The glory and the scandal of the age.
OLDHAM. *Satire Against Poetry.*

At length Erasmus, that great injured name,
The glory of the priesthood and the shame.
POPE. *Essay on Criticism.* l. 689.

Of some for glory such the boundless rage,
That they're the blackest scandal of the age.
YOUNG. *Satires. Love of Fame.*

Scandale de l'eglise, et des rois le modèle.
The scandal of the church and the model of kings.
VOLTAIRE.

GLUTTONY.

Whose God is their belly, and whose glory is in their shame.
New Testament. Philippians iii. 19.

I say whatever you maintain
Of Alma in the heart or brain;
The plainest man alive may tell ye
Her seat of empire is the belly.
PRIOR. *Alma.* Canto iii. l. 196.

Swinish gluttony
Ne'er looks to Heav'n amidst his gorgeous feast,
But with besotted, base ingratitude
Crams, and blasphemes his Feeder.
MILTON. *Comus.* l. 776.

GOD.

(See PROVIDENCE; HEAVEN.)

God is our refuge and strength, a very present help in trouble.
Old Testament. Psalm xlvi. 1.

Talbot. God is our fortress, in whose conquering name
Let us resolve to scale their flinty bulwarks.
SHAKESPEARE. *I. Henry VI.* Act ii. Sc. 1. l. 26.

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A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.
MARTIN LUTHER. *Ein feste Burg ist unser Gott.* (F. H. HEDGE, trans.)

God is not a man that he should lie; . . . hath he said, and shall he not do it?
Old Testament. Numbers xxiii. 19.

God's mouth knows not to utter falsehood, but he will perform each word.
ÆSCHYLUS. *Prometheus.* l. 1032.

God is love; and he that dwelleth in love dwelleth in God, and God in him.
New Testament. I. John iv. 16.

God, from a beautiful necessity, is Love.
TUPPER. *Proverbial Philosophy. Of Immortality.*

Though he slay me, yet will I trust in him.
Old Testament. Job xiii. 15.

Passive to his Holy will,
Trust I in my Master still,
Even though he slay me.
WHITTIER. *Barclay of Ury.* St. 7.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.
Old Testament. Ecclesiastes xii. 13.

[From this text an anonymous author took the title of his famous book, *The Whole Duty of Man*, published in 1659.]

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.
Ibid. Proverbs i. 7.

I fear God, yet am not afraid of him.
SIR THOMAS BROWNE. *Religio Medici.* Bk. i. 52.

Je crains Dieu, cher Abner, et n'ai point d'autre crainte.

I fear God, dear Abner, and I have no other fear.
RACINE. *Athalie.* Act i. Sc. 1.

From Piety, whose soul sincere
Fears God, and knows no other fear.
W. SMYTH. *Ode for the Installation of the Duke of Gloucester as Chancellor of Cambridge.*

Wir Deutschen fürchten Gott, sonst aber Nichts in der Welt.

We Germans fear God, but nothing else in the world.
PRINCE BISMARCK. *In the Reichstag.* 1887.

He bowed the heavens also, and came down: and darkness was under his feet.
And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind.
Old Testament. Psalm xviii. 9, 10.

[The Psalter of the English Book of Common Prayer translates the last verse: "He rode upon the cherubim, and did fly: he came flying upon the wings of the wind."]

The Lord descended from above
And bow'd the heavens high;
And underneath his feet he cast
The darkness of the sky.
On cherubs and on cherubims
Full royally he rode;
And on the wings of all the winds
Came flying all abroad.
THOMAS STERNHOLD. *A Metrical Version of Psalm xviii.*

On wings of winds came flying all abroad.
POPE. *Prologue to the Satires.* l. 208.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain.
Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
Who maketh his angels spirits; his ministers a flaming fire.
Old Testament. Psalm civ. 2–4.

He maketh kings to sit in soverainty;
He maketh subjects to their powre obey;
He pulleth downe, he setteth up on hy:
He gives to this, from that he takes away;
For all we have is his: what he list doe he may.
SPENSER. *Faerie Queene.* Bk. v. Canto ii. St. 41.

I had rather believe all the fables in the Legend and the Talmud and the Alcoran, than that this universal frame is without a mind.
BACON. *Essays. Of Atheism.*

And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,

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And mad'st it pregnant: what in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.
MILTON. *Paradise Lost.* Bk. i. l. 17.

Just are the ways of God
And justifiable to men,
Unless there be who think not God at all.
Ibid. Samson Agonistes. l. 293.

But vindicate the ways of God to man.
POPE. *Essay on Man.* Epistle i. l. 16.

These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
MILTON. *Paradise Lost.* Bk. v. l. 153.

As ever in my great Taskmaster's eye.
Ibid. Sonnet on His Being Arrived to the Age of Twenty-three.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile Man that mourns,
As the rapt seraph, that adores and burns:
To Him no high, no low, no great, no small;
He fills, He bounds, connects, and equals all.
POPE. *Essay on Man.* Epistle i. l. 269.

Estne Dei sedes nisi terra, et pontus, et aër,
Et cœlum, et virtus? Superos quid quærimus ultra?
Jupiter est, quodcunque vides, quocunque moveris?
Is not the Deity's dwelling the earth and sea and air and heaven and virtue? Why seek the gods elsewhere? Jupiter is, in truth, whatever you see, and wheresoever you are.
LUCRETIUS. *De Rerum Naturæ.* ix. 578.

[The doctrine of Pantheism, which the concluding line well sums up.]

Principio coelum ac terras camposque liquentis
Lucentemque globum Lunae Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.
Know first, the heaven, the earth, the main,
The moon's pale orb, the starry train,
Are nourished by a soul,
A bright intelligence, whose flame
Glows in each member of the frame,
And stirs the mighty whole.
VIRGIL. *Æneid.* vi. 724. (CONINGTON, trans.)

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous whole!
COLERIDGE. *Religious Musings.* l. 127.

What, but God?
Inspiring God! who, boundless Spirit all,
And unremitting Energy, pervades,
Adjusts, sustains, and agitates the whole.
THOMSON. *The Seasons: Spring.* l. 850.

Tell them, I AM, Jehovah said
To Moses; while earth heard in dread,
And, smitten to the heart,
At once above, beneath, around,
All Nature, without voice or sound,
Replied, O Lord, Thou ART.
CHRISTOPHER SMART. *Song to David.*

Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears:
A God, a God! the vocal hills reply;
The rocks proclaim the approaching Deity.
Lo, earth receives him from the bending skies!
Sink down, ye mountains, and, ye valleys, rise;
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way;
The Saviour comes! by ancient bards foretold!
POPE. *Messiah.* l. 29.

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God!—let the torrents, like a shout of nations,
Answer! and let the ice-plains echo, God!
God! sing ye meadow-streams with gladsome voice!
Ye pine-groves, with your soft and soul-like sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder, God!
Ye living flowers that skirt the eternal frost!
Ye wild goats sporting round the eagle's nest!
Ye eagles, playmates of the mountain-storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the elements!
Utter forth God, and fill the hills with praise!

COLERIDGE. *Hymn in the Vale of Chamouni.*

If there's a power above us
(And that there is all nature cries aloud
Through all her works), he must delight in virtue.

ADDISON. *Cato.* Act v. Sc. 1.

These, as they change, Almighty Father, these
Are but the varied God. The rolling Year
Is full of Thee.

THOMSON. *Hymn.* l. 1.

But I lose
Myself in Him, in Light ineffable!
Come then, expressive Silence, muse His praise.

Ibid. Hymn. Concluding lines.

If God did not exist, it would be necessary to invent him.

VOLTAIRE. *Epistle to the Author of the Three Impostors.*

[The context is as follows:

Consulte Zoroastre, et Minos et Solon,
Et le grand Socrate, et le grand Ciceron,
Ils ont adoré tous un maître, un juge, un père.
Ce systeme sublime á l'homme est necessaire,
C'est le sacré lien de la société,
Le premier fondement de la sainte equité,
Le frein au scélérat, l'espérance du juste,
Si les cieux dépouillés de leur empreinte auguste
Pouvaient cesser jamais de le manifester
Si Dieu n'existait pas, il faudrait l'inventer.

Voltaire especially plumed himself upon this line. "Though I am seldom satisfied with my lines," he wrote to Frederick the Great, "I must confess that I feel for this one the tenderness of a father." It is quite likely that he did not know that the idea had been anticipated with more or less closeness. Thus Archbishop Tillotson, who died in 1712, the year of Voltaire's birth, has this:

If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of men.

Sermon. 1694.

And more than sixteen centuries before Voltaire, Ovid had said:

Expedit esse deos, et, ut expedit, esse putemus.

It is expedient that there should be gods, and as it is expedient, let us believe that they exist.

Art of Love. Bk. i. l. 637.]

Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.

POPE. *Essay on Man.* Epistle iv. l. 330.

It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths. One follows Nature and Nature's God; that is, he follows God in his works and in his word.

BOLINGBROKE. *Letter to Mr. Pope.*

And not from Nature up to Nature's God,
But down from Nature's God look Nature through.

R. MONTGOMERY. *A Landscape of Domestic Life.*

Father of all! in every age,
In every clime, adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
Thou Great First Cause, least understood,
Who all my sense confined
To know but this, that Thou art good,
And that myself am blind.

POPE. *Universal Prayer.*

Say first, of God above, or Man below,
What can we reason but from what we know?

Ibid. Essay on Man. Epistle i. l. 17.

A God alone can comprehend a God.

YOUNG. *Night Thoughts.* Night ix. l. 835.

A Deity believed, is joy begun;
A Deity adored, is joy advanced;
A Deity beloved, is joy matured.
Each branch of piety delight inspires.

Ibid. Night Thoughts. Night viii. l. 720.

From Thee, great God, we spring, to Thee we tend,—
Path, motive, guide, original, and end.

DR. JOHNSON. *Motto to the Rambler.* No. 7.
[A translation from Boethius, *De Consolatione Philosophiæ*, Bk. iii. 9, 27.]

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To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory given
By all on earth, and all in heaven.
DR. WATTS. *Doxology.*

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
COWPER. *Light Shining Out of Darkness.* St. 1.

Behind a frowning providence
He hides a shining face.
Ibid. Light Shining Out of Darkness. St. 4.

My God, my Father, and my Friend,
Do not forsake me at my end.
EARL OF ROSCOMMON. *Translation of Dies Iræ.*

Indeed, I tremble for my country when I reflect that God is just.
THOMAS JEFFERSON. *Notes on Virginia.* Query xviii. *Manners.*

And I smiled to think God's greatness
flowed around our incompleteness,
Round our restlessness His rest.
MRS. BROWNING. *Rhyme of the Duchess.* Concluding lines.

Naught but God
Can satisfy the soul.
BAILEY. *Festus.* Sc. *Heaven.*

He testified this solemn truth while frenzy desolated,
Nor man nor nature satisfy whom only God created.
MRS. BROWNING. *Cowper's Grave.* St. 8.

Fecisti enim nos ad te, et cor inquietum donec requiescat in te.

Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee.
ST. AUGUSTINE. *Confessions.* i. 1.

Rock of Ages, cleft for me,
Let me hide myself in thee.
TOPLADY. *Salvation Through Christ.*

Nearer, my God, to Thee—
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee!
SARAH FLOWER ADAMS. *Nearer, My God, to Thee.*

Our fathers' God, to thee,
Author of liberty,
To thee I sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!
S. F. SMITH. *National Hymn.*

God is the perfect poet,
Who in his person acts his own creations.
ROBERT BROWNING. *Paracelsus.* Pt. ii.

That we devote ourselves to God, is seen
In living just as though no God there were.
Ibid. Paracelsus. Pt. i.

Of what I call God,
And fools call Nature.
Ibid. The Ring and the Book: The Pope. l. 1073.

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God.
TENNYSON. *In Memoriam.* St. 4.

Our fathers' God! From out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

. . . . . .

Thou, who hast here in concord furled
The war-flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good will;
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.
WHITTIER. *Centennial Hymn.*

God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!
KIPLING. *Recessional.*

The Somewhat which we name but cannot know.
Ev'n as we name a star and only see
Its quenchless flashings forth, which ever show
And ever hide him, and which are not he.
WILLIAM WATSON. *Wordsworth's Grave.* i. St. 6.

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GODS, THE.

Live with the gods.
MARCUS AURELIUS. *Meditations.* v. 27.

Shakes his ambrosial curls, and gives the nod,
The stamp of fate, and sanction of the god.
HOMER. *Iliad.* Bk. i. l. 684. (POPE, trans.)

With ravish'd ears
The monarch hears;
Assumes the god,
Affects to nod
And seems to shake the spheres.
DRYDEN. *Ode for St. Cecilia's Day.* l. 37.

Know from the bounteous heaven all riches flow;
And what man gives, the gods by man bestow.
HOMER. *The Odyssey.* Bk. xviii. l. 26. (POPE, trans.)

Flectere si nequeo Superos, Acheronta movebo.

If I cannot bend the gods, I'll move the powers of hell.
VIRGIL. *Æneid.* vii. 312.

Dis aliter visum.

Not thus the gods decreed.
Ibid. Æneid. ii. 428.

Gloster. As flies to wanton boys, are we to the gods;
They kill us for their sport.
SHAKESPEARE. *King Lear.* Act iv. Sc. 1. l. 38.

Though this be play to you,
'Tis death to us.
ROGER L'ESTRANGE. Fable 398. *The Boys and the Frog.*

'Twas only fear first in the world made gods.
BEN JONSON. *Sejanus.* Act ii. Sc. 2.

Primus in orbe deos fecit timor.
Fear in the world first created the gods.
STATIUS. *Thebais.* iii. 661.

Man is certainly stark mad; he cannot make a flea, and yet he will be making gods by dozens.
MONTAIGNE. *Apology for Raimond Sebond.* Bk. ii. Ch. xii.

Wie einer ist, so ist sein Gott,
Darum war Gott so oft zu Spott.

As a man is, so is his God; therefore God was so often an object of mockery.
GOETHE. *Gedichte.*

Blest as the immortal gods is he
The youth who fondly sits by thee,
And hears and sees thee all the while
Softly speak and sweetly smile.
SAPPHO. *To.*

Catullus has appropriated these lines and translated them into almost literal Latin:

Ille mi par esse Deo videtur,
Ille (si fas est) superare Divos,
Qui, sedens adversus, identidem te
Spectat et audit
Dulce ridentem.
Odes. Ii. 1. *To Lesbia.*

Πὰν ὁ μέγας τέθνηκε.

Great Pan is dead.
PLUTARCH. *De Defectu Oraculorum.* xvii.

[Plutarch here chronicles the well-known tradition that at the hour of the Saviour's agony a cry of "Great Pan is dead" swept across the waves in the hearing of certain mariners, and the oracles ceased.]

And that dismal cry rose slowly
And sank slowly through the air,
Full of spirit's melancholy
And eternity's despair;
And they heard the words it said,—
Pan is dead! Great Pan is dead.
Pan, Pan is dead.
MRS. BROWNING. *The Dead Pan.* St. 26.
(See under ORACLE.)

Suddenly there came gasping towards them a pale Jew dripping with blood, a crown of thorns on his head, bearing a great cross of wood on his shoulder, and he cast the cross on the high table of the gods, so that the golden goblets trembled and fell, and the gods grew dumb and pale, and ever paler, till they melted in utter mist.
HEINE. *Reisebilder. City of Lucca.* Ch. vi.

Θεὸς ἐκ μηχανῆς.

The God from the machine.
LUCIAN. *Hermotimus.* 86.

[Generally quoted in the Latin form, "Deus ex machina," as indicating some character, divine or other, who interposes in the nick of time to save a critical situation. Horace warns dramatic authors:

Nec deus intersit nisi dignus vindice nodus.
Never bring in a god unless there be a knotty point demanding such a solution.
Ars Poetica. 191.]

Juliet. Swear by thy gracious self,
Which is the god of my idolatry.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc 2. l. 113.

She is the goddess of my idolatry.
FANNY BURNEY. *Letter to Miss S. Burney.* July 5, 1778.

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She moves a goddess, and she looks a queen.
POPE. *Iliad of Homer.* Bk. iii. l. 208.

To that large utterance of the early gods!
KEATS. *Hyperion.* Bk. i. l. 51.

By the love He stood alone in,
His sole Godhead rose complete,
And the false gods fell down moaning,
Each from off his golden seat;
All the false gods with a cry
Rendered up their deity—
Pan, Pan was dead.
MRS. BROWNING. *The Dead Pan.* St. 28.

Let us swear an oath and keep it with an equal mind,
In the hollow Lotos-land to live and lie reclined
On the hills like gods together, careless of mankind.
For they lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds are lightly curled
Round their golden houses, girdled with the gleaming world.
TENNYSON. *The Lotos-eaters.* viii.

And first the golden race of speaking men
Were by the dwellers in Olympus made;
They under Cronos lived, when he was king
In heaven. Like gods were they, with careless mind,
From toil and sorrow free, and nought they knew
Of dread old age.
HESIOD. *Works and Days.* 109.

I have always said, and will say, that there is a race of Gods,
But I fancy that what men do is to them but little odds.
ENNIUS. *Telamon.* (W. F. H. KING, trans.)

[The lines are preserved by Cicero in *De Inventione Rhetorica*, ii., 50, 104.]

Tantæne animis cœlestibus iræ?
Can heavenly natures nourish hate,
So fierce, so blindly passionate?
VIRGIL. *Æneid.* Bk. i. l. 18. (CONINGTON, trans.)

Tant de fiel entre-t-il dans l'âme des devôts?
Can so much gall find place in godly souls?
BOILEAU. *Le Lutrin.*

In heavenly spirits could such perverseness dwell.
MILTON. *Paradise Lost.* Bk. vi. l. 788.

Never, believe me,
Appear the Immortals,
Never alone.
COLERIDGE. *The Visit of the Gods.* (Imitated from Schiller.)

Heartily know,
When half-gods go,
The gods arrive.
EMERSON. *Give All to Love.*

Fear not, then, thou child infirm;
There's no god dare wrong a worm.
Ibid. Compensation.

Wer nie sein Brod mit Thränen ass,
Wer nie die kummervollen Nächte
Auf seinem Bette weinend sass,
Der kennt euch nicht, ihr himmlischen Mächte.

Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,—
He knows ye not, ye heavenly powers.
GOETHE. *Wilhelm Meister.* Bk. ii. Ch. xiii.

GOETHE, JOHANN WOLFGANG VON.

Physician of the iron age
Goethe has done his pilgrimage.
He took the suffering human race,
He read each wound, each weakness clear;
And struck his finger on the place,
And said, "Thou ailest here and here!"
MATTHEW ARNOLD. *Death of Goethe.*

But Wordsworth's eyes avert their ken.
From half of human fate;
And Goethe's course few sons of men
May think to emulate.

For he pursued a lonely road,
His eyes on Nature's plan;
Neither made man too much a God,
Nor God too much a man.
Ibid. Obermann.

GOLD.

(See MONEY.)

Quid non mortalia pectora cogis,
Auri sacra fames?

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Accursed thirst for gold! what dost thou not compel mortals to do?
VIRGIL. *Æneid.* iii. 56.
(See under AVARICE.)

Auro contra cedo modestum amatorem.

Find me a reasonable lover against his weight in gold.
PLAUTUS. *Curculio.* i. 3, 45.

For gold in phisike is a cordial;
Therefore he loved gold in special.
CHAUCER. *Canterbury Tales. Prologue.* l. 445.

The strongest castle, tower, and town,
The golden bullet beats it down.
SHAKESPEARE. *The Passionate Pilgrim.* xix.

Romeo. Nor ope her lap to saint-seducing gold.
Ibid. Romeo and Juliet. Act i. Sc. 1. l. 212.

Men have a touchstone whereby to try gold; but gold is the touchstone whereby to try men.
T. FULLER. *Holy and Profane States: Holy State; The Good Judge.*

Who shuts his hand, hath lost his gold:
Who opens it, hath it twice told.
HERBERT. *The Temple, The Church, Charms and Knots.*
(See under GIFTS.)

We live by the gold for which other men die.
PRIOR. *The Thief and Cordelier.* St. 12.

Judges and senates have been bought for gold;
Esteem and love were never to be sold.
POPE. *Essay on Man.* Epistle iv. l. 187.

Then take what gold could never buy—
An honest bard's esteem.
BURNS. *To John McMurdo.*

Because my blessings are abus'd,
Must I be censur'd, curs'd, accus'd?
Even virtue's self by knaves is made
A cloak to carry on the trade.
GAY. *Fables.* Pt. i. Fable 6. *The Miser and Plutus.*

Can gold calm passion, or make reason shine?
Can we dig peace, or wisdom, from the mine?
Wisdom to gold prefer; for 'tis much less
To make our fortune than our happiness.
YOUNG. *Love of Fame.* Satire vi. l. 279.

Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get, and light to hold;
Hoarded, barter'd, bought, and sold,
Stolen, borrow'd, squander'd, doled:
Spurn'd by the young, but hugg'd by the old
To the very verge of the churchyard mould;
Price of many a crime untold:
Gold! Gold! Gold! Gold!
Good or bad a thousand-fold!
How widely its agencies vary—
To save—to ruin—to curse—to bless—
As even its minted coins express,
Now stamp'd with the image of Good Queen Bess,
And now of a bloody Mary.
HOOD. *Miss Kilmansegg: Her Moral.*

GOLDSMITH, OLIVER.

Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, and talk'd like poor Poll.
GARRICK. *Impromptu Epitaph on Goldsmith.*

Are these the choice dishes the Doctor has sent us?
Is this the great poet whose works so content us?
This Goldsmith's fine feast, who has written fine books?
Heaven sends us good meat, but the devil sends cooks.
Ibid. Epigram on Goldsmith's Poem Retaliation.

Of Dr. Goldsmith he [Johnson] said, "No man was more foolish when he had not a pen in his hand, or more wise when he had."
BOSWELL. *Life of Johnson.* Vol. vii. Ch. x.

[According to the same authority, Tom Birch was the exact opposite of Goldsmith: Tom Birch is as brisk as a bee in conversation; but no sooner does he take a pen in his hand, than it becomes a torpedo to him, and benumbs all his faculties.
Ibid. Life of Johnson. Vol. i. Ch. vii. 1743.]

Was ever poet so trusted before?
JOHNSON. *Boswell's Life. Letter to Boswell.* July 4, 1774.

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Poetæ, Physici, Historici,
Qui nullum fere scribendi genus
Non tetigit,
Nullum quod tetigit non ornavit.

A Poet, Naturalist, and Historian,
Who left scarcely any style of writing untouched,
And touched nothing that he did not adorn.

JOHNSON. *Epitaph on Goldsmith.*

He adorned whatever subject he either spoke or wrote upon, by the most splendid eloquence.

CHESTERFIELD. *Character of Bolingbroke.*

Il embellit tout ce qu'il touche.

He adorns all that he touches.

FÉNÉLON. *Lettre sur les Occupations de l'Académie Française.* Sec. 4.

Goldsmith, however, was a man who, whatever he wrote, did it better than any other man could do.

JOHNSON. *Boswell's Life.* Vol. ii. Ch. iii. 1778.

GOOD; GOODNESS.

(See VIRTUE.)

Μήτι πανσώμεσθα δρῶντες εὖ βροτοῖς.

Let us not be weary in well-doing.

PLUTARCH. *An Seni Respublica Gerenda Sit.* xiv. (791, D.)

If you wish to be good, first believe that you are bad.

EPICTETUS. *Fragments.* (LONG, trans.)

Cui bono?

What's the good of it? for whose advantage?

CICERO. *Oratio Pro Sextio Roscio Amerino.* xxx.

[A quotation from Lucius-Cassius, the judge, with whom it was a favorite saying when instructing the jury to seek for a motive.]

Good men are the stars, the planets of the ages wherein they live, and illustrate the times.

BEN JONSON. *Timber; or, Discoveries made upon Men and Matter.*

Duke. The hand that hath made you fair hath made you good.

SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 184.

For all that faire is, is by Nature good.

SPENSER. *An Hymne in Honour of Beautie.* l. 139.

Dogberry. Are you good men and true?

SHAKESPEARE. *Much Ado About Nothing.* Act iii. Sc. 3. l. 1.

Friar. For naught so vile that on the earth doth live,
But to the earth some special good doth give.

Ibid. Romeo and Juliet. Act ii. Sc. 3. l. 17.

King Henry. There is some soul of goodness in things evil,
Would men observingly distil it out.

Ibid. Henry V. Act iv. Sc. 1. l. 4.

(See under EVIL.)

King. There lives within the very flame of love
A kind of wick or snuff that will abate it;
And nothing is at a like goodness still;
For goodness, growing to a pleurisy,
Dies in his own too much.

Ibid. Hamlet. Act iv. Sc. 7. l. 115.

There is no man so good, who, were he to submit all his thoughts and actions to the laws, would not deserve hanging ten times in his life.

MONTAIGNE. *Essays.* Bk. iii. Ch. ix.

Hamlet. I am myself indifferent honest; but yet I could accuse me of such things, that it were better my mother had not borne me.

SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 124.

Good, the more
Communicated, more abundant grows.

MILTON. *Paradise Lost.* Bk. v. l. 71.

That good diffused may more abundant grow.

COWPER. *Conversation.* l. 441.

The good we never miss we rarely prize.

Ibid. Retirement. l. 405.

Hard was their lodging, homely was their food,
For all their luxury was doing good.

GARTH. *Claremont.* l. 149.

Now, at a certain time, in pleasant mood,
He tried the luxury of doing good.

CRABBE. *Tales of the Hall.* Bk. iii.

Or press the bashful stranger to his food,
And learn the luxury of doing good.

GOLDSMITH. *The Traveller.* l. 22.

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Be good, sweet maid, and let who will be clever;
Do noble things, not dream them all day long;
And so make life, death, and that vast forever
One grand, sweet song.
CHARLES KINGSLEY. *A Farewell.*

What tho' no grants of royal donors,
With pompous titles grace our blood;
We'll shine in more substantial honors,
And to be noble we'll be good.
ANON. *Winifreda.* (Preserved in Percy's *Reliques.* St. 2.)

How'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets
And simple faith than Norman blood.
TENNYSON. *Lady Clara Vere de Vere.* St. 7.

Greatness and goodness are not means, but ends!
Hath he not always treasures, always friends,
The good, great man? Three treasures, love and light,
And calm thoughts, regular as infants' breath;
And three firm friends, more sure than day and night,—
Himself, his Maker, and the angel Death.
COLERIDGE. *The Good Great Man.* (Entitled *Complaint* in early editions.)

There shall never be one lost good! what was shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with for evil so much good more;
On the earth the broken arcs; in the heaven a perfect round.
ROBERT BROWNING. *Abt Vogler.* IX.

GOSSIP.

(See CALUMNY; SLANDER.)

Tell it not in Gath, publish it not in the streets of Askelon.
Old Testament. II. Samuel i. 20.

Λέγουσιν ἃ Θέλουσιν
Λεγέτωσαν
Οὐ μέλει μοῖ.

They say.
What do they say?
Let them say.

[A favorite Greek posy on rings found at Pompeii. A free translation of the phrase is inscribed over the doors of various houses in Scotland built in the sixteenth and seventeenth centuries:

They say
Quhat say they?
Let thame say.

This is likewise the motto of the Scottish Earls Marischal, given by them to Marischal College.]

Thy friend has a friend, and thy friend's friend has a friend, so be discreet.
Talmud.

Fabula (nec sentis) tota jactaris in urbe.

You don't know it, but you are the talk of all the town.
OVID. *Art of Love.* iii. l. 21.

Alcibiades had a very handsome dog, that cost him seven thousand drachmas; and he cut off his tail, "that," said he, "the Athenians may have this story to tell of me, and may concern themselves no further with me."
PLUTARCH. *Apothegms of Great Men: Alcibiades.*

Salarino. If my gossip Report be an honest woman of her word.
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 1. l. 6.

Dogberry. To babble and to talk is most tolerable and not to be endured.
Ibid. Much Ado About Nothing. Act iii. Sc. 3. l. 30.

To John I owed great obligation;
But John unhappily thought fit
To publish it to all the nation;
Sure John and I are more than quit.
PRIOR. *An Epigram.*

Tale-bearers, as I said before, are just as bad as the tale-makers.
SHERIDAN. *The School for Scandal.* Act i. Sc. 1.

Ladies, your most obedient—mercy on me! here is the whole set! a character dead at every word I suppose.
Ibid. The School for Scandal. Act ii. Sc. 2.

At every word a reputation dies.
POPE. *Rape of the Lock.* Canto iii. l. 16.

Everybody says it, and what everybody says must be true.
JAMES FENIMORE COOPER. *Miles Wallingford.* Ch. 30.

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Hare-brained chatter of irresponsible frivolity.

LORD BEACONSFIELD. *Speech at the Guildhall.* 9th November, 1878.

Ye think the rustic cackle of your bourg,
The murmur of the world.

TENNYSON. *Idylls of the King: Enid.*

GOVERNMENT.

(See OFFICE; POLITICS.)

He shall rule them with a rod of iron.

New Testament. Revelation ii. 27.

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

Ibid. Matthew xxii. 21.

Salus populi suprema lex.

The safety of the State is the highest law.

JUSTINIAN. *Twelve Tables.*

As long as he remained a private individual he always seemed to be more than one, and by common consent he would have been deemed capable of governing had he never governed.

TACITUS. *History.* i. 49.

[Said of Galba. It is impossible to put into English the neatness and epigrammatic point of the last clause of the sentence as it stands in the original Latin: "Omnium consensu capax imperii, nisi imperasset."]

But who can penetrate man's secret thought,
The quality and temper of his soul,
Till by high office put to frequent proof,
And execution of the laws?

SOPHOCLES. *Antigone.*

[*Vide* the saying of Bias, ἀρχὴ ἀνδρὰ δείξει, "Command shows the man."]

In principatu commutando civium
Nil præter domini nomen mutant pauperes.

In a change of government the poor change nothing but the name of their masters.

PHÆDRUS. *Fabulæ.* i. 15, 1.

That to live by one man's will became the men's misery.

RICHARD HOOKER. *Ecclesiastical Policy.* Bk. i.

Divide et impera.

Divide and govern.

Motto of Louis XI.

Exeter. For government, though high and low and lower,
Put into parts, doth keep in one consent.

SHAKESPEARE. *Henry V.* Act i. Sc. 2. l. 180.

Brutus. Arming myself with patience
To stay the providence of some high powers
That govern us below.

Ibid. Julius Cæsar. Act v. Sc. 1. l. 105.

Freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power vested in it; a liberty to follow my own will in all things, when the rule prescribes not, and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man.

JOHN LOCKE. *On Government.* Bk. x. Ch. 4.

Realms are households which the great must guide.

DRYDEN. *Annus Mirabilis.* l. 552.

Syllables govern the world.

JOHN SELDEN. *Table Talk: Power.*

They that govern most make least noise.

Ibid. Table Talk: Power.

Who can direct when all pretend to know?

GOLDSMITH. *The Traveller.* l. 64.

For just experience tells, in every soil,
That those who think must govern those that toil.

Ibid. The Traveller. l. 372.

For forms of government let fools contest,
Whate'er is best administer'd is best.

POPE. *Essay on Man.* Epistle iii. l. 303.

For sure, if Dulness sees a grateful day,
'Tis in the shade of arbitrary sway.
Oh! if my sons may learn one earthly thing,
Teach but that one sufficient for a king;
That which my priests, and mine alone, maintain,
Which, as it dies or lives, we fall or reign:

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May you, may Cam, and Isis preach it long!
"The Right Divine of Kings to govern wrong."
POPE. *The Dunciad.* Bk. iv. l. 181.

To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,
Their lot forbade: nor circumscribed alone
Their growing virtues, but their crimes confined;
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind.
GRAY. *Elegy in a Country Churchyard.* St. 16.

[Gray may have had in mind the once well-known lines of Robert Blair:

Here all the mighty troublers of the earth,
Who swam to sov'reign rule through seas of blood;
Th' oppressive, sturdy, man-destroying villains,
Who ravag'd kingdoms, and laid empires waste,
And in a cruel wantonness of power
Thinn'd states of half their people, and gave up
To want the rest; now, like a storm that's spent,
Lie hush'd.
The Grave. l. 208.]

Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom.
BURKE. *Reflections on the Revolution in France.*

The moment you abate anything from the full rights of men to each govern himself, and suffer any artificial positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience.
Ibid. Reflections on the Revolution in France.

The essence of a free government consists in an effectual control of rivalries.
JOHN ADAMS. *Discourses on Davila.* 1789–90.

Government is a trust, and the officers of the government are trustees; and both the trust and the trustees are created for the benefit of the people.
HENRY CLAY. *Speech at Lexington.* May 16, 1829.

In politics it is almost a triviality to say that public opinion now rules the world. The only power deserving the name is that of masses and of governments while they make themselves the organ of the tendencies and instincts of masses.
JOHN STUART MILL. *On Liberty.* Ch. iii. *Of Individuality as One of the Elements of Well-being.*

All free governments are party governments.
GARFIELD. *The Works of James Abram Garfield. Remarks, House of Representatives,* January 18, 1878.

Though the people support the government, the government should not support the people.
GROVER CLEVELAND. *Veto of Texas Seed-bill.* February 16, 1887.

We here highly resolve that the dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.
ABRAHAM LINCOLN. *Address, Gettysburg,* November 19, 1863.

This Bible is for the government of the people, by the people, and of the people.
WYCLIFFE AND HEREFORD. Preface to their translation of the Bible (1384).

The government is of the people and for the people.
THOMAS COOPER. *Some Information Respecting America.* (London, 1795.)

In a government like ours, founded by the people, managed by the people.
JOSEPH STORY. *On the Constitution.* Sec. 304.

The people's government made for the people, made by the people, and answerable to the people.
DANIEL WEBSTER. *Second Speech on Foot's Resolution,* January 26, 1830.

There is what I call the American idea. . . . This idea demands, as the proximate organization thereof, a democracy,—that is, a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of Freedom.
THEODORE PARKER. *Speech at the N. E. Anti-slavery Convention, Boston,* May 20, 1850.

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I repeat . . . that all power is a trust; that we are accountable for its exercise; that from the people and for the people all springs, and all must exist.

DISRAELI. *Vivian Grey.* Bk. vi. Ch. vii.

Government arrogates to itself that it alone forms men. . . . Everybody knows that government never began anything. It is the whole world that thinks and governs.

WENDELL PHILLIPS. *Orations, Speeches, Lectures, and Letters. Lecture,* Boston, October 4, 1859. *Idols.*

Governments exist to protect the rights of minorities. The loved and the rich need no protection,—they have many friends and few enemies.

Ibid. Orations, Speeches, Lectures, and Letters. Address, Boston, December 21, 1860. *Mobs and Education.*

The greatest happiness of the greatest number is the foundation of morals and legislation.

JEREMY BENTHAM. *Works.* Vol. x. p. 142.

[The phrase is identified with Bentham, who is undoubtedly responsible for its general introduction into literature. He never lost an opportunity to enforce it as the touchstone of all just legislation and correct morality. But he has acknowledged that it was not original. "Priestley," he says, "was the first (unless it was Beccaria) who taught my lips to pronounce this sacred truth,—that the greatest happiness of the greatest number is the foundation of morals and legislation." Beccaria was probably the one, for the sentiment may be found in the introduction to his *Essays on Crimes and Punishments* (1764), where he describes "a wise observer of nature" as "occupied in directing the actions of the multitude to this one end,—the greatest happiness divided among the largest number" ("La massima bonta divisa nel maggior numero"). None the less the germ of the idea exists in this sentence in Priestley: "The good and happiness of the members, that is, the majority of the members of any State, is the great standard by which everything relating to that State must finally be determined." Before Priestley, however, and before Beccaria, in the year 1720, to wit, Hutcheson, in his *Inquiry Concerning Moral Good and Evil* (section 3), had said: "The moral evil or vice is as the degree of misery and number of the sufferers, so that that action is best which produces the greatest happiness for the greatest numbers." Bulwer-Lytton's humorous paraphrase, put into the mouth of Kenelm Chillingly, in the novel of that name, is well known: "The greatest happiness of the greatest number is best secured by a prudent consideration for Number One." Analogies more or less remote may be found below:

Our object in the construction of the state is the greatest happiness of the whole, and not that of any one class.

PLATO. *Republic.* iv. 1. (JOWETT, trans.)

(Plato puts this phrase into the mouth of Socrates.)

The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of all government.

GEORGE WASHINGTON. *Political Maxims.*

That is the best government which desires to make the people happy, and knows how to make them happy.

MACAULAY. *On Mitford's History of Greece.* 1824.]

GRACE.

Plato was continually saying to Xenocrates, "Sacrifice to the Graces."

DIOGENES LAERTIUS. *Xenocrates.* iii.

[Chesterfield quotes the saying in his *Letters,* March 9, 1748. Plutarch, in the *Banquet of the Seven Wise Men,* attributes to Solon the saying, "Let us sacrifice to the Muses."]

York. Grace me no grace, nor uncle me no uncles.

SHAKESPEARE. *Richard II.* Act 2. Sc. 3. l. 88.

Sir Andrew Ague-cheek. He does it with a better grace, but I do it more natural.

Ibid. Twelfth Night. Act ii. Sc. 3. l. 89.

Angelo. When once our grace we have forgot,
Nothing goes right.

Ibid. Measure for Measure. Act iv. Sc. 4. l. 36.

Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces.

MILTON. *Paradise Lost.* Bk. v. l. 18.

'Cause grace and virtue are within
Prohibited degrees of kin;
And therefore no true saint allows
They shall be suffered to espouse.

BUTLER. *Hudibras.* Pt. iii. Canto i. l. 1293.

Vows with so much passion, swears with so much grace,
That 'tis a kind of heaven to be deluded by him.

NATHANIEL LEE. *Alexander the Great.* Act i. Sc. 3.

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Take time enough: all other graces
Will soon fill up their proper places.
JOHN BYROM. *Advice to Preach Slow.*

Learn to read slow: all other graces
Will follow in their proper places.
WILLIAM WALKER. *The Art of Reading.*

O fair undress, best dress! it checks no vein
But every flowing limb in pleasure drowns,
And heightens ease with grace.
THOMSON. *The Castle of Indolence.* St. 26.

Who hath not owned, with rapture-smitten frame,
The power of grace, the magic of a name?
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 5.

Born for success he seemed,
With grace to win, with heart to hold,
With shining gifts that took all eyes.
EMERSON. *In Memoriam.*

In this awfully stupendous manner, at which Reason stands aghast, and Faith herself is half-confounded, was the grace of God to man at length manifested.
RICHARD HURD. *Sermons.* Vol. ii.

Ye are fallen from grace.
New Testament. Galatians v. 4.

Stately and tall he moves in the hall
The chief of a thousand for grace.
KATE FRANKLIN. *Life at Olympus.*

Alas! when all the gods assembled around his cradle to present their gifts, the graces were not there, and he to whom the favor of these fair powers is wanting may indeed possess much and be able to confer much, yet on his bosom we can never rest.
GOETHE. *Tasso.* Act ii. Sc. 1. l. 197.

GRASS.

All flesh is grass.
Old Testament. Isaiah xl. 6.

The bare earth, till then
Desert and bare, unsightly, unadorned,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green.
MILTON. *Paradise Lost.* Bk. vii. l. 313.

And he gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.
SWIFT. *Gulliver's Travels.* Pt. ii. Ch. vii. (*Voyage to Brobdingnag.*)

He who blesses most is blest:
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.
WHITTIER. *Lines for the Agricultural Exhibition at Amesbury.*

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.
Ibid. Lines for the Agricultural Exhibition at Amesbury.

A child said, *What is the grass?* fetching it to me with full hands;
How could I answer the child? I do not know what it is any more than he.
I guess it must be the flag of my disposition, out of hopeful green stuff woven.
. . . . . .
And now it seems to me the beautiful uncut hair of graves.
WALT WHITMAN. *Leaves of Grass. Song of Myself.* 6.

GRATITUDE.

Duncan. The sin of my ingratitude even now
Was heavy on me: thou art so far before,
That swiftest wing of recompense is slow
To overtake thee. 'Would thou hadst less deserved;
That the proportion both of thanks and payment
Might have been mine! only I have left to say,
More is thy due than more than all can pay.
Macbeth. The service and the loyalty I owe,
In doing it, pays itself. Your highness' part
Is to receive our duties: and our duties
Are to your throne and state children and servants.
SHAKESPEARE. *Macbeth.* Act i. Sc. 4. l. 17.

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Antony. Let but the commons hear this testament—
Which, pardon me, I do not mean to read—
And they would go and kiss dead Cæsar's wounds
And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And, dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 2. l. 130.

A grateful mind
By owing owes not, but still pays, at once
Indebted and discharg'd.
MILTON. *Paradise Lost.* Bk. iv. l. 55.

The unwilling gratitude of base mankind!
POPE. *Second Book of Horace.* Epistle i. l. 14.

Gratitude is a fruit of great cultivation; you do not find it among gross people.
DR. JOHNSON. *Tour to the Hebrides.* September 20, 1773.

The gratitude of place-expectants is a lively sense of future favours.
SIR ROBERT WALPOLE. *Conversation.*

The gratitude of most men is but a secret desire of receiving greater benefits.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 298.

He who has once done you a kindness will be more ready to do you another than he whom you yourself have obliged.
BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

Sweet is the breath of vernal shower,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude.
GRAY. *Ode for Music.* l. 61.

I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning.
WORDSWORTH. *Simon Lee.* Concluding lines.

Next thing to ingratitude, the most painful thing to bear is gratitude.
HENRY WARD BEECHER. *Proverbs from Plymouth Pulpit.*

GRAVE.

Sit tibi terra levis, mollique tegaris arena.

Light lie the earth upon you, soft be the sands that cover you.
MARTIAL. *Epigrams.* ix. 30, 11.

Requiescat in pace.

May he rest in peace.
Latin phrase.

[The latter phrase and the first four words of the quotation from Martial were so frequently used on Roman tombstones that they came to be intelligibly abbreviated as R. I. P. or S. T. T. L. respectively. Martial has been multitudinously imitated. A few examples from English literature follow:

Lie lightly on my ashes, gentle earth!
BEAUMONT AND FLETCHER. *Bonduca.* Act iv. Sc. 3.

Here she lies a pretty bud,
Lately made of flesh and blood;
Who, as soon fell fast asleep,
As her little eyes did peep.
Give her strewings, but not stir
The earth that lightly covers her.
HERRICK. *Upon a Child that Died.*

Naturally the familiar idea led to parody, as in the feigned epitaph on Sir John Vanbrugh, architect as well as playwright:

Lie heavy on him, earth, for he
Laid many a heavy load on thee.]

Katharine. So may he rest, his faults lie gently on him.
SHAKESPEARE. *King Henry VIII.* Act iv. Sc. 2. l. 31.

[Thus in the quarto. The folio substitutes "lightly" for "gently."]

O Lady, he is dead and gone!
Lady, he's dead and gone!
And at his head a green grass turfe,
And at his heels a stone.
THOMAS PERCY. *The Friar of Orders Gray.*

[This ballad, preserved in Percy's *Reliques of Ancient Poetry*, is a sort of literary mosaic made up of fifteenth and sixteenth century fragments pieced together with original passages by Percy himself. Shakespeare puts the above quatrain into the mouth of the mad Ophelia (*Hamlet*, Act iv., Sc. 5) with some slight verbal differences:

He is dead and gone, lady,
He is dead and gone;
At his head a grass-green turf,
At his heels a stone.]

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GRAVES.

Arthur. I would that I were low laid in my grave;
I am not worth this coil that's made for me.
SHAKESPEARE. *King John.* Act iii. Sc. 1. l. 164.

Romeo. Taking the measure of an unmade grave.
Ibid. Romeo and Juliet. Act iii. Sc. 3. l. 70.

Bishop. Many a time hath banish'd Norfolk fought
For Jesu Christ, in glorious Christian field,
Streaming the ensign of the Christian Cross,
Against black Pagans, Turks, and Saracens:
And, toil'd with works of war, retir'd himself
To Italy; and there, at Venice, gave
His body to that pleasant country's earth,
And his pure soul unto his captain Christ,
Under whose colours he had fought so long.
Ibid. Richard II. Act iv. Sc. 1. l. 97.

Griffith. He gave his honours to the world again,
His blessed part to heaven, and slept in peace.
Ibid. Henry VIII. Act iv. Sc. 2. l. 29.

Katherine. So may he rest; his faults lie gently on him!
Ibid. Henry VIII. Act iv. Sc. 2. l. 31.

Laertes. Lay her i' the earth:
And from her fair and unpolluted flesh
May violets spring!
Ibid. Hamlet. Act v. Sc. 1. l. 262.

And from his ashes may be made
The violet of his native land.
TENNYSON. *In Memoriam.* xviii.
(See under VIOLET.)

Methought I saw the grave where Laura lay.
SIR WALTER RALEIGH. *Verses to Edmund Spenser.*

The grave's a fine and private place,
But none, I think, do there embrace.
ANDREW MARVELL. *To His Coy Mistress.*

Only the actions of the just
Smell sweet and blossom in the dust.
SHIRLEY. *Contention of Ajax and Ulysses.* Sc. 3.

The sweet remembrance of the just
Shall flourish when he sleeps in dust.
TATE AND BRADY. *Psalm* cxii. 6.

The bad man's death is horror: but the just
Keeps something of his glory in the dust.
HABINGTON. *Elegie.* viii.

The memory of the just is blessed; but the name of the wicked shall rot.
Old Testament. Proverbs x. 7.

The memory of the just survives in Heaven.
WORDSWORTH. *The Excursion.* Bk. vii.

Arviragus. With fairest flowers,
Whilst summer lasts, and I live here, Fidele,
I'll sweeten thy sad grave: thou shalt not lack
The flower that's like thy face, pale primrose; nor
The azured harebell, like thy veins; no, nor
The leaf of eglantine, whom not to slander,
Out-sweeten'd not thy breath: the ruddock would,
With charitable bill (O bill, sore-shaming
Those rich-left heirs, that let their fathers lie
Without a monument!) bring thee all this;
Yea, and furr'd moss besides, when flowers are none,
To winter-ground thy corse.
SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 222.

Clown (*sings*). Come away, come away, death,
And in sad cypress let me be laid;
Fly away, fly away, breath:
I am slain by a fair cruel maid.
My shroud of white, stuck all with yew,
O, prepare it;
My part of death no one so true
Did share it.
Ibid. Twelfth Night. Act ii. Sc. 4. l. 52.

Oh, the grave!—the grave!—It buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who

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can look down upon the grave even of an enemy and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him?

WASHINGTON IRVING. *The Sketch-book. Rural Funerals.*

When death, the great Reconciler, has come, it is never our tenderness that we repent of, but our severity.

GEORGE ELIOT. *Adam Bede.*

Mine be the breezy hill that skirts the down;
Where a green grassy turf is all I crave,
With here and there a violet bestrewn,
Fast by a brook or fountain's murmuring wave;
And many an evening sun shine sweetly on my grave!

BEATTIE. *The Minstrel.* Bk. ii. St. 17.

I gazed upon the glorious sky
And the green mountains round,
And thought that when I came to lie
At rest within the ground,
'Twere pleasant that in flowery June
When brooks send up a cheerful tune,
And groves a joyous sound,
The sexton's hand, my grave to make,
The rich, green mountain-turf should break.

BRYANT. *June.*

I would rather sleep in the southern corner of a little country churchyard, than in the tombs of the Capulets.

BURKE. *Letter to Mathew Smith.*

The grave is heaven's golden gate,
And rich and poor around it wait;
O Shepherdess of England's fold,
Behold this gate of pearl and gold!

WM. BLAKE. *Dedication of the Designs to Blair's "Grave." To Queen Charlotte.*

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and oh,
The difference to me!

WORDSWORTH. *To Lucy.*

But oh! the heavy change now thou art gone;
Now thou art gone, and never must return!

MILTON. *Lycidas.* l. 37.

Calm on the bosom of thy God,
Young spirit! rest thee now!
E'en while with us thy footstep trod,
His seal was on thy brow.
Dust, to its narrow house beneath!
Soul, to its place on high!—
They that have seen thy look in death,
No more may fear to die.

MRS. HEMANS. *A Dirge.*

They grew in beauty side by side,
They filled one home with glee:
Their graves are severed far and wide
By mount and stream and sea.

Ibid. The Graves of a Household.

Such graves as his are pilgrim shrines,
Shrines to no code or creed confined,—
The Delphian vales, the Palestines,
The Meccas of the mind.

HALLECK. *Burns.* St. 32.

The grave unites; where e'en the great find rest,
And blended lie th' oppressor and th' oppress'd!

POPE. *Windsor Forest.* l. 317.

I wish I were where Helen lies,
Night and day on me she cries;
Oh, that I were where Helen lies,
On fair Kirkconnel lee!

UNKNOWN. *Helen of Kirkconnel Lee.*

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

GRAY. *Elegy in a Country Churchyard.* St. 4.

How sleep the brave who sink to rest;
By all their country's wishes blest!

WILLIAM COLLINS. *Ode written in the year 1746.*

By fairy hands their knell is rung;
By forms unseen their dirge is sung;
There Honour comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall awhile repair,
To dwell a weeping hermit there!

Ibid. Ode written in the year 1746.

Few, few shall part where many meet!
The snow shall be their winding-sheet,
And every turf beneath their feet
Shall be a soldier's sepulchre.

CAMPBELL. *Hohenlinden.* St. 8.

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Not a drum was heard, not a funeral note,
As his corse to the rampart we hurried;
Not a soldier discharged his farewell shot,
O'er the grave where our hero we buried.
CHARLES WOLFE. *The Burial of Sir John Moore.*

No useless coffin enclos'd his breast,
Nor in sheet nor in shroud we wound him:
But he lay like a warrior taking his rest,
With his martial cloak around him.
Ibid. The Burial of Sir John Moore.

Slowly and sadly we laid him down,
From the field of his fame fresh and gory;
We carved not a line, and we raised not a stone,
But we left him alone with his glory.
Ibid. The Burial of Sir John Moore.

In yonder grave a Druid lies.
COLLINS. *Ode on the Death of Thomson.*

The grave, dread thing!
Men shiver when thou'rt named: Nature appalled,
Shakes off her wonted firmness.
ROBERT BLAIR. *The Grave.* Pt. i. l. 9.

I stood beside the grave of him who blazed
The comet of a season.
BYRON. *Occasional Pieces. Churchill's Grave.*

To that dark inn, the Grave!
SCOTT. *The Lord of the Isles.* vi. 1. 26.

But when shall spring visit the mouldering urn?
Oh, when shall it dawn on the night of the grave?
BEATTIE. *The Hermit.*

I like that ancient Saxon phrase which calls
The burial-ground, God's Acre! It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.
. . . . . .
Into its furrows shall we all be cast,
In the sure faith, that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.
LONGFELLOW. *God's Acre.*

I thought of a mound in sweet Auburn
Where a little headstone stood;
How the flakes were folding it gently,
As did robins the babes in the wood.
. . . . . .
I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar that renewed our woe.
LOWELL. *The Changeling.*

She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead;
Would start and tremble under her feet
And blossom in purple and red.
TENNYSON. *Maud.* xxii. 11.

Come not, when I am dead,
To drop thy foolish tears upon my grave,
To trample round my fallen head,
And vex the unhappy dust thou wouldst not save.
There let the wind sweep and the plover cry;
But thou, go by.
Ibid. Come Not When I Am Dead.

Sleep till the end, true soul and sweet!
Nothing comes to thee new or strange.
Sleep full of rest from head to feet;
Lie still, dry dust, secure of change.
Ibid. To J. S.

Strew on her roses, roses,
And never a spray of yew!
In quiet she reposes;
Ah, would that I did too!
MATTHEW ARNOLD. *Requiescat.*

GREAT AND SMALL.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of

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the world to confound the things that are mighty.
New Testament. I. Corinthians i. 27.

The souls of emperors and cobblers are cast in the same mould. . . . The same reason that makes us wrangle with a neighbour causes a war betwixt princes.
MONTAIGNE. *Apology for Raimond Sebond.*

Ill can he rule the great that cannot reach the small.
SPENSER. *Faerie Queene.* Bk. v. Canto ii. St. 43.

Ingentes animos angusto in corpore versant.

A mighty spirit fills that little frame.
VIRGIL. *Georgics.* iv. 83.

In small proportion we just beauties see,
And in short measures life may perfect be.
BEN JONSON. *Good Life, Long Life.*

Circles are prais'd, not that abound
In largeness, but th' exactly round:
So life we praise, that does excel
Not in much time, but acting well.
WALLER. *Long and Short Life.*

The true and strong and sound mind is the mind that can embrace equally great things and small.
JOHNSON. *Boswell's Life of Johnson.* Ch. vi. p. 1778.

Greatness of mind is not shown by admitting small things, but by making small things great under its influence. He who can take no interest in what is small, will take false interest in what is great.
RUSKIN. *Modern Painters.* Pt. ii. Sec. iv. Ch. iv. Sec. 28.

These little things are great to little men.
GOLDSMITH. *The Traveller.* l. 42.

How vain the ardour of the crowd,
How low, how little, are the proud,
How indigent the great!
GRAY. *Ode on the Spring.* l. 18.

Ah vanity of vanities!
How wayward the decrees of fate are,
How very weak the very wise,
How very small the very great are!
THACKERAY. *Vanitas Vanitatum.* St. 9.

There is no great and no small
To the soul that maketh all;
And where it cometh, all things are;
And it cometh everywhere.
EMERSON. *Essays. First Series. Epigraph to History.*

To Him no high, no low, no great, no small.
POPE. *Essay on Man.* Epistle i. l. 279. (For context, see under GOD.)

The conformation of his mind was such that whatever was little seemed to him great, and whatever was great seemed to him little.
MACAULAY. *On Horace Walpole.*

Say not "a small event"! Why "small"?
Costs it more pain than this ye call
A "great event" should come to pass
From that? Untwine me from the mass
Of deeds which make up life, one deed
Power shall fall short in or exceed!
BROWNING. *Pippa Passes. Introduction.*

GREAT MEN.

Antony. The choice and master spirits of this age.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. i. l. 164.

Malvolio. Some are born great, some achieve greatness, and some have greatness thrust upon 'em.
Ibid. Twelfth Night. Act ii. Sc. 5. l. 129.

Fortune, the great commandress of the world,
Hath divers ways to advance her followers:
To some she gives honour without deserving,
To other some, deserving without honour.
GEORGE CHAPMAN. *All Fools.* Act v. Sc. 1.

Posthumus. Many dream not to find, neither deserve,
And yet are steep'd in favours.
SHAKESPEARE. *Cymbeline.* Act v. Sc. 4. l. 130.

Cassius. Why, man, he doth bestride the narrow world,
Like a Colossus; and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonourable graves.
. . . . . .
Now, in the names of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great? Age, thou art shamed:

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Rome, thou hast lost the breed of noble bloods!
When went there by an age, since the great flood,
But it was famed with more than with one man?
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 135.

The mightier man, the mightier is the thing,
That makes him honour'd, or begets him hate;
The greatest scandal waits on greatest state.
The moon being clouded presently is miss'd,
But little stars may hide them when they list.
Ibid. The Rape of Lucrece. l. 1004.

Great men by small means oft are overthrown;
He's lord of thy life who contemns his own.
HERRICK. *Hesperides.* 488.

He alone is worthy of the appellation who either does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure.
MILTON. *The Second Defence of the People of England.*

He is at no end of his actions blest
Whose ends will make him greatest, and not best.
CHAPMAN. *Tragedy of Charles, Duke of Byron.* Act v. Sc. 1.

They're only truly great who are truly good.
Ibid. Revenge for Honour. Act v. Sc. 2.

And to be noble we'll be good.
PERCY. *Reliques. Winifreda.*

'Tis only noble to be good.
TENNYSON. *Lady Clara Vere de Vere.*

To be happy here is man's chief end,
For to be happy must needs be good.
KIRKE WHITE. *To Contemplation.*

There was never yet a truly great man that was not at the same time truly virtuous.
BENJAMIN FRANKLIN. *The Busy-body.* No. 3.

Unbounded courage and compassion join'd,
Tempering each other in the victor's mind,
Alternately proclaim him good and great,
And make the hero and the man complete.
ADDISON. *The Campaign.* l. 219.

Some must be great. Great offices will have
Great talents. And God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.
COWPER. *The Task.* Bk. iv. l. 788.

Beyond the limits of a vulgar fate,
Beneath the good how far—but far above the great.
GRAY. *Progress of Poesy.* Concluding lines.

Great men only should have great faults.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 190.

Great men too often have greater faults than little men can find room for.
LANDOR. *Imaginary Conversations. Diogenes and Plato.*

Great men are the true men, the men in whom nature has succeeded. They are not extraordinary, they are in the true order. It is the other species of men who are not what they ought to be.
AMIEL. *Journal.* August 13, 1865. (MRS. HUMPHRY WARD, trans.)

Greatness is a spiritual condition worthy to excite love, interest, and admiration; and the outward proof of possessing greatness is, that we excite love, interest, and admiration.
MATTHEW ARNOLD. *Culture and Anarchy. Sweetness and Light.*

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.
EMERSON. *Letters and Social Aims. Progress of Culture.*

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He is great who is what he is from Nature, and who never reminds us of others.

EMERSON. *Representative Men. Uses of Great Men.*

An institution is the lengthened shadow of one man; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson.

Ibid. Essays. Self-reliance.

Nature never sends a great man into the planet without confiding the secret to another soul.

Ibid. Uses of Great Men.

To be great is to be misunderstood.

Ibid. Essays. Self-reliance.

Great men are too often unknown, or, what is worse, misknown.

CARLYLE. *Sartor Resartus.* Bk. i. Ch. iii.

The world knows nothing of its greatest men.

HENRY TAYLOR. *Philip Van Artevelde.* Act i. Sc. 5.

How many great ones may remember'd be,
Which in their days most famously did flourish,
Of whom no word we hear, nor sign now see,
But as things wip'd out with a sponge do perish.

SPENSER. *Ruins of Time.* St. 52.

Hamlet. There's hope a great man's memory may outlive his life half a year.

SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 140.

One Cæsar lives; a thousand are forgot.

YOUNG. *Night Thoughts.* Night viii. l. 201.

Great thoughts, great feelings came to them,
Like instincts, unawares.

LORD HOUGHTON. *The Men of Old.*

Great truths are portions of the soul of man;
Great souls are portions of eternity.

LOWELL. *Sonnet* vi.

No man can produce great things who is not thoroughly sincere in dealing with himself.

Ibid. Rousseau and the Sentimentalists.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

LONGFELLOW. *The Ladder of St. Augustine.*

No great intellectual thing was ever done by great effort; a great thing can only be done by a great man, and he does it without effort.

RUSKIN. *Pre-Raphaelitism.*

Great souls are always loyally submissive, reverent to what is over them; only small, mean souls are otherwise.

CARLYLE. *Heroes and Hero Worship.*

Great men will always pay deference to greater.

LANDOR. *Imaginary Conversations. Southey and Porson.*

As if misfortune made the throne her seat,
And none could be unhappy but the great.

ROWE. *The Fair Penitent* (*Prologue*).

High stations, tumult, but not bliss, create;
None think the great unhappy but the great.

YOUNG. *Love of Fame.* Satire i. l. 237.

That pompous misery of being great!

BROOME. *On the Seat of War in Flanders.*

None are completely wretched but the great.
Superior woes, superior stations bring.

Ibid. Epistle to Mr. Fenton.

O, happy they that never saw the court,
Nor ever knew great men but by report!

JOHN WEBSTER. *The White Devil; or, Vittoria Corombona.* Act v. Sc. 6.

Great let me call him, for he conquered me.

YOUNG. *The Revenge.* i. 1.

Les grands ne sont grands que parceque nous sommes à genoux; relevons nous.

The great are only great because we are on our knees. Let us rise up.

PRUD'HOMME. *Révolutions de Paris. Motto.*

The great are only great because we carry them on our shoulders; when we throw them off they sprawl on the ground.

MONTANDRÉ. *Point de l'Ovale.*

I never could believe that Providence had sent a few men into the world ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

RICHARD RUMBOLD, *on the scaffold, 1685. History of England* (Macaulay). Ch. v.

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The heart ran o'er
With silent worship of the great of old!—
The dead, but sceptred sovereigns, who still rule
Our spirits from their urns.
BYRON. *Manfred.* Act iii. Sc. 4.

GREECE; GREEK.

Græcum est, non potest legi.

It is Greek, it cannot be read.
FRANCIS ACCURSIUS:

[The origin of the Boar's head served every Christmas at Queen's College, Oxon., is traced to a remote period, when a scholar of the college, encountering a wild boar in Bagley Wood, thrust the volume of Aristotle which he was reading into the savage brute's jaws, crying out, "Græcum est!" and so both choked his assailant and saved his own life.]

Cassius. Did Cicero say anything?

Casca. Ay, he spoke Greek.

Cassius. To what effect?

Casca. Nay, an I tell you that, I'll ne'er look you i' the face again: but those that understood him smiled at one another, and shook their heads; but, for mine own part, it was Greek to me.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 281.

Accipe nunc Danaûm insidias, et crimine ab uno
Disce omnes.

Recognize now the treachery of the Greeks, and from one example learn the character of all.
VIRGIL. *Æneid.* ii. 65.

When Greeks joined Greeks then was the tug of war,
The labored battle sweat, and conquest bled
. . . . . .
Philip fought men, but Alexander women.
NATHANIEL LEE. *Alexander the Great.* Act iv. Sc. 2.

[The first line is constantly misquoted as

When Greek meets Greek then comes the tug of war.

Lee puts the saying into the mouth of Clytus (Kleitos) in the heated dispute with Alexander, which goaded the conqueror to murder his old friend. Clytus is comparing Alexander disadvantageously with his father, Philip. In the second line, with its strained personification of battle and conquest, sweat (= sweated) is the old past tense.]

Athens, the eye of Greece, mother of arts
And eloquence.
MILTON. *Paradise Regained.* Bk. iv. l. 240.

My faithful scene from true records shall tell,
How Trojan valour did the Greek excel;
Your great forefathers shall their fame regain,
And Homer's angry ghost repine in vain.
DRYDEN. *Prologue to Troilus and Cressida.* Concluding lines.

Again to the battle, Achaians!
Our hearts bid the tyrants defiance!
Our land, the first garden of Liberty's tree,
It has been, and shall yet be, the land of the free.
CAMPBELL. *Song of the Greeks.*

Ancient of days! august Athena! where,
Where are thy men of might, thy grand in soul?
Gone—glimmering through the dream of things that were:
First in the race that led to glory's goal,
They won, and pass'd away.
BYRON. *Childe Harold.* Canto ii. St. 2.

And yet how lovely in thine age of woe,
Land of lost gods and godlike men! art thou!
Ibid. Childe Harold. Canto ii. St. 85.

The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung.
Where grew the arts of war and peace,—
Where Delos rose, and Phœbus sprung!
Eternal summer gilds them yet,
But all, except their sun, is set.
Ibid. Don Juan. Canto iii. St. 86. 1.

The mountains look on Marathon,
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free.
Ibid. Don Juan. Canto iii. St. 86. 3.

Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three
To make a new Thermopylæ.
Ibid. Don Juan. Canto iii. St. 86. 7.

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Such is the aspect of this shore;
'Tis Greece, but living Greece no more!
So coldly sweet, so deadly fair,
We start, for soul is wanting there.
BYRON. *The Giaour.* l. 90.

Clime of the unforgotten brave!
Whose land, from plain to mountain-cave,
Was Freedom's home, or Glory's grave;
Shrine of the mighty! can it be,
That this is all remains of thee?
Ibid. The Giaour. l. 104.

Wherever literature consoles sorrow or assuages pain; wherever it brings gladness to eyes which fail with wakefulness and tears, and ache for the dark house and the long sleep,—there is exhibited in its noblest form the immortal influence of Athens.
MACAULAY. *Essays. Mitford's Greece.*

GRIEF.

(See SORROW.)

De profundis clamavi ad te, Domine.
Domine exaude vocem meam.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice.
Old Testament (Vulgate). Psalm CXXX. 1, 2.

[This is the funeral psalm chanted in the mass for the dead. From its first words it is known as the *De Profundis.*]

The iron entered into his soul.
The Book of Common Prayer. Psalm CV. 18.

[In the Authorized Version of the Bible this is translated, "He was laid in iron."]

Lady Capulet. Some grief shews much of love;
But much of grief shews still some want of wit.
SHAKESPEARE. *Romeo and Juliet.* Act III. Sc. 5. l. 73.

Bushy. Each substance of a grief hath twenty shadows,
Which show like grief itself, but is not so;
For sorrow's eye, glazèd with blinding tears,
Divides one thing entire to many objects;
Like perspectives, which, rightly gazed upon,
Show nothing but confusion,—eyed awry,
Distinguish form.
SHAKESPEARE. *Richard II.* Act II. Sc. 2. l. 14.

Constance. I will instruct my Sorrows to be proud;
For Grief is proud, and makes his owner stoop.
To me, and to the state of my great Grief,
Let kings assemble; for my Grief's so great,
That no supporter but the huge firm earth
Can hold it up.—Here I and Sorrows sit;
Here is my throne, bid kings come bow to it.
Ibid. King John. Act III. Sc. 1. l. 69.

Belarius. Great griefs, I see, medicine the less.
Ibid. Cymbeline. Act IV. Sc. 2. l. 248.

Brabantio. Nor doth the general care
Take hold on me, for my particular grief
Is of so flood-gate and o'erbearing nature
That it engluts and swallows other sorrows
And it is still itself.
Ibid. Othello. Act I. Sc. 3. l. 54.

Great joys, like griefs, are silent.
SHAKERLEY MARMION. *Holland's Leaguer.* Act V. Sc. 1.

In all the silent manliness of grief.
GOLDSMITH. *Deserted Village.* l. 384.

I tell you, hopeless grief is passionless;
That only men incredulous of despair,
Half-taught in anguish, through the midnight air
Beat upward to God's throne in loud access
Of shrieking and reproach.
MRS. BROWNING. *Sonnets: Grief.*

The flood of grief decreaseth when it can swell no longer.
BACON. *Moral and Historical Works. Ornamenta Rationalia.*

With woful measures wan Despair,
Low, sullen sounds his grief beguiled;
A solemn, strange, and mingled air;
'Twas sad by fits, by starts was wild.
WILLIAM COLLINS. *The Passions.* l. 25.

There is a solemn luxury in grief.
WILLIAM MASON. *The English Garden.* l. 25.

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Weep on! and as thy sorrows flow,
I'll taste the luxury of woe.
MOORE. *Anacreontic.*

It is dangerous to abandon one's self to the luxury of grief: it deprives one of courage, and even of the wish for recovery.
AMIEL. *Journal*, Dec. 29, 1871. (MRS. HUMPHRY WARD, trans.)

Antheming a lonely grief.
KEATS. *Hyperion.* iii.

O brothers! let us leave the shame and sin
Of taking vainly, in a plaintive mood,
The holy name of GRIEF!—holy herein,
That, by the grief of ONE, came all our good.
MRS. BROWNING. *Sonnets: Exaggeration.*

GUILT.

(See CONSCIENCE; CRIME; SIN.)

In flagranti crimine comprehensi.
Taken in flagrant violation of the law.
JUSTINIAN. *Corpus Juris Civilis Romani.* Codex ix. Tit. xiii. 1.

[Generally quoted, "In flagrante delicto." A similar saying is "Caught red-handed," which, originally applied to murderers, has now extended its meaning to all offenders caught in the act.]

Queen. So full of artless jealousy is guilt,
It spills itself in fearing to be spilt.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 20.

I know not, I ask not, if guilt's in that heart,
I but know that I love thee, whatever thou art.
MOORE. *Come Rest in This Bosom.*

Thy faults, my Lesbia, have such charm for me,
So far in love of thee I've lost myself,
Wert thou a saint, I could not wish thee well,
Nor cease to worship thee whate'er thy sins.
CATULLUS. *Odes.* lxxiii. 1. (W. M. F. KING, trans.)

Let no guilty man escape, if it can be avoided. No personal consideration should stand in the way of performing a public duty.
PRESIDENT GRANT. *Indorsement of a Letter from W. D. W. Barnard relating to the Whiskey Ring*, July 19, 1875.
(See "Sir Oracle," in *The Era*, August, 1903.)

HABIT.

(See CUSTOM.)

That to which we have been accustomed becomes, as it were, a part of our nature.
ARISTOTLE. *Rhetorica.* i. 11.

Habit is a second nature.
MONTAIGNE. *Essays.* Bk. iii. Ch. x.

Mihi, qui omnem aetatem in optimis artibus egi, bene facere jam ex consuetudine in naturam vertit.

In my own case, who have spent my whole life in the practice of virtue, right conduct from habitual life has become natural.
SALLUST. *Jugurtha.* lxxxv.

This restless world
Is full of chances, which by habit's power
To learn to bear is easier than to shun.
ARMSTRONG. *Act of Preserving Health.* Bk. 2. l. 474.

Ease leads to habit, as success to ease,
He lives by rule who lives himself to please.
CRABBE. *Tales.* ii.

The glorious habit by which sense is made
Subservient still to moral purposes,
Auxiliar to divine.
WORDSWORTH. *The Excursion.* Bk. iv. l. 1246.

Habit is the approximation of the animal system to the organic. It is a confession of failure in the highest function of being, which involves a perpetual self-determination, in full view of all existing circumstances.
HOLMES. *The Autocrat of the Breakfast-table.*

HAIR AND BEARD.

The very hairs of your head are all numbered.
New Testament. Matthew x. 30.

Then shall ye bring down my gray hairs with sorrow to the grave.
Old Testament. Genesis xlii. 38.

The hoary head is a crown of glory.
Ibid. Proverbs xvi. 31.

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Our time creeps on,
Fancy grows colder as the silvery hair
Tells the advancing winter of our life.
SIR W. SCOTT. *Macduff's Cross, Prelude.* l. 88.

My hair is gray, but not with years,
Nor grew it white
In a single night,
As men's have grown with sudden fears.
BYRON. *Prisoner of Chillon.* l. 1.

Beauty, for confiding youth
Those shocks of passion can prepare
That kill the bloom before its time,
And blanch, without the owner's crime,
The most resplendent hair.
WORDSWORTH. *Lament of Mary Queen of Scots.* St. 6.

Tarry at Jericho until your beards be grown.
Old Testament. II. Samuel x. 5.
[King David's advice to his servants when Hanum, mistaking them for spies, sent them back from the land of Ammon with one-half of their beards shaved off.]

Her long loose yellow locks lyke golden wyre,
Sprinckled with perle, and perling flowres atweene,
Doe lyke a golden mantle her attyre.
SPENSER. *Epithalamion.* l. 154.

King Philip. Bind up those tresses. O, what love I note
In the fair multitude of those her hairs!
Where but by chance a silver drop hath fallen
Even to that drop ten thousand wiry friends
Do glue themselves in sociable grief,
Like true, inseparable, faithful loves,
Sticking together in calamity.
SHAKESPEARE. *King John.* Act iii. Sc. 4. l. 61.

Clown. Now Jove, in his next commodity of hair, send thee a beard!
Ibid. Twelfth Night. Act iii. Sc. 1. l. 50.

Pandorus. And she takes upon her to spy a white hair upon his chin.
Cressida. Alas, poor chin! many a wart is richer.
Ibid. Troilus and Cressida. Act i. Sc. 2. l. 152.

Hamlet. His beard was grizzled,—no?
Horatio. It was, as I have seen it in his life,
A sable silver'd,
Ibid. Hamlet. Act i. Sc. 2. l. 240.

His hair just grizzled
As in a green old age.
DRYDEN. *Œdipus.* Act iii. Sc. 1.

Ophelia (*sings*). His beard was as white as snow,
All flaxen was his poll.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 195.

Beatrice. He that hath a beard is more than a youth, and he that hath no beard is less than a man.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 38.

To sport with Amaryllis in the shade
Or with the tangles of Neæra's hair.
MILTON. *Lycidas.* l. 68.

Sabrina fair,
Listen where thou art sitting
Under the glassy, cool, translucent wave,
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair.
Ibid. Comus. l. 859.

No stealth of time has thinned my flowing hair.
HAMMOND. Elegy iv. St. 5.

Preferring sense, from chin that's bare,
To nonsense thron'd in whisker'd hair.
M. GREEN. *The Spleen.* l. 750.

This nymph, to the destruction of mankind,
Nourish'd two locks, which graceful hung behind
In equal curls, and well conspired to deck,
With shining ringlets, the smooth ivory neck.
Love in these labyrinths his slaves detains,
And mighty hearts are held in slender chains.
With hairy springes we the birds betray;
Slight lines of hair surprise the finny prey,
Fair tresses man's imperial race insnare,
And beauty draws us with a single hair.
POPE. *Rape of the Lock.* Canto ii. l. 19.

Those curious locks so aptly twin'd,
Whose every hair a soul doth bind.
CAREW. *Think Not 'Cause Men Flattering Say.*

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'Tis a powerful sex; they were too strong for the first, the strongest and wisest man that was; they must needs be strong, when one hair of a woman can draw more than a hundred pair of oxen.
HOWELL. *Letters.* Bk. ii. Letter iv.

She knows her man, and when you rant and swear,
Can draw you to her with a single hair.
DRYDEN. *Persius.* Satire v. l. 246.

No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 2. Memb. 1. Subsec. 2.

Beware of her fair hair, for she excels
All women in the magic of her locks;
And when she winds them round a young man's neck,
She will not ever set him free again.
GOETHE. *Scenes from Faust.* Sc. *The Hartz Mountain.* l. 335. (SHELLEY, trans.)

Not ten yoke of oxen
Have the power to draw us
Like a woman's hair.
LONGFELLOW. *The Saga of King Olaf.* xvi. St. 23.

The meeting points the sacred hair dissever
From the fair head, forever, and forever!
POPE. *Rape of the Lock.* Canto iii. l. 153.

Shakes his ambrosial curls, and gives the nod,—
The stamp of fate, and sanction of the god.
Ibid. Iliad. Bk. i. l. 684.

Ghost. Thy knotted and combined locks to part
And each particular hair to stand on end,
Like quills upon the fretful porcupine.
SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 19.

Macbeth. My fell of hair
Would at a dismal treatise rouse and stir
As life were in't.
Ibid. Macbeth. Act v. Sc. 5. l. 11.

Anastasio having heard all this discourse his hair stood upright like porcupine's quills.
BOCCACCIO. *Decameron.* Fifth day. Novel 8.

Katerfelto, with his hair on end,
At his own wonders, wondering for his bread.
COWPER. *The Task.* Bk. iv. *Winter Evening.* l. 86.

Loose his beard, and hoary hair
Stream'd like a meteor to the troubled air.
GRAY. *The Bard.* Pt. i. l. 19.

An harmless flaming meteor stood for hair,
And fell adown his shoulders with loose care.
ABRAHAM COWLEY. *Davideis.* Bk. ii. l. 95.

Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunder-storm against the wind.
BYRON. *Childe Harold.* Canto iv. St. 98.

Like a red meteor on the troubled air.
J. HEYWOOD. *Four Prentices of London.*

The smallest hair throws its shadow.
GOETHE. *Maxims.* Vol. iii. p. 159.

Even a single hair casts its shadow.
PUBLILIUS SYRUS. *Maxim* 228.

HALLUCINATION.

(See APPARITION.)

Lady Macbeth. Oh, proper stuff!
This is the very painting of your fear;
This is the air-drawn dagger, which, you said,
Led you to Duncan. Oh! these flaws and starts
—Impostors to true fear—would well become
A woman's story at a winter's fire,
Authoriz'd by her grandam.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 61.

Macbeth. Hence, horrible shadow!
Unreal mockery, hence!
Ibid. Macbeth. Act iii. Sc. 4. l. 107.

Macbeth. Can such things be,
And overcome us, like a summer's cloud
Without our special wonder?
Ibid. Macbeth. Act iii. Sc. 4. l. 111.

Queen. Alas! How is't with you,
That you do bend your eye on vacancy
And with the incorporal air do hold discourse?
Ibid. Hamlet. Act iii. Sc. 4. l. 117.

Queen. This is the very coinage of your brain:
This bodiless creation ecstasy
Is very cunning in.
Ibid. Hamlet. Act iii. Sc. 4. l. 137.

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Imogene. 'Twas but a bolt of nothing, shot at nothing,
Which the brain makes of fumes: our very eyes
Are sometimes like our judgments, blind.
SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 300.

HAND.

If I forget thee, O Jerusalem, let my right hand forget her cunning.
Old Testament. Psalm cxxxvii. 5.

The right hands of fellowship.
New Testament. Galatians ii. 9.

As if the world and they were hand and glove.
COWPER. *Table Talk.* l. 178.

Connected as the hand and glove
Is, madam, poetry and love.
LLOYD. *Epistle to a Friend.*

I perfectly feele even at my finger's end.
J. HEYWOOD. *Proverbes.* Pt. i. Ch. vi.

Hamlet. The hand of little employment hath the daintier sense.
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 77.

George Bevis. There's no better sign of a brave mind, than a hard hand.
Ibid. II. Henry VI. Act iv. Sc. 2. l. 22.

His sweating palm
The precedent of pith and livelihood.
Ibid. Venus and Adonis. l. 25.

And blessed are the horny hands of toil.
LOWELL. *A Glance Behind the Curtain.* l. 204.
(See LABOR.)

Dromio of Ephesus. We came into the world like brother and brother:
And now let's go hand in hand, not one before another.
SHAKESPEARE. *Comedy of Errors.* Act v. Sc. 1. l. 424.

Romeo. They may seize
On the white wonder of dear Juliet's hand.
Ibid. Romeo and Juliet. Act iii. Sc. 3. l. 35.

Romeo. See, how she leans her cheek upon her hand!
O, that I were a glove upon that hand,
That I might touch that cheek!
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 23.

His red right hand.
MILTON. *Paradise Lost.* Bk. ii. l. 174.

Rubente dextera.
With his red right hand.
HORACE. *Odes.* Bk. i. Ode 2. l. 2.

Fingers were made before forks, and hands before knives.
SWIFT. *Polite Conversation.* Dialogue ii.

Seemed washing his hands with invisible soap
In imperceptible water.
HOOD. *Miss Kilmansegg. Her Christening* St. 10.

Led by a great hand unaware.
RICHARD REALF. *Last Sonnets.*

When Israel was from bondage led,
Led by the Almighty's hand
From out of foreign land,
The great sea beheld and fled.
COWLEY. *Davideis.* Bk. i. l. 41.

HAPPINESS.

Look round the habitable world: how few
Know their own good, or knowing it, pursue.
JUVENAL. *Satire x.* (DRYDEN, trans.)

No man is happy who does not think himself so.
PUBLILIUS SYRUS. *Maxim* 584.

No man can enjoy happiness without thinking that he enjoys it.
JOHNSON. *The Rambler.* p. 150.

As long lyveth the mery man, they say,
As doth the sory man, and longer by a day.
UDALL. *Roister Doister.* Act i. Sc. 1.

Orlando. How bitter a thing it is to look into happiness through another man's eyes!
SHAKESPEARE. *As You Like It.* Act v. Sc. 2. l. 48.

Salisbury. When we were happy we had other names.
Ibid. King John. Act v. Sc. 4. l. 8.

The way to bliss lies not on beds of down,
And he that had no cross deserves no crown.
QUARLES. *Esther.*

O happiness! our being's end and aim!
Good, pleasure, ease, content! whate'er thy name:

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That something still which prompts the eternal sigh,
For which we bear to live, or dare to die.
POPE. *Essay on Man.* Epistle iv. l. 1.

Some place the bliss in action, some in ease,
Those call it pleasure, and contentment these.
Ibid. Essay on Man. Epistle iv. l. 21.

The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss; it breaks at every breeze.
YOUNG. *Night Thoughts.* Night i. l. 178.

And e'en while fashion's brightest arts decoy,
The heart distrusting asks if this be joy.
GOLDSMITH. *Deserted Village.* l. 253.

There comes
For ever something between us and what
We deem our happiness.
BYRON. *Sardanapalus.* Act i. Sc. 2.

It is a flaw
In happiness, to see beyond our bourn,—
It forces us in summer skies to mourn,
It spoils the singing of the nightingale.
KEATS. *Reminiscence of Claude's Enchanted Castle.*

If happiness hae not her seat
And center in the breast,
We may be wise or rich or great,
But never can be blest.
BURNS. *Epistle to Davie.* St. 5.

Sad fancies do we then affect,
In luxury of disrespect
To our own prodigal excess
Of too familiar happiness.
WORDSWORTH. *Ode to Lycoris.* St. 2.
(See under PLEASURE; PAIN.)

Joys too exquisite to last,
And yet *more* exquisite when past.
JAMES MONTGOMERY. *The Little Cloud.* l. 159.

A man too happy for mortality.
WORDSWORTH. *Vaudracour and Julia.* l. 53.

And there is even a happiness,
That makes the heart afraid.
HOOD. *Ode to Melancholy.* l. 90.

Now the heart is so full that a drop overfills it;
We are happy now because God wills it.
LOWELL. *Vision of Sir Launfal.* Prelude to Pt. i. l. 61.

How small of all that human hearts endure,
That part which kings or laws can cause or cure!
Still to ourselves in every place consign'd,
Our own felicity we make or find;
With secret course, which no loud storms annoy,
Glides the smooth current of domestic joy:
The lifted axe, the agonizing wheel,
Luke's iron crown, and Damien's bed of steel,
To men remote from power, but rarely known,
Leave reason, faith, and conscience, all our own.
DR. JOHNSON and GOLDSMITH. *The Traveller.*

[These are the concluding ten lines of the poem. Dr. Johnson, at Boswell's request, marked with a pencil the lines which he had furnished to Goldsmith, "which are only," says Boswell, "line 420th:

"To stop too fearful, and too faint to go;

and the concluding ten lines except the last couplet but one."
BOSWELL. *Life of Johnson.* February, 1766.]

Happiness depends, as Nature shows,
Less on exterior things than most suppose.
COWPER. *Table Talk.* l. 246.

Man is the artificer of his own happiness.
HENRY D. THOREAU. *Winter. Journal,* January 21, 1838.

On n'est jamais si heureux, ni si malheureux, qu'on se l'imagine.

We are never so happy, nor so unhappy, as we suppose ourselves to be.
LA ROCHEFOUCAULD. *Maxims.*

And feel that I am happier than I know.
MILTON. *Paradise Lost.* Bk. viii. l. 282.

She was a soft landscape of mild earth,
Where all was harmony, and calm, and quiet,
Luxuriant, budding; cheerful without mirth,
Which, if not happiness, is much more nigh it
Than are your mighty passions.
BYRON. *Don Juan.* Canto vi. St. 53.

All who joy would win
Must share it,—Happiness was born a twin.
Ibid. Don Juan. Canto ii. St. 172.

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Le bonheur semble fait pour être partagé.
Happiness seems made to be shared.
LA ROCHEFOUCAULD. *Note to Corneille.*

Joy, joy for ever!—my task is done—
The gates are pass'd, and Heaven is won!
MOORE. *Lalla Rookh: Paradise and the Peri.* Concluding lines.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.
CARLYLE. *Sartor Resartus. The Everlasting Yea.*

How soon a smile of God can change the world!
How we are made for happiness—how work
Grows play, adversity a winning fight!
R. BROWNING. *In a Balcony.*

HARMONY.

(See MUSIC; OPTIMISM.)

From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.
DRYDEN. *A Song for St. Cecilia's Day.* l. 11.

By harmony our souls are sway'd;
By harmony the world was made.
GRANVILLE. *The British Enchantress.* Act i. Sc. 1.

Untwisting all the chains that tie
The hidden soul of harmony.
MILTON. *L'Allegro.* l. 143.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.
POPE. *Essay on Man.* Epistle i. l. 289.

Quid velit et possit rerum concordia discors.
What the discordant harmony of circumstances would and could effect.
HORACE. *Epistles.* Bk. i. Epistle 12. l. 19.

Dischord ofte in music makes the sweeter lay.
SPENSER. *Faerie Queene.* Bk. iii. Canto ii. St. 15.

For discords make the sweetest airs,
And curses are a sort of prayers.
BUTLER. *Hudibras.* Pt. iii. Canto i. l. 919.

Hippolyta. I never heard
So musical a discord, such sweet thunder.
SHAKESPEARE. *Midsummer Night's Dream.* Act iv. Sc. 1. l. 122.

You had that action and counteraction which, in the natural and in the political world, from the reciprocal struggle of discordant powers draws out the harmony of the universe.
BURKE. *Reflections on the Revolution in France. Works.* Vol. iii.

Here earth and water seem to strive again;
Not chaos-like together crush'd and bruised,
But, as the world, harmoniously confused;
Where order in variety we see,
And where, though all things differ, all agree.
POPE. *Windsor Forest.* l. 12.

There shall never be one lost good!
What was, shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with for evil so much good more;
On the earth the broken arcs; in the heaven, a perfect round.
BROWNING. *Abt Vogler.* ix.

HARVEST.

Whatsoever a man soweth, that shall he also reap.
New Testament. Galatians vi. 7.

Ut sementem feceris ita metes.
As thou hast sown, so shalt thou reap.
PINARIUS RUFUS. (Quoted by CICERO in *De Oratore.* ii. 65, 261.)

They have sown the wind, and they shall reap the whirlwind.
Old Testament. Hosea viii. 7.

'Tis a bitter disappointment, when you have sown benefits, to reap a crop of injuries.
PLAUTUS. *Epidicus.* Act v. Sc. 2. l. 58.

Biron. Sow'd cockle reap'd no corn.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 383.

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And the ripe harvest of the new-mown hay
Gives it a sweet and wholesome odor.
COLLEY CIBBER. *Richard III.* (altered). Act v. Sc. 3.

HASTE.

(See SPEED; PROCRASTINATION.)

Festina lente.

Make haste slowly.

[Suetonius (*Augustus XV.*) tells us that this was a favorite saying of Augustus Cæsar. In the Greek form (σπεῦδε βραδέως) it was a familiar proverb long before his time.]

Nec mora, nec requies.

Naught of delay is there, or of repose.
VIRGIL. *Georgics.* Bk. iii. l. 110.

Hâtez-vous lentement; et, sans perdre courage,
Vingt fois sur le métier remettez votre ouvrage.

Hasten slowly, and without losing heart, put your work twenty times upon the anvil.
BOILEAU. *L'Art Poétique.* i. 171.

Nothing can be done at once hastily and prudently.
PUBLILIUS SYRUS. *Maxim* 557.

Ease and speed in doing a thing do not give the work lasting solidity or exactness of beauty.
PLUTARCH. *Life of Pericles.*

Ther n' is no werkman whatever he be,
That may both werken wel and hastily.
This wol be done at leisure parfitly.
CHAUCER. *The Merchantes Tale.* l. 585.

Haste is of the devil.
The Koran.

More haste than good speed makes many fare the worse.
UNKNOWN. *The Marriage of Wit and Science.* Act iv. Sc. 1.

The more haste, ever the worst speed.
CHURCHILL. *The Ghost.* Bk. iv. l. 1162.

Friar Laurence. Wisely, and slow; they stumble that run fast.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 3. l. 94.

Friar Laurence. Too swift arrives as tardy as too slow.
Ibid. Romeo and Juliet. Act ii. Sc. 6. l. 15.

Gaunt. He tires betimes that spurs too fast betimes.
Ibid. Richard II. Act ii. Sc. 1. l. 36.

Bastard. I will seek them out.
King John. Nay, but make haste; the better foot before.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 170.

Macbeth. If it were done, when 'tis done, then 'twere well
It were done quickly.
Ibid. Macbeth. Act i. Sc. 7. l. 1.

I am always in haste, but never in a hurry.
Attributed to JOHN WESLEY.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.
Old Proverb.

I finde this prouerbe true,
That haste makes waste.
GASCOIGNE. *Gascoigne's Memories.* iii. 7.

Duke. Haste still pays haste, and leisure answers leisure;
Like doth quit like, and measure still for measure.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 415.

Haste to the beginning of a feast,
There I am with them; but to the end of a fray.
MASSINGER. *The Bashful Lover.* Act iii. Sc. 3.

Hasty climbers quickly catch a fall.
ANON. *The Play of Stuckley.* l. 710.

HAT.

So Britain's monarch once uncovered sat,
While Bradshaw bullied in a broad-brimmed hat.
JAMES BRAMSTON. *Man of Taste.*

As with my hat upon my head
I walk'd along the Strand,
I there did meet another man
With his hat in his hand.
DR. JOHNSON. *Johnsoniana.*
[A parody on Percy's *Hermit of Warkworth.*]

A hat not much the worse for wear.
COWPER. *Diverting History of John Gilpin.* St. 46.

I never saw so many shocking bad hats in my life.
Attributed to DUKE OF WELLINGTON, *on seeing the first Reformed Parliament.*

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I had a hat. It was not all a hat,—
Part of the brim was gone:
Yet still I wore it on.
MRS. HEMANS. *Rhine Song of the German Soldiers.*

The Quaker loves an ample brim
A hat that bows to no salaam;
And dear the beaver is to him
As if it never made a dam.
HOOD. *All Round My Hat.* St. 3.

The hat is the *ultimum moriens* of respectability.
O. W. HOLMES. *The Autocrat of the Breakfast-table.* viii.

HATE.

Hatred is a settled anger.
CICERO. *The Tusculan Disputations.* Bk. iv. *On Other Perturbations of the Mind.* Sec. 9.

Accerima proximorum odia.

The hatred of relatives is the most violent.
TACITUS. *Annals.* iv. 70.

Odi et amo. Quare id faciam, fortasse requiris.
Nescio, sed fieri sentio et excrucior.

I hate and I love. Perchance you ask why I do that. I know not, but I feel that I do and I am tortured.
CATULLUS. *Carmina.* lxxxv. 1.

Who love too much, hate in the like extreme.
HOMER. *Odyssey.* Bk. xv. l. 79. (POPE, trans.)

The more we love a mistress, the nearer we are to hating her.
LA ROCHEFOUCAULD. *Maxims.* 114.

What medicine then can such disease remove,
Where love draws hate, and hate engenders love?
SIR P. SIDNEY. *Arcadia.* Bk. iii.

Once when I loved, I would enlace
Breast, eyelids, hands, feet, form and face
Of her I loved in one embrace—
As if by mere love I could love immensely!
And when I hated I would plunge
My sword and wipe with the first lunge
My foe's whole life out like a sponge—
As if by mere hate I could hate intensely!
But now I am wiser, know better the fashion
How passion seeks aid from its opposite passion.
BROWNING. *Pippa Passes.* ii. l. 207.

When I love most, Love is disguised
In Hate; and when Hate is surprised
In Love, then I hate most.
BROWNING. *Pippa Passes.* ii. 227.

Aut amat aut odit mulier; nil est tertium.

A woman either loves or hates; there is no third course.
PUBLILIUS SYRUS. *Maxim* 42.

Valentine. Scorn at first, makes after-love the more.
SHAKESPEARE. *Two Gentlemen of Verona.* Act iii. Sc. 1. l. 96.

Scroop. Sweet love, I see, changing his property,
Turns to the sourest and most deadly hate.
Ibid. Richard II. Act iii. Sc. 2. l. 135.
(See under ESTRANGEMENT.)

Who love too much, hate in the like extreme.
POPE. *Odyssey of Homer.* Bk. xv. l. 79.

Iago. Though I do hate him as I do hell-pains.
SHAKESPEARE. *Othello.* Act i. Sc. 1. l. 155.

But I do hate him as I hate the devil.
BEN JONSON. *Every Man Out of His Humour.* Act i. Sc. 1.

Shylock. How like a fawning publican he looks!
I hate him, for he is a Christian:
But more, for that, in low simplicity
He lends out money gratis and brings down
The rate of usance here with us in Venice.
If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him.
He hates our sacred nation; and he rails,
Even there where merchants most do congregate,
On me, my bargains, and my well won thrift,
Which he calls interest. Cursed be my tribe,
If I forgive him!
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 3. l. 42.

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Bassanio. Do all men kill the things they do not love?
Shylock. Hates any man the thing he would not kill?
Bassanio. Every offence is not a hate at first.
Shylock. What, would'st thou have a serpent sting thee twice?
SHAKESPEARE. *Merchant of Venice.* Act iv. Sc. 1. l. 67.

Helena. If you were men, as you are men in show,
You would not use a gentle lady so;
To vow, and swear, and superpraise my parts,
When, I am sure, you hate me with your hearts.
Ibid. Midsummer Night's Dream. Act iii. Sc. 2. l. 152.

It is a greater grief
To bear love's wrong, than hate's known injury.
Ibid. Sonnet. xl.

Offend her, and she knows not to forgive;
Oblige her, and she'll hate you while you live.
POPE. *Moral Essays.* Epistle ii. l. 137.

He was a very good *hater*.
SAM'L JOHNSON. *Mrs. Piozzi's Anecdotes of Johnson.*

I like a good hater.
Ibid. Mrs. Piozzi's Anecdotes of Johnson.

These two hated with a hate
Found only on the stage.
BYRON. *Don Juan.* Canto iv. St. 93.

Now hatred is by far the longest pleasure,
Men love in haste, but they detest at leisure.
Ibid. Don Juan. Canto xiii. St. 6.

A passion like the one I prove
Cannot divided be:
I hate thy want of truth and love—
How should I then hate thee?
SHELLEY. *Lines to a Critic.*

One shriek of hate would jar all the hymns of heaven.
TENNYSON. *Sea Dreams.* l. 252.

HEAD.

Their heads sometimes so little that there is no room for wit; sometimes so long, that there is no wit for so much room.
FULLER. *The Holy and Profane States.* Bk. iv. Ch. xii. *Of Natural Fools.* Maxim 1.

Often the cockloft is empty in those whom Nature has built many stories high.
Ibid. Andronicus. Sec. vi. par. 18, 1.
(See under GIANT.)

The dome of Thought, the palace of the Soul.
BYRON. *Childe Harold.* Canto ii. St. 6.
(See under SKULL.)

Tea does our fancy aid,
Repress those vapours which the head invade,
And keeps the palace of the soul.
WALLER. *On Tea.*

In the greenest of our valleys
By good angels tenanted,
Once a fair and stately palace
(Radiant palace) reared its head.
In the monarch Thought's dominion
It stood there!
Never seraph spread a pinion
Over fabric half so fair.
POE. *The Haunted Palace.*

HEALTH.

Mens sana in corpore sano.

A healthy mind in a healthy body.
JUVENAL. *Satires.* x. 356.

Εὖ τὸ σῶμα ἔχειν καὶ τὴν ψυχήν.
Safeguard the health both of body and soul.
CLEOBULUS. (*Stobaeus, Florilegium.* iii. 79.)

A sound Mind in a sound Body, is a short but full description of a happy State in this World.
LOCKE. *Thoughts Concerning Education.*

Non est vivere, sed valere vita.

Life is not mere living, but the enjoyment of health.
MARTIAL. *Epigrammata.* vi. 70, 13.

Health is the first good lent to men;
A gentle disposition then;
Next, to be rich by no by-ways;
Lastly, with friends t' enjoy our days.
HERRICK. *Hesperides. Four Things Make Us Happy Here.* 121.

Reason's whole pleasure, all the joys of sense,
Lie in three words—health, peace, and competence.
POPE. *Essay on Man.* Epistle iv. l. 79.

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Oh health! health! the blessing of the rich! the riches of the poor! who can buy thee at too dear a rate, since there is no enjoying the world without thee. Be then not so sparing of your purses, honorable gentlemen.

BEN JONSON. *Volpone.* Act ii.

Health is the second blessing that we mortals are capable of—a blessing that money cannot buy.

WALTON. *Complete Angler.* Pt. i. Ch. xxi.

Ah! what avail the largest gifts of Heaven,
When drooping health and spirits go amiss?
How tasteless then whatever can be given!
Health is the vital principle of bliss,
And exercise, of health.

THOMSON. *Castle of Indolence.* Canto ii. St. 55.

HEART.

The heart is deceitful above all things.

Old Testament. Jeremiah xvii. 9.

A man after his own heart.

Ibid. I. Samuel xiii. 14.

The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.

Ibid. Proverbs xiv. 10.

Where your treasure is, there will your heart be also.

New Testament. Luke xii. 34.

The ramparts of our cities should be built not of stone and timber, but of the brave hearts of our citizens.

AGESILAUS. *Plutarch, Apothegms. Agesilaus.* 30.

Our ships were British oak,
And hearts of oak our men.

S. J. ARNOLD. *Death of Nelson.*

Heart of oak are our ships,
Heart of oak are our men.

GARRICK. *Heart of Oak.*

[These lines are constantly misquoted "Hearts of oak," etc. Perhaps Tennyson's line has influenced the misquotation:

He thought to quell the stubbon hearts of oak.

Bonaparte.]

Eat not thy heart; which forbids to afflict our souls, and waste them with vexatious cares.

PLUTARCH. *Of the Training of Children.*

Among what he called his precepts were such as these: Do not stir the fire with a sword. Do not sit down on a bushel. Do not devour thy heart.

DIOGENES LAERTIUS. *Life of Pythagoras.* xvii.

To eate thy heart through comfortlesse dispaires.

SPENSER. *Mother Hubberd's Tale.* l. 904.

Spread yourself upon his bosom publicly, whose heart you would eat in private.

BEN JONSON. *Every Man Out of His Humour.* Act ii. Sc. 2.

The hero is not fed on sweets,
Daily his own heart he eats.

EMERSON.

Love, that two hearts makes one, makes eke one will.

SPENSER. *Faerie Queene.* Bk. ii. Canto iv. St. 19.

The world has little to bestow
Where two fond hearts in equal love are joined.

MRS. BARBAULD. *Delia.*

(See under UNITY.)

The human heart is like a millstone in a mill: when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

MARTIN LUTHER. *Table Talk. Of Temptation and Tribulation.* No. 654.

Prince. A heavy heart bears not a nimble tongue.

SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 747.

King. The head is not more native to the heart,
The hand more instrumental to the mouth,
Than is thy father to the throne of Denmark.

Ibid. Hamlet. Act i. Sc. 2. l. 47.

Hamlet. Peace! sit you down,
And let me wring your heart; for so I shall,
If it be made of penetrable stuff.

Ibid. Hamlet. Act iii. Sc. 4. l. 35.

Hamlet. In my heart's core, ay, in my heart of heart.

Ibid. Hamlet. Act iii. Sc. 2.

(See under PASSION.)

Agamemnon. From heart of very heart, great Hector, welcome!

Ibid. Troilus and Cressida. Act iv. Sc. 5. l. 171.

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Romeo. My bosom's lord sits lightly in his throne.
SHAKESPEARE. *Romeo and Juliet.* Act v. Sc. 1. l. 3.

Queen. O Hamlet! thou hast cleft my heart in twain.
Hamlet. O throw away the worser part of it
And live the purer with the other half.
Ibid. Hamlet. Act iii. Sc. 4. l. 156.

Celia. Your heart's desires be with you!
Ibid. As You Like It. Act i. Sc. 2. l. 211.

Helena. My heart
Is true as steel.
Ibid. Midsummer Night's Dream. Act ii. Sc. 1. l. 196.

His heart was true to Poll,
His heart was true to Poll.
It's no matter what you do,
If your heart be only true.
And his heart was true to Poll.
F. C. BURNAND. *True to Poll.*

[This once-famous song made its first appearance in Burnand's extravaganza, *Poll and Partner Joe.*]

Brutus. You are my true and honorable wife,
As dear to me as are the ruddy drops
That visit my sad heart.
SHAKESPEARE. *Julius Cæsar.* Act ii. Sc. 1. l. 289.

Dear as the vital warmth that feeds my life,
Dear as these eyes, that weep in fondness o'er thee.
OTWAY. *Venice Preserved.* Act v. Sc. 1.

Dear lost companions of my tuneful art,
Dear as the light that visits these sad eyes,
Dear as the ruddy drops that warm my heart.
GRAY. *The Bard.* l. 39.

The heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.
QUARLES. *Emblems.* Bk. i. *Hugo de Anima.*

This house is to be let for life or years,
Her rent is sorrow, and her income tears;
Cupid, 't has long stood void; her bills make known,
She must be dearly let, or let alone.
Ibid. Emblems. Bk. ii. Epigram x.

"With every pleasing, every prudent part,
Say, What can Chloe want?"—she wants a heart.
She speaks, behaves, and acts just as she ought;
But never, never reach'd one generous thought.
Virtue she finds too painful an endeavor
Content to dwell in decencies for ever.
POPE. *Moral Essays.* Epistle ii. l. 159.

Ward has no heart, they say, but I deny it:
He has a heart, and gets his speeches by it.
ROGERS. *Epigram.*

The sigh that rends thy constant heart
Shall break thy Edwin's too.
GOLDSMITH. *The Hermit.* Concluding lines.

Heaven's sovereign saves all beings but himself,
That hideous sight, a naked human heart.
YOUNG. *Night Thoughts.* Night iii. l. 226.

His heart runs away with his head.
G. COLMAN, THE YOUNGER. *Who Wants a Guinea?* Act i. Sc. 1.

Here the heart
May give a useful lesson to the head,
And Learning wiser grow without his books.
COWPER. *The Task.* Bk. vi. l. 85.

Soft-heartedness, in times like these,
Shows soundness in the upper story.
LOWELL. *The Biglow Papers.* Second Series. No. 7. St. 15.

It is the heart, and not the brain,
That to the highest doth attain.
LONGFELLOW. *The Building of the Ship.* l. 124.

My Book and Heart
Must never part.
New England Primer.

The heart ay's the part ay
That makes us right or wrang.
BURNS. *Epistle to Davy.* St. 5.

Oh the heart is a free and a fetterless thing,—
A wave of the ocean, a bird on the wing!
JULIA PARDOE. *The Captive Greek Girl.*

Broken hearts die slow.
CAMPBELL. *Theodric.* l. 389.

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The day drags through, though storms keep out the sun,
And thus the heart will break, yet brokenly live on.
BYRON. *Childe Harold's Pilgrimage.* Canto iii. St. 82.

And when once the young heart of a maiden is stolen,
The maiden herself will steal after it soon.
MOORE. *Ill Omens.*

'Tis the heart's current lends the cup its glow,
Whate'er the fountain whence the draught may flow.
O. W. HOLMES. *A Sentiment.*

There is an evening twilight of the heart,
When its wild passion-waves are lulled to rest.
FITZ-GREENE HALLECK. *Twilight.*

But the beating of my own heart
Was all the sound I heard.
RICHARD MONCKTON MILNES (Lord Houghton). *The Brookside.*

Something the heart must have to cherish,
Must love, and joy, and sorrow learn;
Something with passion clasp, or perish,
And in itself to ashes burn.
LONGFELLOW. *Hyperion.* Bk. ii. Motto.

[This appears in quotation marks as a motto. Elsewhere Longfellow owns it as a translation from a German poem, *Forsaken*, but does not mention the author.]

One day with life and heart
Is more than time enough to find a world.
LOWELL. *Columbus.* Concluding lines.

One can't tear out one's heart,
And show it, how sincere a thing it is!
R. BROWNING. *Strafford.* Act i. Sc. 2.

The same heart beats in every human breast.
MATTHEW ARNOLD. *The Buried Life.* l. 23.

Look, then, into thine heart and write.
LONGFELLOW. *Voices of the Night. Prelude.* St. 19.

Fool! said my muse to me, look in thy heart, and write.
SIR PHILIP SYDNEY. *Astrophel and Stella.* i.

Hearts are dust, heart's loves remain,
Heart's love will meet thee again.
EMERSON.

Every heart, when sifted well,
Is a clot of warmer dust,
Mix'd with cunning sparks of hell.
TENNYSON. *The Vision of Sin.*

HEAT.

Bright-flaming, heat-full fire,
The source of motion.
DU BARTAS. *Divine Weekes and Workes.* First week. Second day. (J. SYLVESTER, trans.)

[John Tyndall, in 1863, published a treatise entitled *Heat Considered as a Mode of Motion.*]

Timon. 'Tis lack of kindly warmth.
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 2. l. 226.

"Heat, ma'am!" I said; "it was so dreadful here, that I found there was nothing left for it but to take off my flesh and sit in my bones.
SYDNEY SMITH. Quoted in Lady Holland's *Memoir.* Vol. i.

You should hammer your iron when it is glowing hot.
PUBLILIUS SYRUS. *Maxim* 282.
(See under OPPORTUNITY.)

HEAVEN.

In my Father's house are many mansions.
New Testament. John xiv. 2.

Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.
Ibid. Matthew xxv. 34.

For as one star another far exceeds,
So souls in heaven are placèd by their deeds.
ROBERT GREENE. *A Maiden's Dream.*

There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.
New Testament. I. Corinthians xv. 41.

And is there care in Heaven? And is there love
In heavenly spirits to these Creatures bace?
SPENSER. *Faerie Queene.* Bk. ii. Canto 8. St. 1.

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Constance. And, father cardinal, I have heard you say
That we shall see and know our friends in heaven:
If that be true, I shall see my boy again;
For since the birth of Cain, the first male child,
To him that did but yesterday suspire,
There was not such a gracious creature born.
SHAKESPEARE. *King John.* Act iii. Sc. 4. l. 76.

Oh, when a mother meets on high
The babe she lost in infancy,
Hath she not then for pains and fears,
The day of woe, the watchful night,
For all her sorrow, all her tears,
An over-payment of delight?
SOUTHEY. *Curse of Kehama.* Canto x. St. 11.

Le Beau. Sir, fare you well;
Hereafter, in a better world than this,
I shall desire more love and knowledge of you.
SHAKESPEARE. *As You Like It.* Act i. Sc. 2. l. 296.

There is another, and a better world.
AUGUST F. F. VON KOTZEBUE. *The Stranger.* Act i. Sc. 1.

For all we know
Of what the blessed do above
Is, that they sing, and that they love.
WALLER. *While I Listen to Thy Voice.*

This much, and this is all, we know,
They are supremely blest,
Have done with sin, and care, and woe,
And with their Saviour rest.
JOHN NEWTON. *Olney Hymns.*

What know we of the blest above
But that they sing and that they love?
WORDSWORTH. *Scene on the Lake of Brientz.* l. 1.

[Wordsworth puts this couplet in quotation marks as an acknowledgement of his indebtedness to Waller.]

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
WATTS. *Hymn* 66.

There's nae sorrow there, Jean,
There's neither cauld nor care, Jean,
The day is aye fair,
In the land o' the leal.
LADY NAIRNE. *The Land o' the Leal.*

And yet, as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.
HENRY VAUGHAN. *They are All Gone.* St. 7.

Nor can his blessed soul look down from heaven,
Or break the eternal Sabbath of his rest.
DRYDEN. *The Spanish Friar.* Act v. Sc. 2.

He sins against this life, who slights the next.
YOUNG. *Night Thoughts.* Night iii. l. 399.

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
ISAAC WATTS. *Hymn* 65.

Just knows, and knows no more, her Bible true—
. . . . . .
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.
COWPER. *Truth.* l. 329.

I have been there, and still would go;
'Tis like a little heaven below.
ISAAC WATTS. *Song* 28. *For the Lord's Day Evening.*

A heaven on earth.
MILTON. *Paradise Lost.* Bk. iv. l. 208.

That prophet ill sustains his holy call,
Who finds not heavens to suit the tastes of all.
T. MOORE. *Lalla Rookh.* i.

A Persian's heaven is eas'ly made:
'Tis but black eyes and lemonade.
Ibid. Intercepted Letters. Letter vi.

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found!
J. MONTGOMERY. *The Earth Full of God's Goodness.*

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love.
Ibid. The Issues of Life and Death.

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Alas for love, if thou wert all,
And naught beyond, O Earth!
MRS. HEMANS. *Graves of a Household.*

Into the silent land!
Ah, who shall lead us thither?
J. G. VON SALIS. *The Silent Land.* (LONGFELLOW, trans.)

Where imperfection ceaseth, heaven begins.
Where sin ends, bliss.
P. J. BAILEY. *Festus.* ii.

There's a further good conceivable
Beyond the utmost earth can realise.
R. BROWNING. *Prince Hohenstiel-Schwangau.*

Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer;
June may be had by the poorest comer.
LOWELL. *The Vision of Sir Launfal.* Prelude to Pt. i. l. 26.

HEIR; HERITAGE.

(See HEREDITY.)

Heredis fletus sub persona risus est.
The tears of an heir are laughter under a vizard.
PUBLILIUS SYRUS. *Maxim* 187. (BACON, trans.)

Macbeth. He chid the sisters,
When first they put the name of king upon me,
And bade them speak to him; then, prophet-like,
They hail'd him father to a line of kings:
Upon my head they placed a fruitless crown,
And put a barren sceptre in my gripe,
Thence to be wrench'd with an unlineal hand,
No son of mine succeeding.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1. l. 57.

The fool inherits, but the wise must get.
CARTWRIGHT. *The Ordinary.* Act iii. Sc. 6.

Atossa, cursed with every granted prayer,
Childness with all her children, wants an heir;
To heirs unknown descends the unguarded store,
Or wanders, heaven-directed, to the poor.
POPE. *Moral Essays.* Epistle ii. l. 147.

For me your tributary stores combine:
Creation's heir, the world—the world is mine!
GOLDSMITH. *The Traveller.* l. 49.

King. And make us heirs of all eternity.
SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 7.

I, the heir of all the ages, in the foremost files of time.
TENNYSON. *Locksley Hall.* l. 178

"Yet doth he live!" exclaims the impatient heir,
And sighs for sables which he must not wear.
BYRON. *Lara.* Canto i. St. 3.

HELL.

Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.
New Testament. Matthew x. 28.

Do not be troubled by Saint Bernard's saying that hell is full of good intentions and wills.
FRANCIS DE SALES. *Spiritual Letters.* Letter xii.

Hell is full of good meanings and wishings.
HERBERT. *Jacula Prudentum.*

Hell is paved with good intentions.
[So Dr. Johnson quotes the proverb in *Boswell's Life*, April 14, 1775. The German form, "The road to hell is paved with good intentions," seems better than any of the English forms.]

Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.
New Testament. Matthew vii. 13, 14.

Facilis descensus Averno:
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.

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Smooth the descent and easy is the way;
(The Gates of Hell stand open night and day):
But to return, and view the cheerful skies,
In this the task and mighty labour lies.
VIRGIL. *Æneid.* Bk. vi. l. 126. (DRYDEN, trans.)

The way to Hell's a seeming Heav'n.
QUARLES. *Emblems.* Bk. ii. Emblem xi.

Ophelia. The primrose path of dalliance.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 50.

A passage broad,
Smooth, easy, inoffensive, down to Hell.
MILTON. *Paradise Lost.* Bk. x. l. 304.

Long is the way
And hard, that out of hell leads up to light.
Ibid. Paradise Lost. Bk. ii. l. 432.

Porter. I had thought to have let in some of all professions that go the primrose way to the everlasting bonfire.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 21.

Horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place: now conscience wakes despair
That slumbered, wakes the bitter memory
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
MILTON. *Paradise Lost.* Bk. iv. l. 18.

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
Ibid. Paradise Lost. Bk. i. l. 253.

Myself am hell;
And in the lowest deep a lower deep,
Still threat'ning to devour me, opens wide;
To which the hell I suffer seems a heaven.
Ibid. Paradise Lost. Bk. iv. l. 75.

Hell hath no limits, nor is circumscrib'd
In one self-place; for where we are is Hell;
And where Hell is, there must we ever be;
And to conclude, when all the world dissolves,
And every creature shall be purified,
All places shall be Hell that are not Heaven.
MARLOWE. *Faustus.* l. 540.

The heart of man is the place the Devil dwells in: I feel sometimes a hell within myself.
SIR THOMAS BROWNE. *Religio Medici.* Pt. i. Sec. 51.

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd, "I Myself am Heav'n and Hell."
OMAR KHAYYÁM. *The Rubáiyat.* l. xvi. (FITZGERALD, trans.)

That's the greatest torture souls feel in hell,
In hell, that they must live, and cannot die.
JOHN WEBSTER. *Duchess of Malfi.* Act iv. Sc. 1. l. 84.

'Tis not where we be, but whence we fell;
The loss of heaven's the greatest pain in hell.
SIR S. TUKE. *The Adventures of Five Hours.* Act v.

Ariel. "Hell is empty,
And all the devils are here."
SHAKESPEARE. *Tempest.* Act i. Sc. 2. l. 214.

[Ariel is repeating the words of Ferdinand as he lept into the sea.]

Helena. I'll follow thee, and make a heaven of hell,
To die upon the hand I love so well.
Ibid. Midsummer Night's Dream. Act ii. Sc. 1. l. 243.

Dogberry. O villain! thou wilt be condemned into everlasting redemption for this.
Ibid. Much Ado About Nothing. Act iv. Sc. 2. l. 59.

Quod si mea numina non sunt
Magna satis, dubitem haud equidem implorare quod usquam est.
Flectere si nequeo superos Acheronta movebo.
If strength like mine be yet too weak,
I care not whose the aid I seek:
What choice 'twixt under and above?
If heaven be firm, the shades shall move.
VIRGIL. *Æneid.* Bk. vii. l. 494. (CONINGTON, trans.)

[Or, in other words, if the gods of Elysium will not help me, I must have recourse to the powers of the lower world. This is the speech of Juno, when she turned to the

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Furies to stay the onward progress of Æneas. The words have been applied to any appeal from a higher to a lower tribunal.]

A dungeon horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end.
MILTON. *Paradise Lost.* Bk. i. l. 61.

Hail, horrors, hail,
Infernal world! and thou profoundest hell,
Receive thy new possessor.
Ibid. Paradise Lost. Bk. i. l. 250.

This huge convex of fire,
Outrageous to devour, immures us round
Ninefold, and gates of burning adamant
Barred over us prohibit all egress.
Ibid. Paradise Lost. Bk. ii. l. 434.

Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile: all else, deep snow and ice,
A gulf profound, as that Serbonian bog
Betwixt Damiata and Mount Casius old,
Where armies whole have sunk: the parching air
Burns frore, and cold performs the effect of fire.
Thither, by harpy-footed Furies haled,
At certain revolutions all the damned
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infixed, and frozen round,
Periods of time; thence hurried back to fire.
Ibid. Paradise Lost. Bk. ii. l. 587.

Wherefore with thee
Came not all hell broke loose.
MILTON. *Paradise Lost.* Bk. iv. l. 917.

Here we may reign secure; and in my choice
To reign is worth ambition, though in hell.
Better to reign in hell than serve in heaven.
Ibid. Paradise Lost. Bk. i. l. 261.

[The devil of Stafford's *Niobe* (published in 1611) anticipated the devil of Milton's *Paradise Lost*:

Now forasmuch as I was an Angel of Light, it was the Will of Wisdom to confine me to Darkness, and make me Prince thereof; so that I, that could not obey in Heaven, might command in Hell; and believe me, I had rather rule within my dark domain than to rehabit Coelum Imperium, and there live in subjection under check, a slave of the Most High.

There is also a parallel passage in Fletcher's *Purple Island*, Canto vii.:

In heaven they scorn to serve, so now in hell they reign.]

Lives there who loves his pain?
Who would not, finding way, break loose from hell,
Though thither doom'd?
Ibid. Paradise Lost. Bk. iv. l. 888.

To rest, the cushion and soft dean invite,
Who never mentions hell to ears polite.
POPE. *Moral Essays.* Epistle iv. l. 149.

In the reign of Charles II. a certain worthy divine at Whitehall thus addressed himself to the auditory at the conclusion of his sermon: "In short, if you don't live up to the precepts of the gospel, but abandon yourselves to your irregular appetites, you must expect to receive your reward in a certain place which 'tis not good manners to mention here."
TOM BROWN. *Laconics.*

All sciences a fasting Monsieur knows,
And, bid him go to hell, to hell he goes.
SAM'L JOHNSON. *London.* l. 116.

[A poor imitation of Juvenal's line:
Græculus esuriens in cœlum, jusseris, ibit.]

Time flies, death urges, knells call,
Heaven invites,
Hell threatens.
YOUNG. *Night Thoughts.* Night ii. l. 291.

Weave the warp, and weave the woof,
The winding-sheet of Edward's race;
Give ample room, and verge enough,
The characters of hell to trace.
GRAY. *The Bard.* l. 49.

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Hearken, Lady Betty, hearken,
To the dismal news I tell,
How your friends are all embarking
For the fiery gulf of hell.
CHRISTOPHER ANSTEY. *New Bath Guide.* xiv. 1.

The fear o' hell's a hangman's whip
To haud the wretch in order;
But whar ye feel your honour grip,
Let that aye be your border.
BURNS. *Epistle to a Young Friend.* St. 8.

When frae my mither's womb I fell,
Thou might hae plunged me in Hell,
To gnash my gums, to weep and wail,
In burnin' lake,
Whar damned devils roar and yell,
Chain'd to a stake.
Ibid. Holy Willie's Prayer. St. 4.

A vast, unbottomed, boundless pit,
Fill'd fou o' lowin brunstane,
Wha's raging flame an' scorching heat,
Wad melt the hardest whunstane
The half asleep start up wi' fear,
An' think they hear it roarin',
When presently it does appear
'Twas but some neebor snorin',
Asleep that day.
Ibid. The Holy Fair. St. 22.

Hell is more bearable than nothingness.
BAILEY. *Festus.* Sc. *Heaven.*

Heaven but the Vision of fulfilled Desire,
And Hell the Shadow from a Soul on fire.
OMAR KHAYYÁM. *Rubáiyat.* St. 67. (FITZGERALD, trans.)

HELP.

Timon. 'Tis not enough to help the feeble up,
But to support him after.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 1. 1. 107.

Cassius. But ere we could arrive the point proposed,
Cæsar cried, "Help me, Cassius, or I sink!"
Ibid. Julius Cæsar. Act i. Sc. 2. l. 111.

Like him in Æsop, he whipped his horses withal, and put his shoulder to the wheel.
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. 1. Memb. 2.

Try first thyself, and after call in God;
For to the worker God himself lends aid.
EURIPIDES. *Hippolytus.* Fragment 435.

Help thyself and God will help thee.
GEORGE HERBERT. *Jacula Prudentum.*

Aide toi, le ciel t'aidera.

Help yourself and Heaven will help you.
LAFONTAINE. *Fables.* Bk. vi. Fable 18.

God helps those who help themselves.
ALGERNON SIDNEY. *Discourse Concerning Government.* Ch. ii. Pt. xxiii.

Help your lame dog o'er a stile.
SWIFT. *Whig and Tory.*

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.
BURKE. *Reflections on the Revolution in France.*

Help refused
Is hindrance sought and found.
BROWNING. *Ferishtah's Fancies, Two Camels.*

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.
EDWARD EVERETT HALE. *Rule of the "Harry Wadsworth Club"* (from *Ten Times One is Ten*).

HEREDITY.

The fathers have eaten a sour grape, and the children's teeth are set on edge.
Old Testament. Jeremiah xxxi. 29.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.
Ibid. Exodus xx. 5.

The gods visit the sins of the fathers upon the children.
EURIPIDES. *Phrixus.* Fragment 970.

Constance. This is thy eldest son's son,
Infortunate in nothing but in thee;
Thy sins are visited in this poor child;
The canon of the law is laid on him,
Being but the second generation
Removed from thy sin-conceiving womb.
SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 177.

Worcester. Treason is but trusted like the fox,
Who, ne'er so tame, so cherish'd, and lock'd up,
Will have a wild trick of his ancestors.
Ibid. I. Henry IV. Act v. Sc. 2. l. 9.

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It will not out of the flesh, that is bred in the bone.
J. HEYWOOD. Pt. ii. Ch. viii.

Belarius. O thou goddess,
Thou divine Nature, how thyself thou blazon'st
In these two princely boys! They are as gentle
As zephyrs, blowing below the violet,
Not wagging his sweet head; and yet as rough,
Their royal blood enchafed, as the rudest wind,
That by the top doth take the mountain pine,
And make him stoop to the vale. 'Tis wonderful,
That an invisible instinct should frame them
To royalty unlearn'd; honour untaught;
Civility not seen from other; valour,
That wildly grows in them, but yields a crop
As if it had been sow'd! Yet still it's strange,
What Cloten's being here to us portends,
Or what his death will bring us.
SHAKESPEARE. *Cymbeline.* Act iv. Sc. 2. l. 169.

King Philip. Look here upon thy brother Geffrey's face;
These eyes, these brows, were moulded out of his;
This little abstract doth contain that large,
Which died in Geffrey, and the hand of time,
Shall draw this brief into as huge a volume.
Ibid. King John. Act ii. Sc. 1. l. 99.

Gloster. Oh, 'tis a parlous boy;
Bold, quick, ingenious, forward, capable;
He's all the mother's from the top to toe.
Ibid. Richard III. Act iii. Sc. 1. l. 154.

Paulina. Behold, my lords,
Although the print be little, the whole matter
And copy of the father, eye, nose, lip;
The trick of his frown, his forehead; nay, the valley,
The pretty dimples of his chin and cheek; his smiles,
The very mould and frame of hand, nail, finger.
Ibid. Winter's Tale. Act ii. Sc. 3. l. 97.

Yet in my lineaments they trace
Some features of my father's face.
BYRON. *Parisina.* St. 13. l. 63.

Prodigious actions may as well be done
By weaver's issue, as by prince's son.
DRYDEN. *Absalom and Achitophel.* Pt. 1. l. 638.

The booby father craves a booby son;
And by Heaven's blessing thinks himself undone.
YOUNG. *Satires.* ii. l. 165.

He lives to build, not boast, a generous race;
No tenth transmitter of a foolish face.
RICHARD SAVAGE. *The Bastard.* l. 7.

He was not merely a chip of the old block, but the old block itself.
EDMUND BURKE. *On Pitt's First Speech,* February 26, 1781. (From Wraxall's *Memoirs.* First series, vol. i.)

I look upon you as gem of the old rock.
SIR THOMAS BROWNE. *Urn-burial. Dedication.*

HERMIT.

Shall I, like an hermit, dwell
On a rock or in a cell?
SIR WALTER RALEIGH. *Poem.* (Quoted in Cayley's *Life of Raleigh.* Vol. i.)

Far in a wild, unknown to public view,
From youth to age a reverend hermit grew;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well:
Remote from man, with God he pass'd the days;
Prayer all his business, all his pleasure praise.
PARNELL. *The Hermit.* St. 1.

Turn, gentle Hermit of the Dale,
And guide my lonely way
To where yon taper cheers the vale
With hospitable ray.
GOLDSMITH. *The Hermit.*

Hermit hoar, in solemn cell
Wearing out life's evening gray;
Smite thy bosom, sage, and tell
What is bliss, and which the way?
Thus I spoke, and speaking sighed:—
Scarce repressed the starting tear;—
When the smiling sage replied,
"Come, my lad, and drink some beer."
DR. JOHNSON. *Boswell's Life.* September 18, 1777.

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Deep in yon cave Honorius long did dwell,
In hope to merit heaven by making earth a hell.
BYRON. *Childe Harold's Pilgrimage.* Canto I. St. 20.

HERO.

Heroes as great have died, and yet shall fall.
POPE. *The Iliad of Homer.* Bk. XV. l. 157.

But when religion does with virtue join,
It makes a hero like an angel shine.
WALLER. *A Fragment on Ovid.*

See the conquering hero comes!
Sound the trumpet, beat the drums!
DR. THOMAS MORELL.

[Dr. Morell wrote the text for Handel's oratorios, *Joshua* and *Judas Maccabeus*, in both of which this song was used. It was also interpolated into the later stage versions of Lee's *Rival Queens*.]

Hail to the chief who in triumph advances.
SCOTT. *Lady of the Lake.* Canto II. St. 19.

Il n'ya pas de héros pour son valet-de-chambre.

No man is a hero to his valet-de-chambre.
MME. CORNUEL. (According to MDLLE. AISSÉ, *Lettres.* p. 166.)

[Marshal Catinat had already said, "A man must indeed be a hero to appear such to his valet." Other remoter anticipations of the thought may be quoted:

The nearer one approaches to great persons, the more one sees that they are but men. Rarely are they great in the eyes of their valets.
LA BRUYÈRE. *Caractères.*

Many a man has seemed to the world to be a miracle, in whom his wife and his valet have not seen anything remarkable. Few men have been admired by their servants.
MONTAIGNE. *Essays.* Bk. III. Ch. II.

When Hermodorus in his poems described Antigonus as the son of Helios, "my body-servant," said he, "is not aware of this."
PLUTARCH. *Of Isis and Osiris.*]

Combien de héros, glorieux, magnanimes, ont vécu trop d'un jour!

How many illustrious and noble heroes have lived too long by one day!
J. B. ROUSSEAU.

These are Clan-Alpine's warriors true,
And, Saxon, I am Roderick Dhu!
SCOTT. *Lady of the Lake.* Canto V. St. 9.

Heroes, it would seem, exist always, and a certain worship of them! We will also take the liberty to deny altogether that saying of the witty Frenchman, that no man is a hero to his valet-de-chambre. Or, if so, it is not the hero's blame, but the valet's: that his soul, namely, is a mean valet-soul.
CARLYLE. *Hero Worship. The Hero as Man of Letters.*

No one, it is said, is a hero to his own servant; but that arises simply from the circumstance that a hero can only be known by heroes. The servant would probably be able to appreciate those like himself.
GOETHE. *Maxims.* Vol. III. p. 204.

Heroes are much the same, the point's agreed,
From Macedonia's madman to the Swede;
The whole strange purpose of their lives, to find
Or make an enemy of all mankind!
POPE. *Essay on Man.* Epistle IV. l. 219.

Whoe'er excels in what we prize,
Appears a hero in our eyes.
SWIFT. *Cadenus and Vanessa.* l. 729.

Toll for the brave!—
The brave that are no more!
All sunk beneath the wave,
Fast by their native shore!
COWPER. *On the Loss of the Royal George.*

I want a hero: an uncommon want,
When every year and month sends forth a new one.
BYRON. *Don Juan.* Canto I. St. 1.

Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylæ.
Ibid. Don Juan. Canto III.

Is it for this the Spanish maid, aroused,
Hangs on the willow her unstrung guitar,
And, all unsex'd, the anlace hath espoused,
Sung the loud song, and dared the deed of war?

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And she, whom once the semblance of a scar
Appall'd, an owlet's 'larum chill'd with dread,
Now views the column-scattering bay'net jar,
The falchion flash, and o'er the yet warm dead,
Stalks with Minerva's step where Mars might quake to tread.
BYRON. *Childe Harold's Pilgrimage.* Canto i. St. 54.

The boy stood on the burning deck,
Whence all but him had fled;
The flame that lit the battle's wreck
Shone round him o'er the dead.
MRS. HEMANS. *Cassabianca.*

But to the hero, when his sword
Has won the battle for the free,
Thy voice sounds like a prophet's word,
And in its hollow tones are heard
The thanks of millons yet to be.
FITZ-GREENE HALLECK. *Marco Bozzaris.* St. 6.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!
LONGFELLOW. *A Psalm of Life.* St. 5.

There needs not a great soul to make a hero; there needs a God-created soul which will be true to its origin; that will be a great soul.
CARLYLE. *Heroes and Hero Worship. The Hero as Priest.*

Vain, mightiest fleets of iron framed;
Vain, those all-shattering guns;
Unless proud England keep, untamed,
The strong heart of her sons.
So let his name through Europe ring—
A man of mean estate,
Who died, as firm as Sparta's king,
Because his soul was great.
SIR FRANCIS HASTINGS DOYLE. *The Private of the Buffs.* St. 5.

Hurrah, hurrah for Sheridan!
Hurrah, hurrah for horse and man!
And when their statues are placed on high,
Under the dome of the Union sky,—
The American soldier's Temple of Fame,—
There with the glorious General's name
Be it said in letters both bold and bright:
"Here is the steed that saved the day
By carrying Sheridan into the fight,
From Winchester—twenty miles away!"
THOMAS BUCHANAN READ. *Sheridans' Ride.* Concluding lines.

The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic.
EMERSON. *Essays: Heroism.*

Go with mean people and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality, with heroes and demigods standing around us, who will not let us sleep.
Ibid. Representative Men. Plutarch.

HESITATION.

How long halt ye between two opinions.
Old Testament. I. Kings xviii. 21.

Deliberando sæpe perit occasio.

Opportunity is often lost through deliberation.
PUBLILIUS SYRUS. *Maxim* 185.

Cf. Dum deliberamus quando incipiendum, incipere jam serum fit.

While we are considering when to begin, it becomes already too late to do so.
QUINT. 12, 6, 3.
(See OPPORTUNITY.)

Deliberandum est sæpe, statuendum est semel.

Deliberate as often as you please, but when you decide it is once for all.
PUBLILIUS SYRUS. *Maxim* 132.

And while I at length debate and beate the bush
There shall steppe in other men and catch the burdes.
JOHN HEYWOOD. *Proverbes.* Pt. i. Ch. iii.

While betweene two stooles my taile goe to the ground.
Ibid. Proverbes. Pt. i. Ch. iii.

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[In a French MS. in the Bodecian Library, *Les Proverbes del Vilain* (circa 1303), the proverb appears in this form, "Entre deux arcouns chet cul à terra."]

King. That we would do,
We should do when we would; for this *would* changes,
And hath abatements and delays as many,
As there are tongues, are hands, are accidents;
And then this *should* is like a spendthrift sigh,
That hurts by easing.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 7. l. 119.

Hamlet. Now whether it be
Bestial oblivion, or some craven scruple
Of thinking too precisely on the event,—
A thought which, quartered, hath but one part wisdom,
And ever three parts coward—I do not know
Why yet I live to say "This thing's to do";
Sith I have cause, and will, and strength and means
To do't.
Ibid. Hamlet. Act iv. Sc. 4. l. 40.

Lady Macbeth. Glamis thou art, and Cawdor; and shalt be
What thou art promis'd: yet do I fear thy nature;
It is too full of the milk of human kindness
To catch the nearest way. Thou would'st be great;
Art not without ambition: but without
The illness should attend it. What thou would'st highly,
That would'st thou holily; would'st not play false,
And yet would'st wrongly win; thou'dst have, great Glamis,
That which cries, *Thus thou must do, if thou'dst have it;*
And that which rather thou dost fear to do,
Than wishest should be undone.
Ibid. Macbeth. Act i. Sc. 5. l. 16.

Macbeth. If it were done, when 'tis done, then 'twere well
It were done quickly: if the assassination
Could trammel up the consequence, and catch
With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,—
We'd jump the life to come. But, in these cases,
We still have judgment here; that we but teach
Bloody instructions, which, being taught, return
To plague the inventor: This even-handed justice
Commend the ingredients of our poison'd chalice
To our own lips.
SHAKESPEARE. *Macbeth.* Act i. Sc. 7. l. 1.

Macbeth. But now I am cabin'd, cribb'd, confin'd, bound in
To saucy doubts and fears.
Ibid. Macbeth. Act iii. Sc. 4. l. 24.

Hamlet. Like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect.
Ibid. Hamlet. Act iii. Sc. 3. l. 41.

Wer gar zu viel bedenkt wird wenig leisten.
He who considers too much will perform little.
SCHILLER. *Wilhelm Tell.* iii. 1.

Dum dubius fluit hac aut illac, dum timet anceps,
Ne male quid faciat, nil bene Quintus agit.
Now this, now that way torn, Quintus, in doubt
And fear of doing ill, does nothing well.
ETIENNE PASQUIER (PASCHASIUS). *Epigrammata.* ii. 63.

Time was, I shrank from what was right
For fear of what was wrong:
I would not brave the sacred fight,
Because the foe was strong.
But now I cast that finer sense
And sorer shame aside:
Such dread of sin was indolence,
Such aim at heaven was pride.
CARDINAL NEWMAN.

When love once pleads admission to our hearts,
In spite of all the virtue we can boast,
The woman that deliberates is lost.
ADDISON. *Cato.* Act iv. Sc. 1.

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While vain coquettes affect to be pursued,
And think they're virtuous if not grossly lewd,
Let this great maxim be my virtue's guide,—
In part she is to blame that has been tried.
He comes too near that comes to be denied.
LADY MARY WORTLEY MONTAGU. *The Lady's Resolve.*

Woman's behavior is a surer bar
Than is their No! That fairly doth deny
Without denying. Thereby kept they are
Safe even from hope. In part to blame is she
Which hath without consent been only tried.
He comes too near that comes to be denied.
SIR THOMAS OVERBURY. *A Wife.* St. 36.

She half consents who silently denies.
OVID. *Helen to Paris.* (DRYDEN and MUSGRAVE, trans.)

And whispering "I will ne'er consent,"—consented.
BYRON. *Don Juan.* Canto i. St. 117.

He would not, with a peremptory tone,
Assert the nose upon his face his own.
COWPER. *Conversation.* l. 121.

In such a strait the wisest may well be perplexed and the boldest staggered.
BURKE. *Thoughts on the Cause of the Present Discontents.* Vol. 1.

Far better never to have heard the name
Of zeal and just ambition, than to live
Baffled and plagued by a mind that every hour
Turns recreant to her task: takes heart again,
Then feels immediately some hollow thought
Hang like an interdict upon her hopes.
WORDSWORTH. *The Prelude, Book First.* l. 255.

He who dallies is a dastard,
He who doubts is damned.
UNKNOWN.

[These lines are said to have been quoted by James Hamilton, of South Carolina, at a banquet in Charleston when he was Governor of the State (between 1830 and 1832) and during the excitement of the nullification period. They were again quoted by J. S. Blackburn, of Kentucky, in a speech made in Congress in the winter of 1876–77. The whole country was on fire over the question of the Hayes-Tilden disputed election. Henry Watterson had offered his inflammatory proposition that 100,000 unarmed Kentuckians should march on Washington and seat Mr. Tilden. Mr. Blackburn seconded him by summoning every Democrat to the deadly breach and repeating the couplet.]

HISTORY.

The long historian of my country's woes.
HOMER. *Odyssey.* Bk. iii. l. 142. (POPE, trans.)

I have read somewhere or other—in Dionysius of Halicarnassus I think—that History is Philosophy teaching by examples.
BOLINGBROKE. *On the Study and Use of History.* Letter ii.

[Dionysius' words are "Ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων" (*Art of Rhetoric*, xi. 2), which, literally translated, would be "History is Philosophy learned from examples." He credits the phrase to Thucydides. It is, in fact, a paraphrase of a passage from Thucydides. Bk. i. 22.]

Before philosophy can teach by experience, the philosophy has to be in readiness, the experience must be gathered and intelligibly recorded.
CARLYLE. *Essays. On History.*

I shall be content if those shall pronounce my History useful who desire to give a view of events as they did really happen, and as they are very likely, in accordance with human nature, to repeat themselves at some future time—if not exactly the same, yet very similar.
THUCYDIDES. *Historia.* i. 2, 2.

[Hence the phrase, "History repeats itself."]

It is no great wonder if in long process of time, while fortune takes her course hither and thither, numerous coincidences should spontaneously occur. If the number and variety of subjects to be wrought upon be infinite, it is all the more easy for fortune, with such an abundance of material, to effect this similarity of results.
PLUTARCH. *Life of Sertorius.*

'Tis one and the same Nature that rolls on her course, and whoever has sufficiently considered the present state of things might certainly conclude as to both the future and the past.
MONTAIGNE. *Essays.* Bk. ii. Ch. xii. *Apology for Raimond Sebond.*

And history, with all her volumes vast,
Hath but *one* page.
BYRON. *Childe Harold.* Canto iv. St. 108.

History hath triumphed over Time, which, besides it, nothing but Eternity hath triumphed over.
SIR WALTER RALEIGH. *The History of the World. Preface.*

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Katharine. After my death I wish no other herald,
No other speaker of my living actions,
To keep mine honour from corruption,
But such an honest chronicler as Griffith.
SHAKESPEARE. *Henry VIII.* Act iv. Sc. 2. l. 69.

How many great ones may remembered be
Which in their daies most famouslie did flourish,
Of whom no word we hear nor sign we see
But as things wipt out with a sponge do perishe,
Because they living cared not to cherishe
No gentle wits, thro' pride or covetize,
Which might their name forever memorize.
SPENSER. *Ruines of Time.* l. 358.

Vixere fortes ante Agamemnona
Multi: sed omnes illacrimabiles
Urgentur ignotique longâ
Nocte, carent quia vate sacro.

Many heroes lived before Agamemnon, but they are all unmourned and consigned to a long night of oblivion, because they lacked a sacred bard.
HORACE. *Odes.* Bk. iv. Ode 9. l. 25.

Brave men were living before Agamemnon,
And since, exceeding valorous and sage,
A good deal like him too, though quite the same, none;
But then they shone not on the poet's page,
And so have been forgotten.
BYRON. *Don Juan.* Canto i. St. 5.

There is a saying among men, that a noble deed ought not to be buried in the silent grave. It is the divine power of song that is suited to it.
PINDAR. *Epinicia.* ix. 13.

The love of history seems inseparable from human nature because it seems inseparable from self-love.
LORD BOLINGBROKE. *On the Study of History.* Letter i.

History is only a confused heap of facts.
LORD CHESTERFIELD. *Letters to His Son.* February 5, 1750.

So very difficult a matter is it to trace and find out the truth of anything by history.
PLUTARCH. *Life of Themistocles.*

Anything but history, for history must be false.
Walpoliana. No. 141.

[Sir Robert Walpole's answer to his secretary when asked what he wished read to him as he lay on a sick-bed.]

Il a inventé l'histoire.
He has invented history.
MME. DU DEFFAND.

[A friend defending Voltaire's historical accuracy in the presence of Mme. du Deffand, and maintaining that he *invented* nothing, "Rien," repliquait-elle, "et que voulez-vous donc de plus? *Il a inventé l'histoire!*"
FOURNIER. *L'Esprit Dans L'Histoire.* 191.]

Some write a narrative of wars and feats,
Of heroes little known, and call the rant
A history. Describe the man, of whom
His own coevals took but little note,
And paint his person, character and views,
As they had known him from his mother's womb.
COWPER. *The Task.* Bk. iii. l. 139.

Where history's pen its praise or blame supplies,
And lies like truth, and still most truly lies.
BYRON. *Lara.* Canto i. St. 11.

What want these outlaws conquerors should have
But History's purchased page to call them great?
Ibid. Childe Harold. Canto iii. St. 48.

History a distillation of Rumour.
CARLYLE. *The French Revolution.* Pt. i. Bk. vii. Ch. v.

All those instances to be found in history, whether real or fabulous, of a doubtful public spirit, at which morality is perplexed, reason is staggered, and from which affrighted Nature recoils, are their chosen and almost sole examples for the instruction of their youth.
BURKE. *On a Regicide Peace.*

The reign of Antoninus is marked by the rare advantage of furnishing very few materials for history, which is indeed little more than the register of the crimes, follies, and misfortunes of mankind.
GIBBON. *Decline and Fall of the Roman Empire* (1776). Ch. iii.

L'histoire n'est que le tableau des crimes et des malheurs.
History is only the register of crimes and misfortunes.
VOLTAIRE. *L'Ingénu.* Ch. x.

A paradoxical philosopher carrying to the utmost length that aphorism of Montesquieu's "happy the people whose

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annals are tiresome" has said "Happy the people whose annals are vacant."
CARLYLE. *The French Revolution.* Bk. ii. Ch. i.

Happy the people whose Annals are blank in History-books.
Ibid. Life of Frederick the Great. Bk. xvi. Ch. i.

The happiest women, like the happiest nations, have no history.
GEORGE ELIOT. *The Mill on the Floss.* Bk. vi. Ch. iii.

How the best state to know?—it is found out
Like the best woman;—that least talked about.
SCHILLER. *Votive Tablets. Best Governed State.*

He is happiest of whom the world says least, good or bad.
THOMAS JEFFERSON. *Letter to John Adams.* 1786.

The dignity of history.
LORD BOLINGBROKE (Henry St. John). *On the Study and Use of History.* Letter v.

I shall cheerfully bear the reproach of having descended below the dignity of history.
MACAULAY. *History of England.* Vol. i. Ch. i.

Der Historiker ist ein rückwärts gekehrter Prophet.

The historian is a prophet looking backwards.
SCHLEGEL. *Athenæum. Berlin.* i. 2, 20.

History is the essence of innumerable Biographies.
CARLYLE. *Essays. On History.*

HOLIDAYS.

Prince. If all the year were playing holidays,
To sport would be as tedious as to work.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 228.

Iris. You sunburnt sicklemen, of August weary,
Come hither from the furrow and be merry:
Make holiday; your rye-straw hats put on
And these fresh nymphs encounter every one
In country footing.
Ibid. Tempest. Act iv. Sc. 1. l. 134.

Rosalind. For now am I in a holiday humor.
SHAKESPEARE. *As You Like It.* Act iv. Sc. 1. l. 69.

The red-letter days now become, to all intents and purposes, dead-letter days.
LAMB. *Oxford in the Vacation.*

There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday.
BYRON. *Childe Harold.* Canto iv. St. 141.

HOLLAND.

A country that draws fifty foot of water,
In which men live as in the hold of nature;
And when the sea does in upon them break,
And drowns a province, does but spring a leak.
. . . . . .
That feed, like cannibals, on other fishes,
And serve their cousin-germans up in dishes.
A land that rides at anchor, and is moored,
In which they do not live, but go aboard.
SAMUEL BUTLER. *Description of Holland.*

Holland, that scarce deserves the name of land,
As but the off-scouring of the British sand;
And so much earth as was contributed
By English pilots, when they heaved the lead.
ANDREW MARVELL. *The Character of Holland.* l. 1.

How did they rivet with gigantic piles
Through the centre their new-catched miles;
And to the stake a struggling country bound,
Where barking waves still bait the forced ground.
Ibid. The Character of Holland. l. 17.

Who best could know to pump an earth so leak,
Him they their lord and country's father speak;

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To make a bank was a great plot of state;—
Invent a shovel, and be a magistrate.
ANDREW MARVELL. *The Character of Holland.* l. 45.

We do not know, and perhaps it would be impossible to discover, whether Butler wrote his minor pieces before those of the great patriot Andrew Marvell, who rivalled him in wit and excelled him in poetry. Marvell, though born later, seems to have been known earlier as an author. He was certainly known publicly before him. But in the political poems of Marvell there is a ludicrous character of Holland, which might be pronounced to be either the copy or the original of Butler's, if in those anti-Batavian times the Hollander had not been baited by all the wits; and were it not probable that the unwieldy monotony of his character gave rise to much the same ludicrous imagery in many of their fancies.
LEIGH HUNT. *The Indicator. Ludicrous Exaggeration.*

Embosomed on the deep where Holland lies,
Methinks her patient sons before me stand,
Where the broad ocean leans against the land.
GOLDSMITH. *The Traveller.* l. 282.

Then we upon our globe's last verge shall go
And see the ocean leaning on the sky.
DRYDEN. *On the Royal Society.*

HOME.

The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.
Old Testament. Psalm xvi. 6.

[The Psalter in the Book of Common Prayer translates the first part of this text, "The lot is fallen to me in a fair ground."]

He shall return no more to his house, neither shall his place know him any more.
Ibid. Job vii. 10.

Gallum in suo sterquilino plurimum posse intellexit.

He knew that every cock fights best on his own dung-hill.
SENECA. *Ludus de Morte Claudii.* vii. 3.

Hic domus, haec patria est.

Here is our country, here our home.
VIRGIL. *Æneid.* Bk. vii. 122. l. 197. (CONINGTON, trans.)

Pro aris et focis.

For altars and hearths.
CICERO. *Pro Roscio Amerino.* v.

[For hearth and home. A common saying, meaning the defence of one's nearest and dearest. Amongst the Romans, the family or household-gods (*Penates*) had their altars (*aræ*) in the open court, and the tutelar deities of each dwelling (*Lares*) their *niches* round the hearth or ingle-nook (*foci*) of every house.]

Pro patria, pro liberis, pro aris atque focis cernere.

To fight for their country, their children, their hearth and home.
SALLUST. *Catilina.* 59.

Strike—for your altars and your fires;
Strike—for the green graves of your sires;
God and your native land!
FITZ-GREENE HALLECK. *Marco Bozzaris.* l. 34.

Dulce domum resonemus.

Let us make the sweet song of "Home" to resound.
ANON.

[Burden of the *Domum*, or well-known school song, "Concinamus, O Sodales," etc., ("Comrades, Let Us Sing Together"), sung at Winchester and other schools on the eve of the holidays. *Dulce domum* is sometimes improperly used for "sweet home."]

Old proverbe says,
That byrd ys not honest
That fyleth hys owne nest.
JOHN SKELTON. *Poems Against Garnesche.*

It is a foule byrd that fyleth his owne nest.
JOHN HEYWOOD. *Proverbes.* Pt. ii. Ch. v.

For a man's house is his castle, *et domus sua cuique tutissimum refugium.*
SIR EDWARD COKE. *Third Institute.* p. 162.

The house of every one is to him as his castle and fortress, as well for his defence against injury and violence as for his repose.
Ibid. Semayne's Case, 5 Rep. 91.

The poorest man may in his cottage bid defiance to all the force of the Crown. It may be frail; its roof may shake; the wind may blow through it; the storms may enter, the rain may enter,—but the King of England cannot enter; all his forces dare not cross the threshold of the ruined tenement!
BURKE. *Speech on the Excise Bill.*

Touchstone. When I was at home, I was in a better place:
But travellers must be content.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 4. l. 17.

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Ford. Like a fair house, built on another man's ground.
SHAKESPEARE. *Merry Wives of Windsor.* Act ii. Sc. 2. l. 224.

The next way home's the farthest way about.
QUARLES. *Emblems.* Bk. iv. Pt. ii. Ep. 2.

Far from all resort of mirth
Save the cricket on the hearth.
MILTON. *Il Penseroso.* l. 81.

His native home deep imaged in his soul.
HOMER. *The Odyssey.* Bk. xiii. l. 38. (POPE, trans.)

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.
GRAY. *Elegy in a Country Churchyard.* l. 21.

Nam jam non domus accipiet te læta, neque uxor
Optuma, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.

No more shall thy family welcome thee home
Nor around thee thy wife and sweet little ones come,
All clamouring joyous to snatch the first kiss,
Transporting thy bosom with exquisite bliss.
LUCRETIUS. *De Rerum Natura.* 3, 907. (W. M. F. KING, trans.)

Interea dulces pendent circum oscula nati,
Casta pudicitiam servat domus.

His little children, climbing for a kiss,
Welcome their father's late return at night;
His faithful bed is crown'd with chaste delight.
VIRGIL. *Georgics.* ii. 524. (DRYDEN, trans.)

At night returning, every labor sped,
He sits him down, the monarch of a shed:
Smiles by his cheerful fire, and round surveys
His children's looks, that brighten at the blaze;
While his loved partner, boastful of her hoard,
Displays her cleanly platter on the board.
GOLDSMITH. *The Traveller.* l. 193.

At length his lonely cot appears in view
Beneath the shelter of an aged tree;
Th' expectant wee things, toddlin', stacher through
To meet their dad, wi' flichterin' noise an' glee.
BURNS. *The Cotter's Saturday Night.* St. 3.

To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life.
Ibid. Epistle to Dr. Blacklock. St. 9.

Blest be that spot, where cheerful guests retire
To pause from toil, and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.
GOLDSMITH. *The Traveller.* l. 13.

To fireside happiness, to hours of ease,
Blest with that charm, the certainty to please.
SAMUEL ROGERS. *Human Life.* l. 347.

Domestic Happiness, thou only bliss
Of Paradise that hast survived the Fall!
COWPER. *The Task.* Bk. iii. l. 41.

And say, without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh! what were man?—a world without a sun.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 21.

The stately homes of England,
How beautiful they stand!
Amidst their tall ancestral trees,
O'er all the pleasant land.
MRS. HEMANS. *The Homes of England.*

It's hame, and it's hame, hame fain wad I be,
An' it's hame, hame, hame, to my ain countree!

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When the flower is i' the bud and the leaf is on the tree,
The lark shall sing me hame in my ain countree;
It's hame, and it's hame, hame fain wad I be,
An' it's hame, hame, hame, to my ain countree!
ALLAN CUNNINGHAM. *It's Hame and It's Hame.*

My foot is on my native heath, and my name is MacGregor.
SCOTT. *Rob Roy.* Ch. xxxiv.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which sought through the world is ne'er met with elsewhere.
An exile from home splendour dazzles in vain,
Oh give me my lowly thatched cottage again;
The birds singing gayly, that came at my call,
Give me them, and that peace of mind dearer than all.
Home, Sweet Home. (From the opera of "Clari, the Maid of Milan.")

Home is home, though it be never so homely.
CLARKE. *Paræmiologia.* p. 101.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam.
The world has nothing to bestow;
From our own selves our joys must flow,
And that dear hut, our home.
NATHANIEL COTTON. *The Fireside.* St. 3.

Horses, oxen, have a home
When from daily toil they come;
Household dogs, when the wind roars,
Find a home within warm doors;

Asses, swine, have litter spread,
And with fitting food are fed;
All things have a home but one—
Thou, O Englishman, hast none!
SHELLEY. *The Masque of Anarchy.* St. 50.

The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.
New Testament. Matthew viii. 20.

And homeless near a thousand homes, I stood,
And near a thousand tables pined and wanted food.
WORDSWORTH. *Guilt and Sorrow.* St. 41.

Oh, it was pitiful!
Near a whole city full
Home she had none.
HOOD. *Bridge of Sighs.* St. 10.

Who hast not felt how sadly sweet
The dream of home, the dream of home,
Steals o'er the heart, too soon to fleet,
When far o'er sea or land we roam?
THOMAS MOORE. *The Dream of Home.*

The bird let loose in Eastern skies,
When hastening fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight
Nor shadow dims her way.
Ibid. Oh! That I Had Wings.

A babe in a house is a well-spring of pleasure.
MARTIN F. TUPPER. *Of Education.*

The many make the household,
But only one the home.
LOWELL. *The Dead House.* St. 9.

Where we love is home,
Home that our feet may leave, but not our hearts.
O. W. HOLMES. *Homesick in Heaven.* St. 5.

Bachelor's Hall! what a quare-lookin' place it is!
Kape me from sich all the days of my life!
JOHN FINLEY. *Bachelor's Hall.*

HOMER.

Et idem
Indignor quandoque bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum.

While e'en good Homer may deserve a tap,
If as he does, he drop his head and nap.

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Yet when a work is long, 'twere somewhat hard
To blame a drowsy moment in a bard.
HORACE. *De Arte Poetica.* l. 358. (CONINGTON, trans.)

Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream.
POPE. *Essay on Criticism.* Pt. i. l. 179.

Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread.
ANONYMOUS.

Seven cities vied for Homer's birth with emulation pious:
Salamis, Samos, Calophon, Rhodes, Argos, Athens, Chios.
Greek Anthology.

Great Homer's birthplace seven rival cities claim,
Too mighty such monopoly of Fame.
THOMAS SEWARD. *On Shakespeare's Monument at Stratford-upon-Avon.*

Seven cities warred for Homer being dead;
Who living had no roofe to shrowd his head.
THOMAS HEYWOOD. *Hierarchie of the Blessed Angells.*

I can no more believe old Homer blind,
Than those who say the sun hath never shin'd;
The age wherein he liv'd was dark, but he
Could not want sight who taught the world to see.
DENHAM. *Progress of Learning.*

Be that blind bard who on the Chian strand,
By those deep sounds possessed with inward light,
Beheld the Iliad and the Odyssey
Rise to the swelling of the voiceful sea.
COLERIDGE. *Fancy in Nubibus.* Concluding lines.

The blind old man of Scio's rocky isle.
BYRON. *The Bride of Abydos.* Canto ii. St. 2.

Read Homer once, and you can read no more,
For all books else appear so mean, so poor,
Verse will seem prose; but still persist to read,
And Homer will be all the books you need.
JOHN SHEFFIELD (Duke of Buckinghamshire). *An Essay on Poetry.* l. 323.

Much have I travell'd in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-brow'd Homer ruled as his demesne,
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold:
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific, and all his men
Look'd at each other with a wild surmise,
Silent, upon a peak in Darien.
KEATS. *On First Looking Into Chapman's Homer.*

HONESTY.

Honesty is the best policy.
CERVANTES. *Don Quixote.* Pt. ii. Ch. xxxiii.

"Honesty is the best policy," but he who acts on that principle is not an honest man.
ARCHBISHOP WHATELEY. *Thoughts and Apothegms.* Pt. ii. Ch. xviii. *Pious Frauds.*

Mariana. No legacy is so rich as honesty.
SHAKESPEARE. *All's Well that Ends Well.* Act iii. Sc. 5. l. 13.

Lucullus. Every man has his fault, and honesty is his.
Ibid. Timon of Athens. Act iii. Sc. 1. l. 29.

Touchstone. Rich honesty dwells like a miser, sir, in a poor house; as your pearl in your foul oyster.
Ibid. As You Like It. Act v. Sc. 4. l. 62.

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Helena. My friends were poor but honest.
SHAKESPEARE. *All's Well that Ends Well.* Act i. Sc. 3. l. 201.

Gobbo. An honest exceeding poor man.
Ibid. Merchant of Venice. Act ii. Sc. 2. l. 54.

Clown. Though honesty be no puritan, yet it will do no hurt; it will wear the surplice of humility over the black gown of a big heart.
Ibid. All's Well that Ends Well. Act i. Sc. 3. l. 97.

An honest man, close-buttoned to the chin,
Broadcloth without, and a warm heart within.
COWPER. *Epistle to Joseph Hill.* Concluding lines.

Hamlet. I am myself indifferent honest: but yet I could accuse me of such things, that it were better my mother had not borne me: I am very proud, revengeful, ambitious; with more offences at my beck, than I have thoughts to put them in, imagination to give them shape, or time to act them in. What should such fellows as I do crawling between earth and heaven? We are arrant knaves all; believe none of us.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 124.

Hamlet. What's the news?
Rosencrantz. None, my lord, but that the world's grown honest.
Hamlet Then is doomsday near.
Ibid. Hamlet. Act ii. Sc. 2. l. 240.

Hamlet. Ay, sir; to be honest, as this world goes, is to be one man picked out of ten thousand.
Ibid. Hamlet. Act ii. Sc. 2. l. 178.

Iago. Take note, take note, O world,
To be direct and honest is not safe.
Ibid. Othello. Act iii. Sc. 3. l. 378.

Gloster. Because I cannot flatter, and look fair,
Smile in men's faces, smooth, deceive, and cog,
Duck with French nods and apish courtesy,
I must be held a rancorous enemy.
Cannot a plain man live, and think no harm,
But thus his simple truth must be abused
By silken, sly, insinuating Jacks?
SHAKESPEARE. *Richard III.* Act i. Sc. 3. l. 47.

Brutus. There is no terror, Cassius, in your threats,
For I am arm'd so strong in honesty
That they pass by me as the idle wind,
Which I respect not.
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 66.

Man is his own star; and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
JOHN FLETCHER. *Upon an "Honest Man's Fortune."*

Man is his own star; and that soul that can
Be honest is the only perfect man.
Ibid. Upon an "Honest Man's Fortune."

A wit's a feather, and a chief a rod;
An honest man's the noblest work of God.
POPE. *Essay on Man.* Epistle iv. l. 247.

Princes and lords are but the breath of kings:
"An honest man's the noblest work of God."
BURNS. *Cotter's Saturday Night.* St. 19.

A king can make a belted knight,
A marquis, duke, and a' that:
But an honest man's aboon his might.
Guid faith, he maunna fa' that.
Ibid. For a' That and a' That. St. 4.

Yet Heav'n, that made me honest, made me more
Than ever king did, when he made a lord.
NICHOLAS ROWE. *Jane Shore.* Act ii. Sc. 1. l. 261.

To strictest justice many ills belong,
And honesty is often in the wrong.
Lucan's Pharsalia. Bk. viii. l. 657. (ROWE, trans.)

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought
And simple truth his utmost skill.
SIR HENRY WOTTON. *The Character of a Happy Life.*

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The modest front of this small floor,
Believe me, reader, can say no more
Than many a braver marble can,—
"Here lies a truly honest man."
RICHARD CRASHAW. *Epitaph upon Mr. Ashton.*

Fools out of favour grudge at knaves in place,
And men are always honest in disgrace.
DEFOE. *The True-born Englishman. Introduction.* l. 7.

A rich man is an honest man, no thanks to him, for he would be a double knave to cheat mankind when he had no need of it.
DANIEL DEFOE. *Serious Reflections.*

HONOUR.

This day beyond its term my fate extends,
For life is ended when our honour ends.
A Prologue spoken by the Poet LABERIUS. *Translated by* GOLDSMITH *from the Latin of Macrobius.*

Hector. Life every man holds dear; but the dear man
Holds honour far more precious-dear than life.
SHAKESPEARE. *Troilus and Cressida.* Act v. Sc. 3. l. 27.

Brutus. Set honour in one eye and death i' the other
And I will look on both indifferently;
For let the gods so speed me as I love
The name of honour more than I fear death.
Ibid. Julius Cæsar. Act i. Sc. 2. l. 86.

Antony. If I lose mine honour
I lose myself.
Ibid. Antony and Cleopatra. Act iii. Sc. 4. l. 20.

Better to die ten thousand thousand deaths,
Than wound my honour.
ADDISON. *Cato.* Act i. Sc. 4.

When honour's lost, 'tis a relief to die;
Death's but a sure retreat from infamy.
GARTH. *The Dispensary.* Canto v. l. 321.

Hotspur. By heaven, methinks, it were an easy leap
To pluck bright honour from the pale-faced moon;
Or dive into the bottom of the deep,
Where fathom-line could never touch the ground,
And pluck up drowned honour by the locks:
So he, that doth redeem her thence, might wear,
Without co-rival, all her dignities.
SHAKESPEARE. *1. Henry IV.* Act i. Sc 3. l. 202.

King. Honours thrive,
When rather from our acts we them derive
Than our fore-goers: the mere word's a slave
Debosh'd on every tomb; on every grave,
A lying trophy; and as oft is dumb,
Where dust and damn'd oblivion is the tomb
Of honour'd bones indeed.
Ibid. All's Well that Ends Well. Act ii. Sc. 3. l. 142.

King Henry. By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires;
But, if it be a sin to covet honour,
I am the most offending soul alive.
Ibid. Henry V. Act iv. Sc. 3. l. 24.

Achilles. Not a man, for being simply man,
Hath any honour; but honour for those honours
That are without him, as place, riches, favor,
Prizes of accident as oft as merit:
Which, when they fall, as being slippery standers,
The love that leaned on them as slippery too,
Do one pluck down another, and together
Die in the fall.
Ibid. Troilus and Cressida. Act iii. Sc. 3. l. 81.

Second Lord. The heavens hold firm
The walls of thy dear honour; keep unshak'd
That temple, thy fair mind.
Ibid. Cymbeline. Act ii. Sc. 1. l. 68.

Cassius. Well, honour, is the subject of my story.
I cannot tell what you and other men

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Think of this life; but, for my single self,
I had as lief not be as live to be
In awe of such a thing as I myself.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 92.

Falstaff. Well, 'tis no matter; Honour pricks me on. Yea, but how if honour prick me off when I come on; how then? Can honour set to a leg?—No. Or an arm?—No. Or take away the grief of a wound?—No. Honour hath no skill in surgery then?—No. What is honour?—A word? What is that word?—Honour. What is in that honour?—Air. A trim reckoning! Who hath it?—He that died o' Wednesday. Doth he feel it?—No. Doth he hear it?—No. Is it insensible then?—Yea, to the dead. But will it not live with the living?—No. Why?—Detraction will not suffer it:—therefore I'll none of it. Honour is a mere scutcheon, and so ends my catechism.
Ibid. I. Henry IV. Act v. Sc. 1. l. 131.

Honour is a public enemy, and conscience a domestic; and he that would secure his pleasure, must pay a tribute to one, and go halves with t'other.
CONGREVE. *Love for Love.* Act iii. Sc. 14.

Honour's a fine imaginary notion,
That draws in raw and unexperienced men
To real mischiefs, while they hunt a shadow.
ADDISON. *Cato.* Act ii. Sc. 5.

Honour is a baby's rattle.
RANDOLPH. *The Muses' Looking Glass* (*Micropsychus*). Act iii. Sc. 2.

Honour is like a widow, won
With brisk attempt and putting on.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 913.

Honours are shadows, which from seekers fly;
But follow after those who them deny.
R. BAXTER. *Love Breathing Thanks and Praise.* Pt. ii.

I sent to know from whence, and where
These hopes and this relief?
A spy inform'd, Honour was there,
And did command in chief.
"March, march," quoth I; "the word straight give,
Let's lose no time, but leave her;
That giant upon air will live,
And hold it out for ever.
SIR J. SUCKLING. *The Siege.*

I could not love thee, dear, so much,
Loved I not honour more.
R. LOVELACE. *To Lucasta, on Going to the Wars.* Concluding lines.

Honour alone we cannot, must not lose;
Honour, that spark of the celestial fire,
That above nature makes mankind aspire;
Ennobles the rude passions of our frame
With thirst of glory, and desire of fame:
The richest treasure of a generous breast,
That gives the stamp and standard to the rest.
HALIFAX. *The Man of Honour.*

Honour and shame from no condition rise;
Act well your part, there all the honour lies.
POPE. *Essay on Man.* Epistle iv. l. 193.

King. From lowest place when virtuous things proceed,
The place is dignified by the doer's deed:
Where great additions swell, and virtue none,
It is a dropsied honour: good alone
Is good, without a name: vileness is so;
The property by what it is should go,
Not by the title.
SHAKESPEARE. *All's Well that Ends Well.* Act ii. Sc. 3. l. 133.

If honour calls, where'er she points the way,
The sons of honour follow and obey.
CHURCHILL. *Farewell.* l. 67.

His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.
TENNYSON. *Idylls of the King. Lancelot and Elaine.*

HOPE.

Vain hopes are often like the dreams of those who wake.
QUINTILIAN. *Ars Rhetorica.* vi. 2, 30.

[Diogenes Laertius tells us that Aristotle, being asked what hope was, answered, "The dream of a waking man."]

For hope is but the dream of those that wake!
PRIOR. *Solomon on the Vanity of the World.* Bk. iii. l. 102.

Ἐλπίδες ἐν ζωοῖσιν, ἀνελπίστοι δὲ θανόντες.
There is hope for the living, but none for the dead.
THEOCRITUS. *Idyl* iv. 42.

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Aegroto, dum anima est spes esse dicitur.
As the saying is, while the patient has life there is hope.
CICERO. *Ad Atticum.* ix. 10, 3.

Is there no hope? the sick man said;
The silent doctor shook his head.
. . . . . .
While there is life there's hope (he cried),
Then why such haste?—so groan'd and died.
GAY. *Fable* xxviii. *The Sick Man and The Angel.*

Hope deferred maketh the heart sick.
Old Testament. Proverbs xiii. 12.

I beheld his body half wasted away with long expectation and confinement: and felt what kind of sickness of heart it was which arises from hope deferred.
STERNE. *Sentimental Journey. The Captive.*

The sickening pang of hope deferred.
SCOTT. *Lady of the Lake.* Canto iii. St. 22.

Who against hope believed in hope.
New Testament. Romans iv. 18.

Hope against hope, and ask till ye receive.
MONTGOMERY. *The World Before the Flood.* Canto v. l. 162.

It is to hope, though hope were lost.
BARBAULD. *Come Here, Fond Youth.*

Lasciate ogni speranza voi ch'entrate.
Abandon hope, all ye who enter here.
DANTE. *Inferno.* Canto iii. l. 9. (CARY, trans.)

[Dante feigns that he beheld these words "written in sombre colors" on the gate through which he entered Hell. Longfellow translates the line: "All hope abandon, ye who enter in!"]

Pandite atque aperite propere januam hanc Orci, obsecro!
Nam equidem haud aliter esse duco, quippe quo nemo advenit,
Nisi quem spes reliquere omnes, esse ut frugi possiet.
Quick, open, open wide this gate of hell;
For I in truth can count it nothing less.
No one comes here who has not lost all hope
Of being good.
PLAUTUS. *Bacchides.* Act iii. Sc. 1, l. (BONNELL THORNTON, trans.)

Where peace
And rest can never dwell, hope never comes
That comes to all.
MILTON. *Paradise Lost.* Bk. i. l. 65.

All hope is lost
Of my reception into grace; what worse?
For where no hope is left, is left no fear.
Ibid. Paradise Regained. Bk. iii. l. 204.

The darkest hour is just before dawn.

[An old English proverb which finds its analogue in every language. It is based on physical fact, for, as a rule, the darkest hour in the night is when the moon has reached far on to the western horizon, while the sun is still below the eastern horizon.]

But the nearer the dawn the darker the night,
And by going wrong all things come right;
Things have been mended that were worse,
And the worse, the nearer they are to mend.
LONGFELLOW. *Tales of a Wayside Inn. The Baron of St. Castine.* l. 265.

Quamquam longissimus, dies cito conditur.
The longest day soon comes to end.
PLINY THE YOUNGER. *Epistolæ.* ix. 36.

Weeping may endure for a night, but joy cometh in the morning.
Old Testament. Psalm xxx. 5.

There is in the worst of fortune the best of chances for a happy change.
EURIPIDES. *Iphigenia in Taurus.* 721.

Spes fovet, et fore cras semper ait melius.
Hope ever urges on, and tells us to-morrow will be better.
TIBULLUS. *Carmina.* ii. 6, 20.

Edgar. The worst is not
So long as we can say, "This is the worst."
SHAKESPEARE. *Lear.* Act iv. Sc. 1. l. 29.

Ross. Things at the worst will cease, or else climb upward
To what they were before.
Ibid. Macbeth. Act iv. Sc. 2. l. 24.

Macbeth. Come what come may,
Time and the hour runs through the roughest day.
Ibid. Macbeth. Act i. Sc. 3. l. 147.

Malcolm. Receive what cheer you may
The night is long that never finds the day.
Ibid. Macbeth. Act iv. Sc. 3. l. 240.

Beware of desperate steps. The darkest day,
Live till to-morrow, will have pass'd away.
COWPER. *The Needless Alarm.* Concluding lines.

Hope, like the gleaming taper's light,
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.
GOLDSMITH. *The Captivity.* Act ii. Sc. 1.

[Hope, like the taper's gleamy light,
Adorns the wretch's way.
Original MS.]

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Thus, when the lamp that lighted
The traveller at first goes out,
He feels awhile benighted,
And looks around in fear and doubt.
But soon, the prospect clearing,
By cloudless starlight on he treads,
And thinks no lamp so cheering
As that light which Heaven sheds.
THOMAS MOORE. *I'd Mourn the Hopes.*

In man's most dark extremity
Oft succour dawns from Heaven.
SCOTT. *Lord of the Isles.* Canto i. St. 20.

Be still, sad heart, and cease repining;
Behind the clouds the sun is shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.
LONGFELLOW. *The Rainy Day.* Concluding lines.

Pandulph. Before the curing of a strong disease,
Even in the instant of repair and health,
The fit is strongest; evils that take leave,
On their departure most of all shew evil.
What have you lost by losing of this day?
Lewis. All days of glory, joy, and happiness.
Pandulph. If you had won it, certainly, you had.
No, no, when Fortune means to men most good,
She looks upon them with a threatening eye.
SHAKESPEARE. *King John.* Act iii. Sc. 4. l. 112.

Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?
MILTON. *Comus.* l. 221.

[Hence, probably, the phrase, "A cloud with a silver lining."]

Now let us thank the Eternal Power: convinced
That Heaven but tries our virtue by affliction,—
That oft the cloud which wraps the present hour
Serves but to brighten all our future days.
JOHN BROWN. *Barbarossa.* Act v. Sc. 3.

Biron. How low so ever the matter, I hope in God for high words.
Longaville. A high hope for a low heaven[1]; God grant us patience!
SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 193.

Be the day short or never so long,
At length it ringeth to even song.
FOX. *Book of Martyrs.* Ch. viii.
[Quoted in this form at the Stake by George Tankerfield (1555).]

Queen. Cozening Hope,—he is a flatterer,
A parasite, a keeper-back of death,
Who gently would dissolve the bands of life,
Which false hope lingers in extremity.
SHAKESPEARE. *Richard II.* Act ii. Sc. 2. l. 69.

L. Bard. Who lined himself with hope,
Eating the air on promise of supply,
Flattering himself in project of a power
Much smaller than the smallest of his thoughts:
And so, with great imagination,
Proper to madmen, led his powers to death,
And, winking, leap'd into destruction.
Ibid. II. Henry IV. Act i. Sc. 3. l. 27.

Hope is the fawning traytor of the mind, while under colour of friendship, it robs it of its chief force of resolution.
SIR P. SIDNEY. *Arcadia.* Bk. iii.

Far greater numbers have been lost by hopes,
Than all the magazines of daggers, ropes,
And other ammunitions of despair,
Were ever able to despatch by fear.
BUTLER. *Miscellaneous Thoughts.* l. 483.

Hope, eager hope, th' assassin of our joy,
All present blessings treading under foot,
Is scarce a milder tyrant than despair.
YOUNG. *Night Thoughts.* Night vii.

[1] "Having" in the Folio. Some commentators suggest "hearing."

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Be the day never so long,
Evermore at last they ring to evensong.
J. HEYWOOD. *Proverbes.* Pt. ii. Ch. vii.

Worse than despair,
Worse than the bitterness of death, is hope.
SHELLEY. *The Cenci.* Act v. Sc. 4.

King Henry. He that mounts him on the swiftest hope,
Shall often run his courser to a stand.
Richard III. (*altered by* COLLEY CIBBER). Act i. Sc. 1.

Thus heavenly hope is all serene,
But earthly hope, how bright soe'er,
Still fluctuates o'er this changing scene,
As false and fleeting as 't is fair.
HEBER. *On Heavenly Hope and Earthly Hope.*

Hope tells a flattering tale,
Delusive, vain, and hollow.
Ah! let not hope prevail,
Lest disappointment follow.
Miss —— WROTHER. *The Universal Songster.*

Hope told a flattering tale,
That Joy would soon return,
Ah! naught my sighs avail,
For Love is doomed to mourn.
ANONYMOUS (air by Giovanni Paisiello, 1741-1816). *Universal Songster.* Vol. i. p. 320.

'Tis not for nothing that we life pursue;
It pays our hopes with something still that's new.
DRYDEN. *Aurengzebe.* Act iv. Sc. 1.

Hope humbly then; with trembling pinions soar;
Wait the great teacher Death; and God adore.
What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now,
Hope springs eternal in the human breast;
Man never is, but always to be blest.
The soul, uneasy and confined, from home,
Rests and expatiates on a life to come.
POPE. *Essay on Man.* Epistle i. l. 91.

Victuros agimus semper, nec vivimus unquam.
We are always beginning to live, but are never living.
MANILIUS. *Astronomica.* iv. 899.

Thus we never live, but we hope to live, and always disposing ourselves to be happy. it is inevitable that we never become so.
PASCAL. *Thoughts.* Ch. v. 2.

Hope, deceitful as it is, serves at least to lead us to the end of life along an agreeable road.
LA ROCHEFOUCAULD. *Maxims.* 168.

Like strength is felt from hope and from despair.
POPE. *The Iliad of Homer.* Ch. xv. l. 852.

Hope! thou nurse of young desire.
BICKERSTAFF. *Love in a Village.* Act i. Sc. 1. l. 1.

None without hope e'er loved the brightest fair,
But love can hope, where reason would despair.
LORD LYTTLETON. *Epigram.*

Gay hope is theirs by fancy fed,
Less pleasing when possest;
The tear forgot as soon as shed,
The sunshine of the breast.
GRAY. *On a Distant Prospect of Eton College.* St. 5.

To the last moment of his breath,
On hope the wretch relies;
And even the pang preceding death
Bids expectation rise.
GOLDSMITH. *The Captivity.* Act ii. l. 33.

[The wretch condemn'd with life to part
Still, still on hope relies;
And every pang that rends the heart
Bids expectation rise.
Original MS.]

The heart bowed down by weight of woe
To weakest hope will cling.
ALFRED BUNN. *Song.*

But thou, O Hope, with eyes so fair,
What was thy delighted measure?
Still it whisper'd promised pleasure,
And bade the lovely scenes at distance hail!
COLLINS. *The Passions.* l. 29.

Things past belong to memory alone;
Things future are the property of hope.
HOME. *Agis. Lysander.* Act ii.

Hope springs exulting on triumphant wing.
BURNS. *The Cotter's Saturday Night.* St. 16.

Congenial Hope! thy passion kindling power,
How bright, how strong, in youth's untroubled hour!

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On yon proud height, with Genius hand in hand,
I see thee light, and wave thy golden wand.
CAMPBELL. *The Pleasures of Hope.* Pt. i. l. 121.

Auspicious Hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe.
Ibid. The Pleasures of Hope. Pt. i. l. 45.

Cease, every joy, to glimmer in my mind,
But leave,—oh! leave the light of Hope behind!
What though my winged hours of bliss have been,
Like angel-visits, few and far between.
Ibid. The Pleasures of Hope. Pt. ii. l. 375.
(See under ANGELS.)

Every gift of noble origin
Is breathed upon by Hope's perpetual breath.
WORDSWORTH. Sonnet xx. *These Times Strike Monied Wordlings.*

But hope will make thee young, for Hope and Youth
Are children of one mother, even Love.
SHELLEY. *Revolt of Islam.* Canto viii. St. 27.

And hope is brightest when it dawns from fears.
SCOTT. *Lady of the Lake.* Canto iv. St. 1.

So, when dark thoughts my boding spirit shroud,
Sweet Hope! celestial influence round me shed,
Waving thy silver pinions o'er my head.
KEATS. *To Hope.* Concluding lines.

I hope, for hope hath happy place for me.
If my bark sink, 'tis to another sea.
WILLIAM ELLERY CHANNING. *A Poet's Hope.*

Oh never star
Was lost here, but it rose afar.
BROWNING. *Waring.* St. 2.

Nor sink those stars in empty night;
They hide themselves in heaven's own light.
JAMES MONTGOMERY. *Friends.* Concluding lines.

Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change.
TENNYSON. *Locksley Hall.* St. 91.

Behold we know not anything;
I can but trust that good shall fall,
At last—far off—at last, to all,
And every winter change to spring.
Ibid. In Memoriam. liv.

Some novel power
Sprang up forever at a touch,
And hope could never hope too much
In watching thee from hour to hour.
Ibid. In Memoriam. cxii.

Under the storm and the cloud to-day,
And to-day the hard peril and pain—
To-morrow the stone shall be rolled away,
For the sunshine shall follow the rain.
Merciful Father, I will not complain,
I know that the sunshine shall follow the rain.
JOAQUIN MILLER. *For Princess Maud.*

Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;

And, in the hereafter, angels may
Roll the stone from its grave away!
WHITTIER. *Maud Muller.* Concluding lines.

'Tis always morning somewhere in the world.
R. H. HORNE. *Orion.* Bk. iii. Canto ii.

'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.
LONGFELLOW. *The Birds of Killingworth.* St. 16.

Ἐλπὶς ἐν ἀνθρώποις μούνη θεὸς ἐσθλὴ ἐνεστιν,
ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν.

Alone 'mongst mortals dwelleth kindly Hope;
The other gods are to Olympus fled.
THEOGNIS. *Sententiæ.* 1135.

When Peace and Mercy, banish'd from the plain,
Sprung on the viewless winds to heaven again:
All, all forsook the friendless guilty mind,
But Hope, the charmer, linger'd still behind.
CAMPBELL. *The Pleasures of Hope.* Pt. i. l. 37.

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Claudio. The miserable have no other medicine
But only hope:
I've only hope to live, and am prepared to die.
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 2.

Richmond. True hope is swift, and flies with swallow's wings:
Kings it makes gods, and meaner creatures kings.
Ibid. Richard III. Act v. Sc. 2. l. 23.

'Tis fate that flings the dice, and as she flings
Of kings makes peasants, and of peasants kings.
DRYDEN. *Jupiter Cannot Alter the Decrees of Fate.*

So farewell hope, and, with hope, farewell fear,
Farewell remorse: all good to me is lost.
MILTON. *Paradise Lost.* Bk. iv. l. 108.

Yet, where an equal poise of hope and fear
Does arbitrate the event, my nature is
That I incline to hope rather than fear,
And gladly banish squint suspicion.
Ibid. Comus. l. 410.

Hope! of all ills that men endure,
The only cheap and universal cure.
ABRAHAM COWLEY. *The Mistress. For Hope.*

When I consider life, 'tis all a cheat.
Yet, fooled with hope, men favor the deceit;
Trust on, and think to-morrow will repay.
To-morrow's falser than the former day;
Lies worst, and while it says we shall be blest
With some new joys, cuts off what we possessed.
Strange cozenage! none would live past years again,
Yet all hope pleasure in what yet remain;
And from the dregs of life think to receive
What the first sprightly running could not give.
DRYDEN. *Aurengzebe.* Act iv. Sc. 1.

HORSE.

Hast thou given the horse strength? Hast thou clothed his neck with thunder?
Old Testament. Job xxxix. 19.

He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains and the shouting.
Ibid. Job xxxix. 25.

Dauphin. I will not change my horse with any that treads but on four pasterns. *Ca, ha!* he bounds from the earth, as if his entrails were hairs, *le cheval volant*, the Pegasus, *chez les narines de feu!* When I bestride him, I soar, I am a hawk: he trots the air; the earth sings when he touches it.
SHAKESPEARE. *Henry V.* Act iii. Sc. 7. l. 11.

Round-hoof'd, short-jointed, fetlocks shag and long,
Broad breast, full eye, small head, and nostril wide,
High crest, short ears, straight legs, and passing strong,
Thin mane, thick tail, broad buttock, tender hide:
Look, what a horse should have he did not lack,
Save a proud rider on so proud a back.
Ibid. Venus and Adonis. l. 295.

King Richard. A horse! a horse! my kingdom for a horse.
Ibid. Richard III. Act v. Sc. 4. l. 7.

Imogen. O for a horse with wings!
Ibid. Cymbeline. Act iii. Sc. 2. l. 47.

Villain, a horse—Villain, I say, give me a horse to fly,
To swim the river, villain, and to fly.
GEORGE PEELE. *Battle of Alcazar.* Act v. l. 104.

Richard. Give me another horse: bind up my wounds.
SHAKESPEARE. *Richard III.* Act v. Sc. 3. l. 177.

Maria. My purpose is, indeed, a horse of that color.
Ibid. Twelfth Night. Act ii. Sc. 3. l. 181.

Better go on foot than ride and fall.
MIDDLETON. *Micro-Cynicon.* Satire v

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Behind her Death
Close following pace for pace, not mounted yet
On his pale horse.
MILTON. *Paradise Lost.* Bk. x. l. 588.

I saw them go: one horse was blind,
The tails of both hung down behind,
Their shoes were on their feet.
HORACE and JAMES SMITH. *Rejected Addresses. The Baby's Début.* St. 6.

The first favourite was never heard of, the second favourite was never seen after the distance post, all the ten-to-oners were in the rear, and a dark horse which had never been thought of, and which the careless St. James had never even observed in the list, rushed past the grand stand in sweeping triumph.
DISRAELI. *The Young Duke.* Bk. i. Ch. v.

Nerissa. First, there is the Neapolitan prince.

Portia. Ay, that's a colt, indeed, for he doth nothing but talk of his horse; and he makes it a great appropriation to his own good parts, that he can shoe him himself. I am much afraid, my lady, his mother play'd false with a smith.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 2. l. 35.

How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labors, and whose talk is of bullocks?
Apocrypha. Ecclesiasticus xxxviii. 25.

He will hold thee, when his passion shall have spent its novel force,
Something better than his dog, a little dearer than his horse.
TENNYSON. *Locksley Hall.* St. 25.

Some squire, perhaps, you take delight to rack,
Whose game is whist, whose treat a toast in sack;
Who visits with a gun, presents you birds,
Then gives a smacking buss, and cries, No words!
Or with his hound comes hallooing from the stable,
Makes love with nods and knees beneath a table:
Whose laughs are hearty, though his jests are coarse,
And loves you best of all things—but his horse.
POPE. *Epistle to Miss Blount on Her Leaving Town.* l. 23.

HOSPITALITY.

Χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πεμπειν.

True friendship's laws are by this rule exprest,—
Welcome the coming, speed the parting guest.
HOMER. *Odyssey,* xv., Pope's trans., l. 74 in Homer, l. 83 in Pope.

For I, who holds sage Homer's rule the best,
Welcome the coming, speed the going guest.
POPE. *Imitation of Horace. Satire ii.* Bk. ii. l. 159.

Ulysses. Time is like a fashionable host,
That slightly shakes his parting guest by the hand;
And with his arms outstretch'd, as he would fly,
Grasps in the comer: Welcome ever smiles,
And farewell goes out sighing.
SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 3. l. 165.

Verumque illud est quod dicitur, multos modios salis simul edendos esse, ut amicitiæ munus expletum sit.

It is a true saying that we must eat many measures of salt together to be able to discharge the functions of friendship.
CICERO. *De Amicitia.* xix. 67.

Before you make a friend eat a bushel of salt with him.
HERBERT. *Jacula Prudentum.*

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.

Unforced to swear by the opinions of any master I present myself a guest at the door of any house to which the storm may carry me.
HORACE. *Epistles.* Bk. i. Ep. i.

[Imitated by Pope:
Sworn to no master, of no sect am I;
As drives the storm, at any door I knock,
And house with Montaigne, and now with Locke.]

Corin. My master is of churlish disposition,
And little recks to find the way to heaven
By doing deeds of hospitality.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 4. l. 81.

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So saying, with despatchful looks in haste,
She turns, on hospitable thoughts intent
What choice to choose for delicacy best,
What order so contrived as not to mix
Tastes, not well joined, inelegant, but bring
Taste after taste upheld with kindliest change.
MILTON. *Paradise Lost.* Bk. v. l. 331.

Come in the evening, or come in the morning;
Come when you're looked for, or come without warning.
THOMAS O. DAVIS. *The Welcome.*

'Tis sweet to hear the watch-dog's honest bark
Bay deep-mouth'd welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come.
BYRON. *Don Juan.* Canto i. St. 123.

HOUR.

'Tis but an hour ago since it was nine,
And after one hour more 'twill be eleven.
And so from hour to hour we ripe and ripe,
And then from hour to hour we rot and rot;
And thereby hangs a tale.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 24.

[Jaques' report of a conversation with Touchstone. See under MORTALITY.]

So runs the round of life from hour to hour.
TENNYSON. *Circumstance.* l. 19.

Banquo. I must become a borrower of the night
For a dark hour or twain.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1. l. 26.

Falstaff. We have heard the chimes at midnight, Master Shallow.
Ibid. II. Henry IV. Act iii. Sc. 2. l. 228.

Theseus. The iron tongue of midnight hath told twelve;
Lovers, to bed, 'tis almost fairy time.
Ibid. Midsummer Night's Dream. Act v. Sc. 1. l. 370.

The bell strikes one. We take no note of time
But from its loss: to give it then a tongue
Is wise in man.
YOUNG. *Night Thoughts.* Night i. l. 55.

The auld kirk-hammer strak the bell,
Some wee short hour ayont the twal.
BURNS. *Death and Dr. Hornbook.* Concluding lines.

All at once,
With twelve great shocks of sound, the shameless noon
Was clash'd and hammer'd from a hundred towers.
One after one.
TENNYSON. *Godiva.* l. 73.

And can eternity belong to me,
Poor pensioner on the bounties of an hour.
YOUNG. *Night Thoughts.* Night i. l. 66.

Die Uhr schlägt keinem Glücklichen.
The clock does not strike for the happy.
SCHILLER. *Piccolomini.* 3. 3.

Too busy with the crowded hour to fear to live or die.
EMERSON. *Quatrains. Nature.*

HUMILITY.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
New Testament. Luke xviii. 13.

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
Ibid. Luke xiv. 11.

God hath sworn to lift on high
Who sinks himself by true humility.
KEBLE. *Miscellaneous Poems. At Hooker's Tomb.*

None shall rule but the humble,
And none but Toil shall have.
EMERSON. *Boston Hymn.* 1863.

Rather to bowe than breke is profitable;
Humylite is a thing commendable.
The Morale Proverbs of Cristyne. (Translated from the French (1390) by EARL RIVERS, and printed by CAXTON in 1478.)

King. His tongue obey'd his hand: and who below him
He used as creatures of another place:

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And bow'd his eminent top to their low ranks,
Making them proud of his humility.
SHAKESPEARE. *All's Well that Ends Well.* Act i. Sc. 2. l. 43.

Shylock. Shall I bend low, and in a bondman's key
With bated breath and whispering humbleness.
Ibid. Merchant of Venice. Act i. Sc. 3. l. 118.

Arthur. Good my mother, peace:
I would that I were low-laid in my grave;
I am not worth this coil that's made for me.
Ibid. King John. Act ii. Sc. 1. l. 163.

Humility is a virtue all preach, none practise; and yet everybody is content to hear.
JOHN SELDEN. *Table-Talk. Humility.*

That very thing so many Christians want—Humility.
HOOD. *Ode to Rae Wilson.* l. 218.

To know
That which before us lies in daily life,
Is the prime wisdom.
MILTON. *Paradise Lost.* Bk. viii. l. 192.

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land
On each I judge Thy foe.
If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, oh teach my heart
To find that better way!
POPE. *The Universal Prayer.* St. 7.

Let humble Allen, with an awkward shame,
Do good by stealth, and blush to find it Fame.
Ibid. Epilogue to Satires. Dialogue i. l. 136.

He saw a cottage with a double coach-house,
A cottage of gentility!
And the Devil did grin, for his darling sin
Is pride that apes humility.
COLERIDGE. *Devil's Thoughts.* St. 6.

He passed a cottage with a double coach-house,—
A cottage of gentility;
And he owned with a grin,
That his favourite sin
Is pride that apes humility.
SOUTHEY. *The Devil's Walk.* St. 8.

They are proud in humility; proud in that they are not proud.
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. 2. Subsec. 14.

One may be humble out of pride.
MONTAIGNE. Bk. ii. Ch. xvii. *Of Presumption.*

And be the Spartan's epitaph on me—
"Sparta hath many a worthier son than he."
BYRON. *Childe Harold.* Canto iv. St. 10.

Soft is the music that would charm forever;
The flower of sweetest smell is shy and lowly.
WORDSWORTH. Sonnet. *Not Love, Not War.*

Wisdom is ofttimes nearer when we stoop
Than when we soar.
Ibid. The Excursion. Bk. iii. l. 232.

Humility, that low, sweet root,
From which all heavenly virtues shoot.
MOORE. *Loves of the Angels. Third Angel's Story.* l. 171.

Lowliness is the base of every virtue,
And he who goes the lowest builds the safest.
BAILEY. *Festus.* Sc. *Home.*

My favored temple is an humble heart.
Ibid. Festus. Sc. *Colonnade and Lawn.*

I am well aware that I am the 'umblest person going . . . let the other be where he may.
DICKENS. *David Copperfield.* Vol. i. Ch. xvi.

'Umble we are, 'umble we have been, 'umble we shall ever be.
Ibid. David Copperfield. Vol. i. Ch. xvii.

Ay, do despise me! I'm the prouder for it; I like to be despised.
ISAAC BICKERSTAFF. *The Hypocrite.* Act v. Sc. 1.

HUNTING.

Theseus. We will, fair queen, up to the mountain's top
And mark the musical confusion
Of hounds and echo in conjunction.

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Hippolyta. I was with Hercules and Cadmus once,
When in a wood of Crete they bay'd the bear
With hounds of Sparta: never did I hear
Such gallant chiding; for, besides the groves,
The skies, the fountains, every region near
Seem'd all one mutual cry: I never heard
So musical a discord, such sweet thunder.
SHAKESPEARE. *Midsummer Night's Dream.* Act iv. Sc. 1. l. 114.

Duke Senior. Come, shall we go and kill us venison?
And yet it irks me, the poor dappled fools,—
Being native burghers of this desert city,—
Should, in their own confines, with forked heads
Have their round haunches gored.
Ibid. As You Like It. Act ii. Sc. 1. l. 22.

First Lord. To the which place a poor sequester'd stag,
That from the hunter's aim had ta'en a hurt,
Did come to languish; and, indeed, my lord,
The wretched animal heaved forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting; and the big round tears
Coursed one another down his innocent nose
In piteous chase.
Ibid. As You Like It Act ii. Sc. 1. l. 35.

Hamlet. Why, let the stricken deer go weep!
Ibid. Hamlet. Act iii. Sc. 2. l. 282.

I was a stricken deer that left the herd
Long since: with many an arrow deep infixed
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
COWPER. *The Task.* Bk. iii. l. 108.

A herd-abandoned deer, struck by the hunter's dart.
SHELLEY. *Adonais.* St. xxxiii.

Fainting breathless toil,
Sick, seizes on his heart,—he stands at bay:
The big round tears run down his dappled face;
He groans in anguish.
THOMSON. *Autumn.* v. 451.

So have I seen some fearful hare maintain
A course, till tired before the dog she lay;
Who, stretched behind her, pants upon the plain,
Past power to kill, as she to get away.
With his loll'd tongue he faintly licks his prey,
His warm breath blows her flix up as she lies;
She, trembling, creeps upon the ground away,
And looks back to him with beseeching eyes.
DRYDEN. *Annus Mirabilis.* l. 521.

A mighty hunter, and his prey was man.
POPE. *Windsor Forest.* l. 62.

He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord.
Old Testament. Genesis x. 9.

Hunting was the labor of the savages of North America, but the amusement of the gentlemen of England.
JOHNSON. *Johnsoniana.*

The hunter and the deer a shade.
PHILIP FRENEAU. *The Indian Burying-Ground.*

[Campbell appropriated this line in *O'Connor's Child*, St. 5.]

Kathleen Mavourneen! the grey dawn is breaking,
The horn of the hunter is heard on the hill.
ANNE CRAWFORD. *Kathleen Mavourneen.*

Though the fox he follows may be tamed,
A mere fox-follower never is reclaimed.
COWPER. *Conversation.* l. 409.

HUSBAND.

(See MARRIAGE; WIFE.)

Katherine. Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign: one that cares for thee,
And for thy maintenance commits his body
To painful labor, both by sea and land;

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To watch the night in storms, the day in cold,
While thou liest warm at home, secure and safe;
And craves no other tribute at thy hands,
But love, fair looks, and true obedience;
Too little payment for so great a debt.
SHAKESPEARE. *Taming of the Shrew.* Act v. Sc. 2. l. 146.

Katherine. Such duty as the subject owes the prince,
Even such a woman oweth to her husband;
And, when she's froward, peevish, sullen, sour,
And, not obedient to his honest will,
What is she, but a foul contending rebel,
And graceless traitor to her loving lord?
I am asham'd that women are so simple
To offer war where they should kneel for peace;
Or seek for rule, supremacy, and sway,
When they are bound to serve, love, and obey.
Why are our bodies soft, and weak, and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts,
Should well agree with our external parts?
Ibid. Taming of the Shrew. Act v. Sc. 2. l. 155.

Luciana. Men, more divine, the masters of all these,
Lords of the wide world, and wild watery seas,
Indued with intellectual sense and souls,
Of more pre-eminence than fish and fowls,
Are masters to their females and their lords.
Ibid. Comedy of Errors. Act ii. Sc. 1. l. 20.

Agrippa. No worse a husband than the best of men.
Ibid. Antony and Cleopatra. Act ii. Sc. 2. l. 131.

And to thy husband's will
Thine shall submit; he over thee shall rule.
MILTON. *Paradise Lost.* Bk. x. l. 195.

God is thy law, thou mine.
MILTON. *Paradise Lost.* Bk. iv. l. 637.

The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures.
Ibid. Paradise Lost. Bk. ix. l. 267.

With thee goes
Thy husband, him to follow thou art bound;
Where he abides, think there thy native soil.
Ibid. Paradise Lost. Bk. xi. l. 290.

She who ne'er answers till a husband cools,
Or if she rules him, never shows she rules.
POPE. *Moral Essays.* ii. l. 261.

The lover in the husband may be lost.
LORD LYTTLETON. *Advice to a Lady.*

And truant husband should return and say,
"My dear, I was the first who came away."
BYRON. *Don Juan.* Canto i. St. 141.

As the husband is the wife is; thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.
TENNYSON. *Locksley Hall.* St. 24.

HYPOCRISY.

(See APPEARANCE.)

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
New Testament. Matthew xxiii. 27.

Blind guides, which strain at a gnat and swallow a camel.
Ibid. Matthew xxiii. 24.

To hold with the hare and run with the hound.
JOHN HEYWOOD. *Proverbes.* Pt. i. Ch. x.
[An old proverb quoted also in Humphrey Robert's *Complaint for Reformation*, 1572; Lyly's *Euphues*, 1579 (Arber's reprint), p. 107.]

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O what a mansion have those vices got
Which for their habitation chose out thee,
Where beauty's veil doth cover every blot,
And all things turn to fair that eyes can see!
SHAKESPEARE. *Sonnet* XCV.

Claudio. O, what authority and show of truth
Can cunning sin cover itself withal!
Ibid. Much Ado About Nothing. Act iv. Sc. 1. l. 36.

Duchess. Oh, that deceit should steal such gentle shapes,
And with a virtuous vizard hide foule guile.
Ibid. Richard III. Act ii. Sc. 2. l. 27.

Macbeth. Away and mock the time with fairest show;
False face must hide what the false heart doth know.
Ibid. Macbeth. Act i. Sc. 7. l. 52.

Bassanio. There is no vice so simple, but assumes
Some mark of virtue on his outward parts.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 81.

Antonio. Mark you this, Bassanio,
The devil can cite Scripture for his purpose.
An evil soul, producing holy witness,
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O, what a goodly outside falsehood hath.
Ibid. Merchant of Venice. Act i. Sc. 3. l. 99.

Gloster. But then I sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil;
And thus I clothe my naked villainy
With odd old ends, stol'n forth of holy writ:
And seem a saint, when I most play the devil.
Ibid. Richard III. Act i. Sc. 3. l. 334.

Claudio. The priestly Angelo!
Isabella. O, 'tis the cunning livery of hell,
The damned'st body to invest and cover
In priestly garb.
Ibid. Measure for Measure. Act iii. Sc. 1. l. 96.

Duke. O, what may man within him hide,
Though angel on the outward side!
SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 2. l. 285.

Isabella. This outward sainted deputy,
Whose settled visage and deliberate word
Nips youth i' the head, and follies doth emmew
As falcon doth the fowl, is yet a devil.
Ibid. Measure for Measure. Act iii. Sc. 1. l. 89.

Luciana. Apparel vice like virtue's harbinger;
Bear a fair presence, though your heart be tainted;
Teach sin the carriage of a holy saint.
Ibid. Comedy of Errors. Act iii. Sc. 2. l. 12.

Lady Macbeth. Your face, my Thane, is as a book, where men
May read strange matters.—To beguile the time,
Look like the time; bear Welcome in your eye,
Your hand, your tongue; look like the innocent flower,
But be the serpent under it.
Ibid. Macbeth. Act i. Sc. 5. l. 63.

Juliet. O serpent heart, hid with a flow'ring face!
Did ever dragon keep so fair a cave?
Beautiful tyrant! fiend angelical!
Dove-feather'd raven! wolfish-ravening lamb!
Despised substance of divinest show!
Just opposite to what thou justly seem'st,
A damned saint, an honorable villain!
Ibid. Romeo and Juliet. Act iii. Sc. 2. l. 73.

Hamlet. My tables,—meet it is I set it down,
That one may smile, and smile, and be a villain;
At least I'm sure it may be so in Denmark.
Ibid. Hamlet. Act i. Sc. 5. l. 107.

Gloster. Why, I can smile and murder while I smile
And cry content to that which grieves my heart,
And wet my cheeks with artificial tears
And frame my face to all occasions.
Ibid. III. Henry VI. Act iii. Sc. 2. l. 182.

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For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By His permissive will, through Heaven and Earth;
And oft, though Wisdom wake, Suspicion sleeps
At Wisdom's gate, and to Simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems.
MILTON. *Paradise Lost.* Bk. iii. l. 682.

L'hypocrisie est un hommage que le vice rend à la vertu.

Hypocrisy is the homage vice pays to virtue.
LA ROCHEFOUCAULD. *Maxim* 218.

There is some virtue in almost every vice, except hypocrisy: and even that, while it is a mockery of virtue, is at the same time a compliment to it.
HAZLITT. *Characteristics.* No. 274.

Savoir dissimuler est le savoir des rois.

Dissimulation is the art of kings.
RICHELIEU. *Moraine.*

The rigid saint by whom no mercy's shown
To saints whose lives are better than his own.
CHURCHILL. *Epistle to Hogarth.* l. 25.

The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven
To serve the devil in.
POLLOK. *Course of Time.* Bk. viii. l. 615.

Iago. Divinity of hell!
When devils will their blackest sins put on,
They do suggest at first with heavenly shows.
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 339.

God knows I'm no the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An atheist clean,
Than under gospel colours hid be,
Just for a screen.
BURNS. *Epistle to Rev. John M'Math.* St. 8.

With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
POLLOK. *Course of Time.* Bk. viii. l. 632.

A man may cry Church! Church! at ev'ry word,
With no more piety than other people—
A daw's not reckoned a religious bird
Because it keeps a-cawing from a steeple.
HOOD. *Ode to Rae-Wilson.* l. 171.

Be hypocritical, be cautious, be
Not what you *seem* but always what you *see.*
BYRON. *Don Juan.* Canto xi. St. 86.

Oh, for a *forty-parson power* to chant
Thy praise, Hypocrisy! Oh, for a hymn
Loud as the virtues thou dost loudly vaunt,
Not practise!
Ibid. Don Juan. Canto x. St. 34.

Paint the gates of Hell with Paradise,
And play the slave to gain the tyranny.
TENNYSON. *The Princess.* Pt. iv. l. 131.

IGNORANCE.

(See KNOWLEDGE.)

It is better to be unborn than untaught: for ignorance is the root of misfortune.
PLATO.

A chyld were beter to be unborne, than to be untaught.
SYMON. *Lessons of Wysedome for All Maner Chyldryn.* ll.

Better unborn than untaught.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. x.

A man without knowledge, and I have read, May well be compared to one that is dead.
THOMAS INGELEND. *The Disobedient Child.*
(See under EDUCATION.)

Say. Ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 7. l. 78.

Clown. Madam, thou errest: I say, there is no darkness but ignorance; in which thou art more puzzled, than the Egyptians in their fog.
Ibid. Twelfth Night. Act iv. Sc. 2. l. 44.

Holofernes. O thou monster, Ignorance, how deformed dost thou look!
Ibid. Love's Labour's Lost. Act iv. Sc. 2. l. 21.

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King (*reads*) —"That unletter'd small-knowing soul."
SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 253.

Ignorance is the mother of devotion.
JEREMY TAYLOR. *To a Person Newly Converted to the Church of England.* 1657.

For your ignorance is the mother of your devotion to me.
DRYDEN. *The Maiden Queen.* Act i. Sc. 2.

For "ignorance is the mother of devotion," as all the world knows.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 4. Memb. 1. Subsec. 2.

By ignorance we know not things necessary; by errour we know them falsely.
Ibid. Anatomy of Melancholy: Democritus to the Reader.

Content, if hence th' unlearn'd their wants may view,
The learned reflect on what before they knew.
POPE. *Essay on Criticism.* Pt. iii. l. 180.

[President Henault, of the French Academy, turned this couplet into a very neat Latin line:

Indocti discant, et ament meminisse periti,
Abrégé Chronologique. 1749.]

Unlearned men of books assume the care,
As eunuchs are the guardians of the fair.
YOUNG. Satire ii. l. 83.

He that voluntarily continues in ignorance, is guilty of all the crimes which ignorance produces
DR. JOHNSON. *Letter to Mr. W. Drummond.* 13th August, 1766.

But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.
GRAY. *Elegy.* St. 13.

Rich with the spoils of nature.
SIR T. BROWNE. *Religio Medici.* Pt. i. Sec. 13.

Yet, ah, why should they know their fate,
Since sorrow never comes too late,
And happiness too swiftly flies?
Thought would destroy their paradise.
No more;—where ignorance is bliss,
'Tis folly to be wise.
GRAY. *Ode on a Distant Prospect of Eton College.* Concluding lines.

In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.
Old Testament. Ecclesiastes i. 18.

But ask not bodies (doomed to die),
To what abode they go;
Since knowledge is but sorrow's spy,
It is not safe to know.
DAVENANT. *The Just Italian.* Act v. Sc. 1. *Song.*

The fool is happy that he knows no more.
POPE. *Essay on Man.* Epistle ii. l. 264.

Better be happie than wise.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. vi.

If we see right, we see our woes:
Then what avails it to have eyes?
From ignorance our comfort flows:
The only wretched are the wise.
PRIOR. *Epistle to the Hon. Chas. Montague.* St. 9.

Be ignorance thy choice where knowledge leads to woe.
BEATTIE. *The Minstrel.* Bk. ii. St. 30.

Grief should be the instructor of the wise;
Sorrow is knowledge: they who know the most
Must mourn the deepest o'er the fatal truth,
The Tree of Knowledge is not that of life.
BYRON. *Manfred.* Act i. Sc. 1.

A sadder and a wiser man
He rose the morrow morn.
COLERIDGE. *The Ancient Mariner.* Concluding lines.

It was a childish ignorance,
But now 'tis little joy,
To know I'm further off from heaven
Than when I was a boy.
HOOD. *I Remember.* Concluding lines.

Ignorance is not innocence but sin.
R. BROWNING. *The Inn Album.* St. v.

ILLUSION.

Antipholus of Syracuse. And here we wander in illusions;
Some blessed power deliver us from hence!
SHAKESPEARE. *Comedy of Errors.* Act iv. Sc. 3. l. 42.

Hippolyta. This is the silliest stuff that e'er I heard.
Theseus. The best in this kind are but

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shadows; and the worst are no worse if imagination amend them.
SHAKESPEARE. *Midsummer Night's Dream.* Act v. Sc. 1. l. 214.

Own riches gather'd trouble, fame a breath,
And life an ill whose only cure is death.
PRIOR. *Epistle to Dr. Sherlock.* l. 26.

Impell'd with steps unceasing to pursue
Some fleeting good, that mocks me with the view,
That, like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies.
GOLDSMITH. *The Traveller.* l. 25.

"Did you ever taste orange-peel and water?"

Mr. Swiveller replied that he had never tasted that ardent liquor. . . .

"If you make believe very much, it's quite nice," said the small servant, "but if you don't, you know, it seems as if it would bear a little more seasoning, certainly."
DICKENS. *The Old Curiosity Shop.* Ch. 64.

What youth deemed crystal, age finds out was dew,
Morn set a-sparkle, but which noon quick dried,
While youth bent gazing at its red and blue,
Supposed perennial,—never dreamed the sun
Which kindled the display would quench it too.
R. BROWNING. *Jocoseria, Jochanan Hakkedosh.*

Feeling is deep and still; and the word that floats on the surface
Is as the tossing buoy, that betrays where the anchor is hidden.
Therefore trust to thy heart, and to what the world calls illusions.
LONGFELLOW. *Evangeline.* Pt. ii. Canto ii. l. 112.

IMAGINATION.

Theseus. The lunatic, the lover, and the poet
Are of imagination all compact:
One sees more devils than vast hell can hold,
That is, the madman: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.
SHAKESPEARE. *A Midsummer Night's Dream.* Act v. Sc. 1. l. 7.

Theseus. Such tricks hath strong imagination,
That if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night imagining some fear,
How easy is a bush supposed a bear!
Ibid. A Midsummer Night's Dream. Act v. Sc. 1. l. 18.

Bolingbroke. O, who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite
By bare imagination of a feast?
Or wallow naked in December snow
By thinking on fantastic summer's heat?
Oh, no! the apprehension of the good
Gives but the greater feeling to the worse:
Fell sorrow's tooth doth never rankle more
Than when it bites, but lanceth not the sore.
Ibid. Richard II. Act i. Sc. 3. l. 295.

King Henry. Oh, who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or wallow naked in December's snow,
By bare remembrance of the summer's heat?
Richard III. Altered by COLLEY CIBBER. Act i. Sc. 1.

Hamlet. And my imaginations are as foul
As Vulcan's stithy.
Ibid. Hamlet. Act iii. Sc. 2. l. 83.

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Don't let us make imaginary evils, when you know we have so many real ones to encounter.

GOLDSMITH. *The Good-natured Man.* Act i. Sc. 1.

The surest road to health, say what they will,
Is never to suppose we shall be ill.
Most of those evils we poor mortals know,
From doctors and imagination flow.

CHURCHILL. *Night.* l. 69.

The gloomy comparisons of a disturbed imagination, the melancholy madness of poetry without the inspiration.

Letters of JUNIUS. Letter vii. *To Sir W. Draper.*

It has all the contortions of the sibyl without the inspiration.

EDMUND BURKE. *Prior's Life.* (See under JOHNSON, SAMUEL.)

Seeks painted trifles and fantastic toys,
And eagerly pursues imaginary joys.

MARK AKENSIDE. *The Virtuoso.* St. 10. Concluding lines.

But thou, who didst appear so fair
To fond imagination,
Didst rival in the light of day
Her delicate creation.

WORDSWORTH. *Yarrow Visited.* St. 6.

Never yet was shape so dread,
But fancy, thus in darkness thrown,
And by such sounds of horror fed,
Could frame more dreadful of her own.

T. MOORE. *Lalla Rookh.* vii.

When I could not sleep for cold
I had fire enough in my brain,
And builded with roofs of gold
My beautiful castles in Spain.

LOWELL. *Aladdin.* St. 1.

[Castle in the air, visionary project or scheme, day dream, idle fancy. Common since 1575, varied occasionally with castle in the skies and the like; castle in Spain = Fr. château au Espagne, is found 1400–1600, and occasionally as a Gallicism in modern writers.

MURRAY. *New English Dictionary.*]

Thou shalt make castels thanne in Spayne,
And dreme of joye, alle but in vayne.

UNKNOWN. *Romaunt of the Rose.* l. 2573.

IMMORTALITY.

'Tis true; 'tis certain; man though dead retains
Part of himself; the immortal mind remains.

HOMER. *Iliad.* Bk. xxiii. l. 122. (POPE, trans.)

Non omnis moriar, multaque pars mei
Vitabit Libitinam.
I shall not wholly die; large residue
Shall 'scape the queen of funerals.

HORACE. *Odes.* iii. 30, 6. (CONINGTON, trans.)

On the cold cheek of Death smiles and roses are blending,
And beauty immortal awakes from the tomb.

BEATTIE. *The Hermit.* St. 6. Concluding lines.

One short sleep past we wake eternally,
And Death shall be no more. Death, thou shalt die.

DONNE. *Sonnet.* xvii.

'Tis immortality to die aspiring,
As if a man were taken quick to heaven.

GEORGE CHAPMAN. *Byron's Conspiracy.* Act i. Sc. 1. l. 254.

Northumberland. Even through the hollow eyes of death
I spy life appearing.

SHAKESPEARE. *Richard II.* Act ii. Sc. 1. l. 270.

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end, which is the peculiar of that necessary essence that cannot destroy itself; and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself; all others have a dependent being, and within the reach of destruction.

SIR T. BROWNE. *Hydriotaphia. Urn Burial.* Ch. 5.

But felt through all this fleshly dress
Bright shoots of everlastingness.

HENRY VAUGHAN. *The Retreat.*

They eat, they drink, and in communion sweet
Quaff immortality and joy.

MILTON. *Paradise Lost.* Bk. v. l. 637.

By labour and intent study (which I take to be my portion in this life), joined with the strong propensity of

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nature, I might perhaps leave something so written to after times as they should not willingly let it die.
MILTON. *The Reason of Church Government. Introduction.* Bk. ii.

Cato. It must be so,—Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
ADDISON. *Cato.* Act v. Sc. 1.

Cato. I'm weary of conjectures,—this must end 'em.
Thus am I doubly armed: my death and life,
My bane and antidote, are both before me:
This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.
Ibid. Cato. Act v. Sc. 1.

Smiling always with a never fading serenity of countenance, and flourishing in an immortal youth.
ISAAC BARROW. *Thanksgiving. Works.* Vol. i.

Immortal! Ages past, yet nothing gone!
Morn without eve! A race without a goal!
Unshorten'd by progression infinite!
Futurity forever future! Life
Beginning still, where computation ends!
'Tis the description of a Deity!
YOUNG. *Night Thoughts.* Night vi. l. 542.

Still seems it strange, that thou shouldst live for ever?
Is it less strange, that thou shouldst live at all?
This is a miracle, and *that* no more.
Ibid. Night Thoughts. Night vii. l. 1396.

One of the few, the immortal names,
That were not born to die.
FITZ-GREENE HALLECK. *Marco Bozzaris.* Concluding lines.

He ne'er is crown'd
With immortality, who fears to follow
Where airy voices lead.
KEATS. *Endymion.* Bk. ii. l. 211.

When the good man yields his breath
(For the good man never dies).
MONTGOMERY. *The Wanderer of Switzerland.* Pt. v. St. 1.

A good man never dies.
CALLIMACHUS. *Epigrams.* x.

Great spirits never with their bodies die.
HERRICK. *Hesperides.* 549. *Great Spirits Supervive.*

He who died at Azan sends
This to comfort all his friends:
Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, "Abdullah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this:
I am not the thing you kiss.
Cease your tears and let it lie;
It was mine—it is not I.
EDWIN ARNOLD. *He Who Died at Azan.*

Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.
LONGFELLOW. *Resignation.* St. 7.

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.
WORDSWORTH. *Ode on the Intimation of Immortality.* St. 9.

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And then he thinks he knows
The Hills where his life rose,
And the Sea where it goes.
MATTHEW ARNOLD. *The Buried Life.*

Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops; Potter and clay endure.
BROWNING. *Rabbi Ben Ezra.*

I swear I think there is nothing but immortality.
WALT WHITMAN. *To Think of Time.*

It is but crossing with a bated breath,
A white, set face, a little strip of sea—
To find the loved one waiting on the shore,
More beautiful, more precious than before.
ELLA WHEELER WILCOX.

[These lines were inscribed upon a wreath sent by the Princess of Wales (now Queen Alexandra) to be laid on the coffin of Mrs. William Ewart Gladstone, in June, 1900.]

IMPOSSIBLE.

A cœur vaillant rien d'impossible.

Nothing is impossible to a valiant heart.
Motto of JEANNE D'ALBRET *of Navarre, mother of Henry IV., and adopted by him as his own device.*

Impossible is a word I never use.
COLIN A'HARLEY. *Malice Pour Malice.* i. 8.

Impossible is not a French word.
Ascribed to NAPOLEON I.

Hope not for impossibilities.
FULLER. *Holy and Profane States.* Maxim i.

Few things are impossible to diligence and skill.
SAMUEL JOHNSON. *Rasselas.* Ch. xii.

And what's impossible, can't be,
And never, never comes to pass.
GEORGE COLMAN THE YOUNGER. *The Maid of the Moor.*

It is not a lucky word, this same *impossible;* no good comes of those that have it so often in their mouth.
CARLYLE. *French Revolution.* Pt. iii. Bk. iii. Ch. x.

INCOMPLETENESS.

Labor with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.
LONGFELLOW. *Something Left Undone.*

Something there was in her life incomplete, imperfect, unfinished;
As if a morning of June, with all its music and sunshine,
Suddenly paused in the sky, and, fading, slowly descended
Into the east again, from whence it late had arisen.
Ibid. Evangeline. Pt. ii. St. 1. l. 24.

There in seclusion and remote from men
The wizard hand lies cold,
Which at its topmost speed let fall the pen,
And left the tale half told.
Ah! who shall lift that wand of magic power,
And the lost clew regain?
The unfinished window in Aladdin's tower
Unfinished must remain!
Ibid. Hawthorne. Concluding lines.

Inscribe all human effort with one word,
Artistry's haunting curse, the Incomplete!
R. BROWNING. *The Ring and the Book.* xi. l. 1560.

O me! for why all around us here
As if some lesser God had made the world,
But had not force to shape it as he would?
TENNYSON. *The Passing of Arthur.* l. 18.

INCONSISTENCY.

Unthought-of frailties cheat us in the wise;
The fool lies hid in inconsistencies.
See the same man, in vigour, in the gout;
Alone, in company; in place, or out;
Early at business, and at hazard late;
Mad at a fox-chase, wise at a debate;
Drunk at a borough, civil at a ball;
Friendly at Hackney, faithless at Whitehall!

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Catius is ever moral, ever grave,
Thinks who endures a knave, is next a knave,
Save just at dinner—then prefers, no doubt,
A rogue with venison to a saint without.
POPE. *Moral Essays.* Epistle i. l. 69.

Not always actions show the man; we find
Who does a kindness, is not therefore kind.
Ibid. Moral Essays. Epistle i. l. 109.
(See under APPEARANCE.)

With that dull, rooted, callous impudence
Which dead to shame, and every nicer sense,
Ne'er blushed, unless, in spreading vice's snares,
She blunder'd on some virtue unawares.
CHURCHILL. *Rosciad.* l. 135.

INCONSTANCY.

Unstable as water, thou shalt not excel.
Old Testament. Genesis xlix. 4.

Carried about with every wind of doctrine.
New Testament. Ephesians iv. 14.

Cade. Was ever feather so lightly blown to and fro as this multitude?
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 8. l. 57.

Blown about with every wind of criticism.
DR. JOHNSON. *Boswell's Life.* Ch. x. 1784.

I am the very slave of circumstance
And impulse,—borne away with every breath!
BYRON. *Sardanapalus.* Act iv. Sc. 1.

It's gude to be merry and wise,
It's gude to be honest and true,
And afore you're off wi' the auld love
It's best to be on wi' the new.
Old Scotch Song. *It's Gude to be Merry and Wise.*

'Tis well to be merry and wise,
'Tis well to be honest and true;
'Tis well to be off with the old love
Before you are on with the new.
MATURIN. *Bertram Motto.*

My merry, merry, merry roundelay
Concludes with Cupid's curse:
They that do change old love for new,
Pray gods, they change for worse!
GEORGE PEELE. *Cupid's Curse.*

Juliet. O, swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 109.

Posthumus. They are not constant, but are changing still.
Ibid. Cymbeline. Act ii. Sc. 5. l. 30.

Lucius. Briefly die their joys
That place them on the truth of girls and boys.
Ibid. Cymbeline. Act v. Sc. 5. l. 106.

Balthasar. Sigh no more, ladies, sigh no more,
Men were deceivers ever,
One foot in sea and one on shore;
To one thing constant never.
Ibid. Much Ado About Nothing. Act ii. Sc. 3. l. 64. See also THOMAS PERCY. *The Friar of Orders Gray.*

Says he, "I am a handsome man, but I'm a gay deceiver."
GEORGE COLMAN THE YOUNGER. *Unfortunate Miss Bailey.*

Ladies, like variegated tulips show;
'Tis to their changes half their charms they owe;
Fine by defect, and delicately weak,
Their happy spots the nice admirer take.
POPE. *Moral Essays.* Epistle ii. l. 41.

Papilia, wedded to her amorous spark,
Sighs for the shades!—"How charming is a park!"
A park is purchased, but the fair he sees
All bathed in tears—"O odious, odious trees!"
Ibid. Moral Essays. Epistle ii. l. 87.

Yet do not my folly reprove;
She was fair—and my passion begun;
She smiled—and I could not but love;
She is faithless—and I am undone.
SHENSTONE. *Pastoral Ballad.* Pt. iv. l. 5.

There are three things a wise man will not trust,—
The wind, the sunshine of an April day,
And woman's plighted faith. I have beheld

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The weathercock upon the steeple-point
Steady from morn till eve; and I have seen
The bees go forth upon an April morn,
Secure the sunshine will not end in showers;
But when was woman true?
SOUTHEY. *Madoc in Aztlan.* Pt. ii. *The Tidings.* l. 51.

Woman's love is but a blast,
And turneth like the wind.
SIR T. WYATT. *The Careful Love Complaineth.*

He waters, plows, and soweth in the sand,
And hopes the flick'ring wind with net to hold,
Who hath his hopes laid upon woman's hand.
SIR P. SIDNEY. *Arcadia.* Bk. ii. *Eclogues, Geron and Philisides.*

Woman! thy vows are traced in sand.
BYRON. *Hours of Idleness, To Woman.* Concluding lines.

Woman's faith, and woman's trust—
Write the characters in dust.
SIR W. SCOTT. *The Betrothed. Song.* Ch. xx.

INDEPENDENCE.

Banquo. Speak then to me, who neither beg nor fear
Your favours nor your hate.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 60.

The man who by his labour gets
His bread, in independent state,
Who never begs, and seldom eats,
Himself can fix or change his fate.
PRIOR. *The Old Gentry.* St. 5.

All we ask is to be let alone.
JEFFERSON DAVIS. *First Message to the Confederate Congress.* April 29, 1861.

Hail! Independence hail! heaven's next best gift,
To that of life and an immortal soul!
The life of life! that to the banquet high
And sober meal gives taste; to the bow'd roof
Fair-dream'd repose, and to the cottage charms.
THOMSON. *Liberty.* Pt. v. l. 124.

Thy spirit, Independence, let me share;
Lord of the lion heart and eagle eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky.
SMOLLETT. *Ode to Independence.*

But while
I breathe Heaven's air, and Heaven looks down on me,
And smiles at my best meanings, I remain
Mistress of mine own self and mine own soul.
TENNYSON. *The Foresters.* Act iv. Sc. 1.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.
THOMAS JEFFERSON. *Declaration of Independence.*

Its constitution the glittering and sounding generalities of natural right which make up the Declaration of Independence.
R. CHOATE *Letter to the Maine Whig Committee.* 1856.

Yesterday the greatest question was decided which ever was debated in America; and a greater perhaps never was, nor will be, decided among men. A resolution was passed without one dissenting colony, that those United Colonies are, and of right ought to be, free and independent States.
JOHN ADAMS. *Letter to Mrs. Adams.* July 3, 1776.

The second day of July, 1776, will be the most memorable epocha in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward for evermore.
Ibid. Letter to Mrs. Adams. July 3, 1776.

On the day of his (John Adams') death, hearing the noise of bells and cannon, he asked the occasion. On being reminded

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that it was "Independent Day," he replied, "Independence forever."

DANIEL WEBSTER. *Works.* Vol. i.

It is my living sentiment, and by the blessing of God it shall be my dying sentiment,—Independence now and Independence forever.

Ibid. Eulogy on Adams and Jefferson. August 2, 1826.

Let independence be our boast,
Ever mindful what it cost;
Ever grateful for the prize,
Let its altar reach the skies!

JOSEPH HOPKINSON. *Hail, Columbia!*

INDEX.

An index is a necessary *implement*, and no *impediment*, of a book, except in the same sense wherein the carriages of an army are termed *impediments*. Without this a large author is but a labyrinth without a clew to direct the reader therein. I confess there is a lazy kind of learning, which is only *indical;* where scholars (like adders which only bite the horse heels) nibble but at the tables, which are called *calces librorum*, neglecting the body of the book. But, though the idle deserve no crutches (let not a staff be used *by* them, but *on* them), pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an index, most used by those who most pretend to contemn it.

THOMAS FULLER. *History of the Worthies of England. Norfolk. Writers. Alan of Lyn.*

The most accomplished way of using books at present is twofold: either, first, to serve them as men do lords,—learn their titles exactly and then brag of their acquaintance; or, secondly, which is, indeed, the choicer, the profounder and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate requires an expense of time and forms, therefore men of much haste and little ceremony are content to get in by the back door. . . . For this great blessing we are wholly indebted to systems and abstracts, in which the modern fathers of learning, like prudent usurers, spent their sweat for the ease of us their children. For labor is the seed of idleness, and it is the peculiar happiness of our noble age to gather the fruit.

SWIFT. *A Tale of a Tub. A Digression in Praise of Digressions.*

Index-learning turns no student pale,
Yet holds the eel of science by the tail.

POPE. *The Dunciad.* Bk. i. l. 279.

So essential did I consider an index to be to every book, that I proposed to bring a bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright, and, moreover, to subject him for his offence to a pecuniary penalty.

LORD CAMPBELL. *Lives of the Chief Justices of England.* Vol. iii. *Preface.*

INDIAN.

Lo the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk or milky way.
. . . . . .
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

POPE. *Essay on Man.* Epistle i. l. 99.

Our isle, indeed, too fruitful was before;
But all uncultivated lay
Out of the solar walk and heaven's highway.

DRYDEN. *Threnodia Augustalis.* Canto xii. l. 351.

As monumental bronze unchang'd his look:
A soul that pity touch'd, but never shook:
Train'd, from his tree-rock'd cradle to his bier,
The fierce extremes of good and ill to brook
Impassive—fearing but the shame of fear—
A stoic of the woods—a man without a tear.

CAMPBELL. *Gertrude of Wyoming.* Pt. i. St. 23.

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Wild roved an Indian girl,
Bright Alfarata,
Where sweep the waters
Of the blue Juniata.
Swift as an antelope,
Through the forest going,
Loose were her jetty locks
In waving tresses flowing.
MRS. MARION DIX SULLIVAN. *The Blue Juniata.*

INDOLENCE.

Why stand ye here all the day idle?
New Testament. Matthew xx. 6.

I live an idle burden to the ground.
HOMER. *Iliad.* Bk. xviii. l. 134. (POPE, trans.)

Olim nescio, quid sit otium, quid quies, quid denique illud iners quidem, jucundum tamen, nihil agere, nihil esse.

For some time past I have not known the meaning of leisure, of repose, of that indolent yet delightful doing nothing, being nothing.
PLINY THE YOUNGER. *Epistolæ.* viii. 9.

[The possible original of the pseudo-Italian phrase, "Dolce far' niente"—*i. e.*, the sweet do-nothing.]

Eschewe the ydle life,
Flee, flee from doing nought:
For never was there ydle braine
But bred an ydle thought.
G. TURBERVILLE. *The Love to Cupid for Mercie.* clx.

Prince Henry. The unyoked humour of your idleness.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 220.

Hamlet. What is a man,
If his chief good, and market of his time,
Be but to sleep and feed? A beast, no more.
Sure, He, that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unused.
Ibid. Hamlet. Act iv. Sc. 4. l. 34.

For idleness is an appendix to nobility.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 2. Subsec. 6.

Bankrupt of life, yet prodigal of ease.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 168.

Narcissus is the glory of his race;
For who does nothing with a better grace!
YOUNG. *Love of Fame.* Sat. iv. l. 85.

For sluggard's brow the laurel never grows;
Renown is not the child of indolent repose.
THOMSON. *The Castle of Indolence.* Canto ii. St. 50.

A pleasing land of drowsyshead it was,
Of dreams that wave before the half-shut eye;
And of gay castles in the clouds that pass,
Forever flushing round a summer sky:
There eke the soft delights that witchingly
Instil a wanton sweetness through the breast,
And the calm pleasures always hover'd nigh;
But whate'er smack'd of noyance or unrest
Was far, far off expell'd from this delicious nest.
Ibid. The Castle of Indolence. Canto i. St. 6.

In the afternoon they came unto a land
In which it seemèd always afternoon,
All round the coast the languid air did swoon,
Breathing like one that hath a weary dream.
Full-faced above the valley stood the moon;
And like a downward smoke, the slender stream
Along the cliff to fall and pause, and pause and fall did seem
TENNYSON. *The Lotus-eaters.* l. 3.

Their only labor was to kill the time
(And labor dire it is and weary woe.)
They sit, they loll, turn o'er some idle rhyme,
Then, rising sudden, to the glass they go
Or saunter forth with tottering step and slow.
THOMSON. *Castle of Indolence.* Canto i. St. 72.

In lazy apathy let stoics boast
Their virtues fixed: 'tis fixed as in a frost;
Contracted all, retiring to the breast:
But strength of mind is exercise, not rest.
POPE. *Essay on Man.* Epistle ii. l. 101.

Stretch'd on the rack of a too easy chair,
And heard thy everlasting yawn confess
The pains and penalties of idleness.
Ibid. The Dunciad. Bk. iv. l. 342.

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The keenest pangs the wretched find
Are rapture to the dreary void,
The leafless desert of the mind,
The waste of feelings unemployed.
BYRON. *Giaour.* l. 957.

The gloomy calm of idle vacancy.
JOHNSON. *Letter to Boswell.* December 8, 1763.

In indolent vaculty of thought.
COWPER. *The Task.* Bk. iv. l. 297.

How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use,—
As tho' to breathe were life!
TENNYSON. *Ulysses.* l. 22.

'Tis the voice of the sluggard; I heard him complain,
"You have wak'd me too soon, I must slumber again."
ISAAC WATTS. *The Sluggard.*

In works of labor, or of skill,
I would be busy too,
For Satan finds some mischief still
For idle hands to do.
Ibid. Hymns. No. xx. *Against Idleness and Mischief.*

Was sluggish idlenesse, the nourse of sin.
SPENSER. *Faerie Queene.* Bk. i. Canto iv. St. 18.
(See under DEVIL.)

An idler is a watch that wants both hands;
As useless if it goes as when it stands.
COWPER. *Retirement.* l. 681.

Absence of occupation is not rest,
A mind quite vacant is a mind distress'd.
Ibid. Retirement. l. 623.

How various his employments whom the world
Calls idle; and who justly in return
Esteems that busy world an idler too!
Ibid. The Task. Bk. iii. *The Garden.* l. 342.

Thus idly busy rolls their world away.
GOLDSMITH. *The Traveller.* l. 256.

Of other tyrants short the strife,
But Indolence is King for life.
HANNAH MORE. *Florio.* Pt. i.

The Commons, faithful to their system, remained in a wise and masterly inactivity.
SIR JAMES MACKINTOSH. *Vindiciæ Gallicæ.*

Disciplined inaction.
Ibid. Causes of the Revolution of 1688. Ch. vii.

INGRATITUDE.

Lear. Ingratitude, thou marble-hearted fiend!
More hideous when thou show'st thee in a child
Than the sea-monster!
SHAKESPEARE. *Lear.* Act i. Sc. 4. l. 281.

Lear. How sharper than a serpent's tooth it is
To have a thankless child!
Ibid. Lear. Act i. Sc. 4. l. 310.

That man may last, but never lives
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank!
THOMAS GIBBONS. *When Jesus Dwelt.*

A man is very apt to complain of the ingratitude of those who have risen far above him.
SAMUEL JOHNSON. *Boswell's Life.* Ch. iv. 1776.

He that's ungrateful, has no guilt but one,
All other crimes may pass for virtue in him.
YOUNG. *Busiris.*

INJUSTICE.

Injustice swift, erect and unconfin'd,
Sweeps the wide earth, and tramples o'er mankind.
HOMER. *Iliad.* Bk. ix. l. 628. (POPE, trans.)

A good man should and must
Sit rather down with loss, than rise unjust.
BEN JONSON. *Sejanus.* Act iv. Sc. 3.

Hero. Why, you speak truth: I never yet saw man,
How wise, how noble, young, how rarely featured,
But she would spell him backward: if fair fac'd,
She would swear the gentleman should be her sister;
If black, why nature, drawing of an antique,
Made a foul blot: if tall, a lance, ill headed;
If low, an agate very vilely cut:

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If speaking, why, a vane blown with all winds;
If silent, why, a block moved with none.
So turns she every man the wrong side out;
And never gives to truth and virtue that
Which simpleness and merit purchaseth.
SHAKESPEARE. *Much Ado About Nothing.* Act iii. Sc. 1. l. 59.

Ah, how unjust to Nature and himself
Is thoughtless, thankless, inconsistent man!
YOUNG. *Night Thoughts.* Night ii. l. 112.

INN.

Falstaff. Shall I not take mine ease at mine inn?
SHAKESPEARE. *I. Henry IV.* Act iii. Sc. 3. l. 93.

These great rich men take their ease i' their inn
MIDDLETON. *The World Tost at Tennis.*

There is no private house in which people can enjoy themselves so well as at a capital tavern. Let there be ever so great plenty of good things, ever so much grandeur, ever so much elegance, ever so much desire that everybody should be easy, in the nature of things it cannot be: there must always be some degree of care and anxiety. . . . There is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn.
SAM'L JOHNSON. *Boswell's Life.* March 21, 1776.

Whoe'er has travell'd life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn.
SHENSTONE. *Written on a Window of an Inn.*

[The inn was at Henley. It is interesting to note that Johnson and Boswell slept on the night of March 21, 1776, at this inn.]

He who has not been at a tavern knows not what a paradise it is. O holy tavern! O miraculous tavern!—holy, because no carking cares are there, nor weariness, nor pain; and miraculous, because of the spits, which of themselves turn round and round!
ARETINO. (Quoted by Longfellow in *Hyperion.*) Bk. iii. Ch. ii.

Like pilgrims to the appointed place we tend;
The world's an inn, and death the journey's end.
DRYDEN. *Palamon and Arcite.* Bk. iii. l. 887.

[Palamon and Arcite is one of Dryden's modernized paraphrases from *The Canterbury Tales.* The corresponding lines in Chaucer are as follows:

This world nys but a thurghfare ful of wo,
And we been pilgrymes passynge to and fro.
Death is an end of every worldly soore.]

Our life is nothing but a winter's day:
Some only break their fast, and so away:
Others stay dinner and depart full-fed:
The deepest age but sups and goes to bed:
He's most in debt that lingers out the day:
Who dies betimes has less and less to pay.
FRANCIS QUARLES. *Divine Fancies.*

For the world I count it not an inn, but an hospital, and a place not to live, but to die in.
SIR THOMAS BROWNE.

He (Archbishop Leighton) used often to say that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary with the noise and confusion in it. . . . And he obtained what he desired, for he died at the Bell Inn in Warwick Lane.
GILBERT BURNET. *History of My Own Times.*

Born for a very brief space of time, we regard this life as an inn which we are soon to quit that it may be made ready for the coming guest.
SENECA. *Minor Dialogues.* Bk. vi. *Of Consolation.* Ch. xxi. (STEWART, trans.)

So comes a reckoning when the banquet's o'er,
The dreadful reckoning; and men smile no more.
JOHN GAY. *The What D'Ye Call It?* Act ii. Sc. 9.

Reckoners without their host must reckon twice.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. viii.

He reckoneth without his Hostesse. Love knoweth no lawes.
JOHN LYLY. *Euphues.* p. 84.

Near yonder thorn, that lifts its head on high,
Where once the sign-post caught the passing eye,
Low lies that house where nut-brown draughts inspired,
Where graybeard mirth and smiling toil retired,
Where village statesmen talk'd with looks profound,
And news much older than their ale went round.
GOLDSMITH. *Deserted Village.* l. 219.

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Souls of poets dead and gone,
What Elysium have ye known,
Happy field or mossy cavern,
Choicer than the Mermaid Tavern?
KEATS *Lines on the Mermaid Tavern.*

Would you have each blessing full,
Hither fly and live with Bull,
Feast for body, feast for mind,
Best of welcome, taste refin'd.
Bull does nothing here by halves,
All other landlords are but calves.
LORD ERSKINE. *Notes and Queries.* September 8, 1866.

INNOCENCE.

Polixenes. We were as twinn'd lambs that did frisk i' the sun,
And bleat the one at the other; what we chang'd
Was innocence for innocence; we knew not
The doctrine of ill-doing, nor dream'd
That any did.
SHAKESPEARE. *Winter's Tale.* Act i. Sc. 2. l. 67.

Macbeth. Be innocent of the knowledge, dearest chuck,
Till thou applaud the deed.
Ibid. Macbeth. Act iii. Sc. 2. l. 45.

What can innocence hope for,
When such as sit her judges are corrupted!
MASSINGER. *Maid of Honor.* Act v. Sc. 2.

Her wit was more than man, her innocence a child.
DRYDEN. *Elegy on Mrs. Killigrew.* l. 70.
(See under JOHN GAY.)

There is no courage but in innocence;
No constancy but in an honest cause.
SOUTHERN. *The Fate of Capua.*

To dread no eye, and to suspect no tongue, is the greatest prerogative of innocence: an exemption granted only to invariable virtue.
DR. JOHNSON. *The Rambler.* No. 68.

Zealous, yet modest, innocent, though free:
Patient of toil, serene amidst alarms;
Inflexible in faith, invincible in arms.
JAMES BEATTIE. *The Minstrel.* Bk. 1. St. 11.

O Mirth and Innocence! O milk and water!
Ye happy mixtures of more happy days.
BYRON. *Beppo.* St. 80.

Calmness is not
Always the attribute of innocence.
Ibid. Werner. Act iv. Sc. 1.

Innocence is strong,
And an entire simplicity of mind
A thing most sacred in the eye of Heaven.
WORDSWORTH. *The Excursion.* Bk. 6. l. 177.

Innocence and youth should ever be unsuspicious.
LANDOR. *Imaginary Conversations. Bentowski and Aphanasia.*

Innocence is as an armed heel
To trample accusation.
SHELLEY. *The Cenci.* Act iv. Sc. iv.

O, white innocence.
That thou shouldst wear the mask of guilt to hide
Thine awful and serenest countenance
From those who know thee not!
Ibid. The Cenci. Act v. Sc. 3. l. 24.

INQUISITIVENESS.

No state sorrier than that of the man who keeps up a continual round, and pries into "the secrets of the nether world," as saith the poet, and is curious in conjecture of what is in his neighbour's heart.
MARCUS AURELIUS. *Meditations.* ii. 13.

Buckingham. The Devil speed him, no man's pie is freed
From his ambitious finger.
SHAKESPEARE. *Henry VIII.* Act i. Sc. 1. l. 52.

[Possibly the origin of the proverbial phrase, "He would have a finger in every man's pie."]

Tamora. Saucy controller of my private steps!
Had I the power that, some say, Dian had,
Thy temples should be planted presently
With horns, as were Actæon's; and the hounds

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Should dine upon thy new-transformed limbs,
Unmannerly intruder as thou art!

SHAKESPEARE. *Titus Andronicus.* Act ii. Sc. 3. l. 64.

I hope I don't intrude.

JOHN POOLE. *Paul Pry.*

[An apology ever on the lips of the inquisitive and intrusive Paul Pry, especially in his most intrusive moments. The same phrase, used under similar circumstances but without similar iteration, may be found in the anonymous comedy of *The Maid of the Oaks*, Act ii.]

INSANITY.

Quem deus vult perdere, prius dementat.

Whom God will ruin He first deprives of his senses.

UNKNOWN.

[This Latin line was found on the table of a gentleman of fashion, Sir D. O.—his full name is not recorded—who committed suicide about the middle of the eighteenth century. He had scribbled the words on a scrap of paper, probably as an explanation of his action. Some years afterward Boswell, who, like his friend, Dr. Johnson, had been anxious to trace the quotation to its source, was informed that a Mr. Pitts had found it among the fragments of Euripides. Mr. Pitts, presumably on hoaxing bent, sent Boswell what purported to be the original Greek, saying that he had taken it from Barnes' edition of Euripides:

Whom God wishes to destroy he first phrenzies.

No such line is to be found among the *Fragments* of Euripides. Pitts had evidently concocted the Greek out of the Latin. Yet, after all, the line was no doubt based on one of the *Fragments*, which runs thus:

"Οταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακά
τὸν νοῦν ἐβλαψε πρῶτον, ᾧ βουλεύεται.

But when Divine Power plans evils for a man it first injures his mind.

The Scholiast on Sophocles: Antigone. 620.

This was, no doubt, what the suicide had in memory. The Latin version, or rather paraphrase, was his own, and so this poor suicide became the author of a quotation which was to prove one of the most famous in the world.]

"Οταν γὰρ ὀργὴ δαιμόνων βλάστῃ τινά,
τοὺν' αὐτὸ πρώτον ἐξαφαιρεῖται φρενῶν
τὸν νοῦν τὸν ἐ τέλεον, εἰς δὲ τὸν χεῖρω τρέπει
γνώμην, ἵν' εἰδῇ μηδὲν ὧν ἁμαρτάνει.

When falls on man the anger of the gods,
First from his mind they banish understanding,
And make the better judgment seem the worse,
So that he may not know wherein he errs.

LYCURGUS. *In Leocratem.* 92 (Cap. xxi.). (Quoted as "from one of the old poets.")

Stultum facit fortuna quem vult perdere.

Fortune makes him a fool whom she desires to ruin.

PUBLILIUS SYRUS. *Maxim* 479.

For those whom God to ruin has design'd,
He fits for fate, and first destroys their mind.

DRYDEN. *The Hind and the Panther.* Pt. iii. l. 1094.

Hei mihi, insanire me aiunt, ultro cum ipsi insaniunt.

Woe is me, they call me insane when they themselves are insane.

PLAUTUS MENŒCHMI. v. 2.

A Mad World, my Masters.

[A proverbial phrase of unknown origin which Middleton took as the title of one of his plays (1608). Over forty years later (1649) John Taylor, the water poet, wrote these lines:

'Tis a mad world (my masters) and in sadness
I travail'd madly in these dayes of madnes.

JOHN TAYLOR. *Wandering to See the Wonders of the West.*]

Polonius. Though this be madness, yet there's method in 't.

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 208.

Ac si
Insanire paret certâ ratione modoque.

He would try to be mad with a certain reason and method.

HORACE. *Satires.* Bk. ii. Sat. 3. l. 270.

Hamlet. I am but mad north-north-west: when the wind is southerly, I know a hawk from a handsaw.

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 395.

Ophelia. Oh, what a noble mind is here o'erthrown!
The courtier's, scholar's, soldier's eye, tongue, sword;
The expectancy and rose of the fair state,
The glass of fashion, and the mould of form,
The observ'd of all observers, quite, quite down!
And I, of ladies most deject and wretched,
That suck'd the honey of his music-vows,

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Now see that noble and most sovereign reason,
Like sweet bells jangled, out of tune and harsh;
That unmatch'd form and feature of blown youth,
Blasted with ecstasy. Oh, woe is me!
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 158.

King. Madness in great ones must not unwatch'd go.
Ibid. Hamlet. Act iii. Sc. 1. l. 189.

Hamlet. My pulse, as yours, doth temp'rately keep time,
And makes as healthful music: it is not madness,
That I have utter'd: bring me to the test,
And I the matter will re-word; which madness
Would gambol from.
Ibid. Hamlet. Act iii. Sc. 4. l. 140.

Banquo. Were such things here as we do speak about?
Or have we eaten on the insane root
That takes the reason prisoner?
Ibid. Macbeth. Act i. Sc. 3. l. 83.

Macbeth. How does your patient, Doctor?
Doctor. Not so sick, my lord,
As she is troubled with thick-coming fancies,
That keep her from her rest.
Macbeth. Cure her of that.
Canst thou not minister to a mind dis-eas'd;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous matter
Which weighs upon the heart?
Doctor. Therein the patient
Must minister to himself.
Macbeth. Throw physic to the dogs; I'll none of it.
Ibid. Macbeth. Act v. Sc. 3. l. 37.

Nature, too unkind,
That made no medicine for a troubled mind.
BEAUMONT AND FLETCHER. *Philaster.* Act ii. Sc. 1.

Lear. That way madness lies.
SHAKESPEARE. *King Lear.* Act iii. Sc. 4. l. 21.

There is a pleasure sure
In being mad, which none but madmen know.
DRYDEN. *The Spanish Friar.* Act ii. Sc. 1.

There is a pleasure in poetic pains,
Which only poets know.
COWPER. *The Task.* Bk. ii. l. 283.

Men are mad so unavoidably that not to be mad would constitute one a madman of another order of madness.
PASCAL. *Thoughts.* Ch. xiv.

Babylon in all its desolation is a sight not so awful as that of the human mind in ruins.
SCROPE DAVIES. *Letter to Thomas Raikes.* May 25, 1835.

Babylon in ruins is not so melancholy a spectacle.
ADDISON. *Spectator.* No. 421.

INSTINCT.

Falstaff. Instinct is a great matter; I was now a coward on instinct.
SHAKESPEARE. *I. Henry IV.* Act ii. Sc 4. l. 299.

Coriolanus. I'll never
Be such a gosling to obey instinct, but stand,
As if a man were author of himself
And knew no other kin.
Ibid. Coriolanus. Act v. Sc. 3. l. 34.

The spider's touch, how exquisitely fine!
Feels at each thread, and lives along the line:
In the nice bee what sense, so subtly true
From poisonous herbs extracts the healing dew?
How instinct varies in the grov'ling swine,
Compar'd, half-reasoning elephant, with thine!
'Twixt that and reason what a nice barrier!
Forever sep'rate, yet forever near.
POPE. *Essay on Man.* Epistle i. l. 217.
(See under SPIDER.)

But honest instinct comes a volunteer;
Sure never to o'ershoot, but just to hit;
While still too wide or short is human wit.
Ibid. Essay on Man. Epistle iii. l. 98.

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But the day-star attracted his eyes' sad devotion,
For it rose o'er his own native isle of the ocean,
Where once in the fire of his youthful emotion,
He sang the bold anthem of Erin-go-bragh!

CAMPBELL. *The Exile of Erin.*

ITALY.

For wheresoe'er I turn my ravished eyes
Gay gilded scenes and shining prospects rise.
Poetic fields encompass me around,
And still I seem to tread on classic ground.

ADDISON. *Letter from Italy.*

[Malone states that this was the first use of the phrase "classic ground," now so common. It was ridiculed by some contemporaries as quaint and affected.]

Kennst du das Land wo die Citronen blühen,
Im dunkeln Laub die Gold-Orangen glühn,
Ein sanfter Wind vom blauen Himmel weht
Die Myrte still und hoch der Lorbeer steht?
Kennst du es wohl?
Dahin! Dahin,
Möcht ich mit dir, O mein Geliebter, ziehn.

Know'st thou the land where the lemon-trees bloom,
Where the gold orange glows in the deep thicket's gloom,
Where a wind ever soft from the blue heaven blows,
And the groves are of laurel and myrtle and rose?

GOETHE. *Wilhelm Meister.* Bk. iii. Ch. i. *Mignon's Song.*

Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime;
Where the rage of the vulture, the love of the turtle
Now melt into sorrow, now madden to crime?

BYRON. *The Bride of Abydos.* Canto i. St. 1.

For lo! the winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Old Testament. The Song of Solomon. ii. 11.

Where the virgins are soft as the roses they twine,
And all save the spirit of man is divine?

BYRON. *The Bride of Abydos.* Canto i. St. 1.

That soft bastard Latin,
Which melts like kisses from a female mouth.

Ibid. Beppo. St. 44.

Italia! O Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and past,
On thy sweet brow is sorrow ploughed by shame,
And annals graved in characters of flame.
Oh God! that thou wert in thy nakedness
Less lovely or more powerful, and could'st claim
Thy right, and awe the robber's band who press
To shed thy blood, and drink the tears of thy distress.

Ibid. Childe Harold. Canto iv. St. 42.

[Byron, in this stanza, paraphrases without acknowledgment a famous sonnet by the Italian poet, Filacaja, beginning:

Italy! Italy! thou who'rt doomed to wear
The fatal gift of beauty and possess
The dower funest of infinite wretchedness
Written upon thy forehead by despair.
Ah, would that thou wert stronger or less fair
That they might fear thee more or love thee less.

FILACAJA. *Sonnet.* (LONGFELLOW, trans.)]

Italy, my Italy!
Queen Mary's saying serves for me—
(When Fortune's malice
Lost her Calais)—
Open my heart and you will see
Graved inside of it, "Italy."

ROBERT BROWNING. *Men and Women.* "*De Gustibus.*" 2.

And we slope to Italy at last
And youth, by green degrees,
I follow wherever I am led,
Knowing so well the leader's hand—

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Oh, woman-country, wooed, not wed,
Loved all the more by earth's male-lands
Laid to their hearts instead!
ROBERT BROWNING. *By the Fireside.* St. 6.

IVY.

Bring, bring the madding bay, the drunken vine;
The creeping, dirty, courtly Ivy join.
POPE. *The Dunciad.* Bk. i. l. 303.

Round broken columns clasping ivy twin'd.
Ibid. Windsor Forest. l. 69.

Where round some mould'ring tow'r pale ivy creeps,
And low-brow'd rocks hang nodding o'er the deeps.
Ibid. Eloisa to Abelard. l. 243.

As creeping ivy clings to wood or stone,
And hides the ruin that it feeds upon.
COWPER. *The Progress of Error.* l. 285.

Oh! how could fancy crown with thee,
In ancient days the God of Wine,
And bid thee at the banquet be
Companion of the vine?
Ivy! thy home is where each sound
Of revelry hath long been o'er;
Where song and beaker once went round,
But now are known no more.
MRS. HEMANS. *Ivy Song.*

Oh, a dainty plant is the ivy green,
That creepeth o'er ruins old!
Of right choice food are his meals, I ween,
In his cell so lone and cold.
Creeping where no life is seen,
A rare old plant is the ivy green.
DICKENS. *Pickwick Papers.* Ch. vi.

JEALOUSY.

Love is strong as death; jealousy is cruel as the grave.
Old Testament. Song of Solomon. viii. 6.

Luciana. How many fools serve mad jealousy.
SHAKESPEARE. *Comedy of Errors.* Act ii. Sc. 1. l. 106.

Luciana. Self-harming jealousy.
Ibid. Comedy of Errors. Act ii. Sc. 1. l. 102.

Abbess. The venom clamours of a jealous woman
Poisons more deadly than a mad dog's tooth.
SHAKESPEARE. *Comedy of Errors.* Act v. Sc. 1. l. 69.

Iago. Beware, my lord, of jealousy;
It is the green-ey'd monster, which doth mock
The meat it feeds on: that cuckold lives in bliss
Who, certain of his fate, loves not his wronger;
But, O, what damnèd minutes tells he o'er
Who dotes, yet doubts, suspects, yet strongly loves!
Ibid. Othello. Act iii. Sc. 3. l. 165.

Othello. O curse of marriage,
That we can call these delicate creatures ours,
And not their appetites! I had rather be a toad,
And live upon the vapour of a dungeon,
Than keep a corner in the thing I love
For others' uses.
Ibid. Othello. Act iii. Sc. 3. l. 272.

Iago. Trifles, light as air,
Are to the jealous confirmations strong
As proofs of Holy Writ.
Ibid. Othello. Act iii. Sc. 3. l. 326.

O jealousy thou magnifier of trifles!
SCHILLER. *Fiesco.* Act i. Sc. 1. (BOHN, trans.)

A jealous woman believes everything her passion suggests.
GAY. *The Beggar's Opera.* Act ii. Sc. 2.

It is jealousy's peculiar nature,
To swell small things to great, nay, out of nought,
To conjure much; and then to lose its reason
Amid the hideous phantoms it has form'd.
YOUNG. *The Revenge.* Act iii. Sc. 1.

Othello. Nothing extenuate,
Nor set down aught in malice: then must you speak
Of one, that lov'd not wisely, but too well;
Of one, not easily jealous, but being wrought,
Perplex'd in the extreme; of one whose hand
Like the base Indian, threw a pearl away,
Richer than all his tribe.
SHAKESPEARE. *Othello.* Act v. Sc. 2. l. 345.

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Nor jealousy
Was understood, the injur'd lover's hell.
MILTON. *Paradise Lost.* Bk. v. l. 449.

He makes a false wife that suspects a true.
NATH. FIELDS. *Amends for Ladies.* Act i. Sc. 1.

Inquisitiveness as seldom cures jealousy, as drinking in a fever quenches the thirst.
WYCHERLEY. *Love in a Wood.* Act iv. Sc. 5.

Hunger, revenge, to sleep are petty foes,
But only Death the jealous eyes can close.
Ibid. Love in a Wood. Act i. Sc. 4.

Jealousy is always born with love, but does not always die with it.
LA ROCHEFOUCAULD. *Reflections.* No. 361.

Jealousy lives upon doubt, and comes to an end or becomes a fury as soon as it passes from doubt to certainty.
Ibid. Reflections. No. 32.

In jealousy there is more self-love than love.
Ibid. Reflections. No. 344.

Can't I another's face commend,
And to her virtues be a friend,
But instantly your forehead lowers,
As if *her* merit lessen'd *yours?*
EDWARD MOORE. *The Farmer, the Spaniel, and the Cat.* Fable ix.

Jealousy is the bellows of the mind;
Touch it but gently, and it warms desire,
If handled roughly, you are all on fire.
D. GARRICK. *Epilogue to Horne's Alonso.*

A jealous love lights his torch from the firebrands of the furies.
BURKE. *Speech on the Plan for Economic Reform.* February 11, 1780.

Her maids were old, and if she took a new one,
You might be sure she was a perfect fright.
She did this during even her husband's life—
I recommend as much to every wife.
BYRON. *Don Juan.* Canto i. St. 48.

Yet he was jealous, though he did not show it,
For jealousy dislikes the world to know it.
Ibid. Don Juan. Canto i. St. 65.

What effect
Hath jealousy, and how befooling men,
It makes false true, abuses eye and ear,
Turns mere mist adamantine, loads with sound
Silence, and into void and vacancy
Crowds a whole phalanx of conspiring foes?
R. BROWNING. *The Ring and the Book.* Bk. ix. l. 385.

JEST.

(See RIDICULE; WIT.)

To offend, we should always be unwilling; and the inclination to lose a friend rather than a joke should be far from us.
QUINTILIAN. *Institutes of Oratory.* Bk. vi. Ch. iii. (WATSON, trans.)

He that will lose his friend for a jest, deserves to die a beggar by the bargain.
FULLER. *Holy and Profane States. Of Jesting.* Maxim viii.

Rosaline. A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 871.

Biron. This fellow pecks up wit, as pigeons peas,
And utters it again when Jove doth please;
He is wit's peddler; and retails his wares
At wakes and wassels, meetings, markets, fairs;
And we that sell by gross, the Lord doth know,
Have not the grace to grace it with such show.
Ibid. Love's Labour's Lost. Act v. Sc. 2. l. 315.

Regan. Jesters do oft prove prophets.
Ibid. King Lear. Act v. Sc. 3. l. 71.

Speed. O jest unseen, inscrutable, invisible,
As a nose on a man's face, or a weathercock on a steeple!
My master sues to her; and she hath taught her suitor,
He being her pupil, to become her tutor,

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O excellent device! was there ever heard a better?
That my master, being scribe, to himself should write the letter?
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 1. l. 141.

Hamlet. Alas! poor Yorick!—I knew him, Horatio; a fellow of infinite jest, of most excellent fancy.
Ibid. Hamlet. Act v. Sc. 1. l. 204.

Laugh not too much; the witty man laughs least:
For wit is news only to ignorance:
Less at thine own things laugh; lest in the jest
Thy person share, and the conceit advance.
Make not thy sport abuses: for the fly
That feeds on dung is colored thereby.
HERBERT. *Temple. Church Porch.* St. 39.

A joke's a very serious thing.
CHURCHILL. *The Ghost.* Bk. iv. l. 1386.

JEW.

When Israel, of the Lord beloved,
Out of the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame.
SCOTT. *Ivanhoe.* Ch. xxxix.

Salar. Why, I am sure, if he forfeit, thou wilt not take his flesh? What's that good for?
Shylock. To bait fish withal; if it will feed nothing else it will feed my revenge. He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew.
SHAKESPEARE. *The Merchant of Venice.* Act iii. Sc. 1. l. 53.

Shylock. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same disease, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that.
SHAKESPEARE. *The Merchant of Venice.* Act iii. Sc. 1. l. 60.

Falstaff. I am a Jew else, an Ebrew Jew.
Ibid. I. Henry IV. Act ii. Sc. 4. l. 198.

A people still, whose common ties are gone;
Who, mixed with every race, are lost in none.
CRABBE. *The Borough.* Letter iv.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—His people are free.
T. MOORE. *Sacred Songs. Sound the Loud Timbrel.*

This is the Jew
That Shakespeare drew.
Ascribed to POPE.

On the 14th of February, 1741, Macklin established his fame as an actor in the character of Shylock, in the *Merchant of Venice.* . . . Macklin's performance of this character so forcibly struck a gentleman in the pit that he, as it were involuntarily, exclaimed,—

"This is the Jew
That Shakespeare drew!"

It has been said that this gentleman was Mr. Pope, and that he meant his panegyric on Macklin as a satire against Lord Lansdowne.
Biographica Dramatica. Vol. i. Pt. ii.

It is curious to see a superstition dying out. The idea of a Jew (which our pious ancestors held in horror) has nothing in it now revolting. We have found the claws of the beast, and pared its nails, and now we take it to our arms, fondle it, write plays to flatter it: it is visited by princes, affects a taste, patronizes the arts, and is the only liberal and gentleman-like thing in Christendom.
LAMB. *Specimens of the English Dramatic Poets Marlowe's Rich Jew of Malta.*

JEWELS.

Barabas. Bags of fiery opals, sapphires, amethysts,
Jacinths, hard topaz, grass green emeralds,
Beauteous rubies, sparkling diamonds,

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And seld-seen costly stones of so great price,
As one of them, indifferently rated,
And of a carat of this quality,
May serve in peril of calamity
To ransom great kings from captivity,
This is the ware wherein consists my wealth:
And thus, methinks, should men of judgment frame
Their means of traffic from the vulgar trade,
And, as their wealth increases, so inclose
Infinite riches in a little room.
CHRISTOPHER MARLOWE. *The Rich Jew of Malta.* Act i.

Like stones of worth, they thinly placed are,
Or captain jewels in the carcanet.
SHAKESPEARE. *Sonnet.* lii.

Valentine. Win her with gifts, if she respect not words,
Dumb jewels often, in their silent kind,
More than quick words, do move a woman's mind.
Ibid. Two Gentlemen of Verona. Act iii Sc. 1. l. 89.

Jewels, orators of Love,
Which, ah! too well men know, do women move.
S. DANIEL. *Complaint of Rosamond.* St. 52.

Othello. One entire and perfect chrysolite.
SHAKESPEARE. *Othello.* Act v. Sc. 2. l. 148.

On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore.
POPE. *The Rape of the Lock.* Canto ii. l. 7.

JOHNSON, DR. SAMUEL.

That great Cham of literature.
SMOLLETT. *Letter to Wilkes.* March 16, 1759.

Here lies poor Johnson! Reader have a care:
Tread lightly, lest you rouse a sleeping bear!
Religious, moral, generous and humane
He was, but self-sufficient, rude and vain,
Ill-bred and over-bearing in dispute,
A scholar and a Christian and a brute.
Attributed to SOAME JENYNS.

Here Johnson lies—a sage by all allowed
Whom to have bred, may well make England proud;
Whose prose was eloquence, by wisdom taught,
The graceful vehicle of virtuous thought;
Whose verse many claim—grave masculine and strong,
Superior praise to the mere poet's song
Who many a noble gift from Heaven possessed
And faith at last, alone worth all the rest.
Oh man, immortal by a double prize
By fame on earth—by glory in the skies!
COWPER. *Epitaph on Dr. Johnson.*

I own I like not Johnson's turgid style,
That gives an inch the importance of a mile,
Casts of manure a wagon-load around
To raise a simple daisy from the ground;
Uplifts the club of Hercules, for what?
To crush a butterfly or brain a gnat!
. . . . . .
Bids ocean labor with tremendous roar,
To heave a cockle-shell upon the shore,
Alike in every theme his pompous art
Heaven's awful thunder, or a rumbling cart!
DR. JOHN WOLCOT. *On Dr. Samuel Johnson.*

When Croft's *Life of Dr. Young* was spoken of as a good imitation of Dr. Johnson's style, "No, no," said he [Burke], "it is not a good imitation of Johnson; it has all his pomp without his force; it has all the nodosities of the oak without its strength; it has all the contortions of the sibyl without the inspiration."
PRIOR. *Life of Burke.*

Rough Johnson, the great moralist.
BYRON. *Don Juan.* Canto xiii. St. 7.

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The great English moralist. Never was a descriptive epithet more nicely appropriate than that! Dr. Johnson's morality was as English an article as a beefsteak.
HAWTHORNE. *Our Old Home. Lichfield and Uttoxeter.*

JOY.

(See HAPPINESS; MIRTH.)

Every humour hath his adjunct pleasure,
Wherein it finds a joy above the rest.
SHAKESPEARE. *Sonnet.* xci.

Gladness in every face express'd,
Their eyes before their tongues confess'd.
Men met each other with erected look,
The steps were higher that they took;
Friends to congratulate their friends made haste,
And long inveterate foes saluted as they pass'd.
DRYDEN. *Threnodia Augustalis.* l. 122.

In Folly's cup still laughs the bubble, Joy.
POPE. *Essay on Man.* Epistle ii. l. 288.

And e'en while fashion's brightest arts decoy,
The heart, distrusting, asks if this be joy.
GOLDSMITH. *The Deserted Village.* l. 263.

Joy is the sweet voice, joy the luminous cloud.
We in ourselves rejoice!
And thence flows all that charms or ear or sight,
All melodies the echoes of that voice,
All colours a suffusion from that light.
COLERIDGE. *Dejection. An Ode.* St. 5.

Joy rises in me, like a summer's morn.
Ibid. A Christmas Carol. viii.

Rarely, rarely, comest thou,
Spirit of Delight!
Wherefore hast thou left me now
Many a day and night?
Many a weary night and day
'Tis since thou art fled away.
SHELLEY. *Song.*

But were there ever any
Writhed not at passing joy?
KEATS. *Stanzas. In Drear-nighted December.* l. 19.

Joy comes, grief goes, we know not how.
J. R. LOWELL. *The Vision of Sir Launfal.* Prelude to Pt. i. l. 80.

Joys too exquisite to last,
And yet *more* exquisite when past.
JAMES MONTGOMERY. *The Little Cloud.* I. 159.

Joys
Are bubble-like—what makes them, bursts them too.
BAILEY. *Festus.* Sc. *A Library and Balcony.* l. 62.

JUDGE.

Judex damnatur cum nocens absolvitur.

The judge is condemned when the criminal is acquitted.
PUBLILIUS SYRUS. *Maxim* 407.

When by a pardon'd murd'rer blood is spilt,
The judge that pardon'd hath the greatest guilt.
DENHAM. *On Justice.* l. 81.

It is better that a judge should lean on the side of compassion than severity.
CERVANTES. *Don Quixote.* Pt. ii. Ch. xliii. (JARVIS, trans.)

Judges must beware of hard constructions and strained influences; for there is no worse torture than the torture of laws: specially in case of laws penal, they ought to have care, that that which was meant for terror be not turned into rigor.
BACON. *Essays. Of Judicature.*

Lear. A man may see how this world goes with no eyes. Look with thine eyes: see how yond justice rails upon yond simple thief. Hark, in thine ear: change places; and, handy-dandy, which is the justice, which is the thief?
SHAKESPEARE, *King Lear.* Act iv. Sc. 6. l. 153.

Angelo. Thieves for their robbery have authority,
When judges steal themselves.
Ibid. Measure for Measure. Act ii. Sc. 2. l. 176.

Shylock. A Daniel come to judgment! yea, a Daniel!
O, wise young judge, how I do honor thee!
Ibid. The Merchant of Venice. Act iv. Sc. 1. l. 224.

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Gratiano. Oh Jew, an upright judge, a learned judge!

SHAKESPEARE. *The Merchant of Venice.* Act iv. Sc. 1. l. 323.

Gratiano. A second Daniel, a Daniel, Jew!
Now, infidel, I have you on the hip.

Ibid. The Merchant of Venice. Act iv. Sc. 1. l. 333.

Portia. To offend, and judge, are distinct offices,
And of opposed natures.

Ibid. The Merchant of Venice. Act ii. Sc. 9. l. 61.

Jaques. And then the justice
In fair round belly with good capon lined.

Ibid. As You Like It. Act ii. Sc. 7. l. 153.

It is not permitted to the most equitable of men to be a judge in his own cause.

PASCAL. *Thoughts.* Ch. iv. 1.

No one should be judge in his own cause.

PUBLILIUS SYRUS. *Maxim* 545.

During good behaviour.

That after the said limitation shall take effect, . . . judge's commissions be made *quando se bene gesserit.*

Statutes 12 and 13, William III. c. 2. sec. 3.

'Tis but half a judge's task to know.

POPE. *Essay on Criticism.* Pt. iii. l. 2.

A justice with grave justices shall sit;
He praise their wisdom, they admire his wit.

GAY. *The Birth of the Squire.* l. 77.

The cold neutrality of an impartial judge.

BURKE. *Preface to Brissot's Address. Works.* Vol. v. p. 67.

JURY.

Angelo. 'Tis one thing to be tempted, Escalus,
Another thing to fall. I do not deny
The jury, passing on the prisoner's life,
May, in the sworn twelve, have a thief or two
Guiltier than him they try: what's open made to justice,
That justice seizes.

SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 1. l. 19.

The hungry judges soon the sentence sign,
And wretches hang, that jurymen may dine.

POPE. *Rape of the Lock.* Canto iii. l. 21.

Wilt make haste to give up thy verdict because thou wilt not lose thy dinner.

MIDDLETON. *A Trick to Catch the Old One.* Act iv. Sc. 5.

For twelve honest men have decided the cause,
Who are judges alike of the facts and the laws.

WILLIAM PULTENEY. *The Honest Jury.*

In my mind, he was guilty of no error, he was chargeable with no exaggeration, he was betrayed by his fancy into no metaphor, who once said that all we see about us, kings, lords, and Commons, the whole machinery of the State, all the apparatus of the system, and its varied workings, end in simply bringing twelve good men into a box.

LORD BROUGHAM. *Present State of the Law.* February 7, 1828.

JUSTICE.

Fiat justitia et pereat mundus.

Let justice be done though the world perish.

Motto of FERDINAND I., *Emperor of Germany.* (*Johannes Manlius,* "*Loci Communes,*" *II., Octavum præceptum.*)

Fiat justitia, ruat cœlum.

Let justice be done though the heavens fall.

LORD MANSFIELD. *In* "*Rex v. Wilkes.*" *Burrows' Reports.* iv. 2562.

[Lord Mansfield gave currency to a quotation of post-classical origin, whose first recorded appearance in English literature is in Prynne's *First Discovery of Prodigious New Wandering Blazing Stars* (1646). In reversing the sentence of outlawry passed upon John Wilkes for the publication of the *North Briton*, Mansfield says, "The constitution does not allow reasons of state to influence our judgment. God forbid it should! We must not regard political consequences, however formidable they might be; if rebellion was the certain consequence, we are bound to say, 'Justitia fiat, ruat cœlum.'"]

Fundamenta justitiæ sunt, et ne cui noceatur, deindé ut communi utilitati serveatur.

The foundations of justice are that no one shall be harmed, and next that the common weal be served.

CICERO.

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Ruat cœlum, fiat voluntas tua.
Though the sky fall, let Thy will be done.
SIR T. BROWNE. *Religio Medici.* Pt. ii. Sec. 11.

Lear. Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw doth pierce it.
SHAKESPEARE. *King Lear.* Act iv. Sc. 6. l. 165.

Hotspur. The arms are fair,
When the intent of bearing them is just.
Ibid. I. Henry IV. Act v. Sc. 2. l. 89.

The weakest arm is strong enough that strikes
With the sword of justice.
JOHN WEBSTER. *The Duchess of Malfi.* Act v. Sc. 2.

Duke. Our decrees
Dead to infliction, to themselves are dead;
And liberty plucks justice by the nose.
SHAKESPEARE. *Measure for Measure.* Act i. Sc. 3. l. 27.

King. Where the offence is, let the great axe fall.
Ibid. Hamlet. Act iv. Sc. 5. l. 210.

Where the fault springs, there let the judgment fall.
HERRICK. *Hesperides.* 608.

He that is void of fear, may soon be just;
And no religion binds men to be traitors.
BEN JONSON. *Catiline.* Act iii. Sc. 2.

A prince's favours but on few can fall,
But justice is a virtue shar'd by all.
DRYDEN. *Britannia Redivivа.* l. 337.

Justice is blind, he knows nobody.
Ibid. The Wild Gallant. Act v. Sc. 1.

Justice may wink a while, but see at last.
MIDDLETON. *The Mayor of Queenborough* (*Simon*). Act v. Sc. 1.

Justice, while she winks at crimes,
Stumbles on innocence sometimes.
BUTLER. *Hudibras.* Pt. i. Canto ii. Concluding lines.

Justice is lame as well as blind, amongst us.
OTWAY. *Venice Preserved.* Act i. Sc. 1.

Justice indeed
Should ever be close-ear'd and open-mouth'd;
That is, to hear a little, and speak much.
MIDDLETON. *The Old Law* (*Simonides*). Act v. Sc. 1.

Justice is what is established; and thus all our established laws will be regarded as just, without being examined, since they are established.
PASCAL. *Thoughts.* Ch. vii. vi.

Poetic Justice, with her lifted scale,
Where in nice balance truth with gold she weighs,
And solid pudding against empty praise.
POPE. *The Dunciad.* l. 52.

Hard is the task of justice, where distress
Excites our mercy, yet demands redress.
COLLEY CIBBER. *The Heroick Daughter.* Act iii. last lines.

The love of justice is simply, in the majority of men, the fear of suffering injustice.
LA ROCHEFOUCAULD. *Maxim* 78.

Amongst the sons of men how few are known
Who dare be just to merit not their own?
CHURCHILL. *Epistle to Hogarth.* l. 1.

It looks to me to be narrow and pedantic to apply the ordinary ideas of criminal justice to this great public contest. I do not know the method of drawing up an indictment against a whole people.
BURKE. *Speech on Conciliation with America.*

I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest.
THOMAS JEFFERSON. *Notes on Virginia. Query xviii. Manners.*

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He only judges right who weighs, compares,
And, in the sternest sentence which his voice
Pronounces, ne'er abandons charity.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. ii. l. 1.

Truth is its [justice's] handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train; it is the brightest emanation from the Gospel; it is the attribute of God.
SIDNEY SMITH. *Lady Holland's Memoir.*

A man's vanity tells him what is honour, a man's conscience what is justice.
LANDOR. *Imaginary Conversations. Peter Leopold and President Du Paty.*

But the sunshine aye shall light the sky,
As round and round we run;
And the truth shall ever come uppermost,
And justice shall be done.
CHARLES MACKAY. *Eternal Justice.* St. 4.

The hope of all who suffer,
The dread of all who wrong.
WHITTIER. *Mantle of St. John De Matha.* St. 21.

Justice is like the kingdom of God—it is not without us as a fact, it is within us as a great yearning.
GEORGE ELIOT. *Romola.* Bk. iii. Ch. lxvii.

Whoever fights, whoever falls,
Justice conquers evermore.
EMERSON. *Voluntaries.*

God's justice, tardy though it prove perchance,
Rests never on the track until it reach
Delinquency.
R. BROWNING. *Cenciaja.*

We love justice greatly, and just men but little.
JOSEPH ROUX. *Meditations of a Parish Priest. Mind, Talent, Character.* No. 10. (HAPGOOD, trans.)

KEATS, JOHN.

But now thy youngest, dearest one has perished,
The nursling of thy widowhood, who grew
Like a pale flower by some sad maiden cherished,
And fed with true love tears instead of dew,
Most musical of mourners weep anew!
SHELLEY. *Adonais.* St. 6.

The Pilgrim of Eternity, whose fame
Over his living head like heaven is bent,
An early but enduring monument,
Came, veiling all the lightnings of his song
In sorrow.
Ibid. Adonais. St. xxx.

[The reference probably is to Byron mourning over Keats's tomb.]

John Keats—who was killed off by one critique,
Just as he really promised something great,
If not intelligible without Greek,
Contrived to talk about the gods of late
Much as they might have been supposed to speak.
Poor fellow! His was an untoward fate;
'Tis strange the mind, that very fiery particle,
Should let itself be snuffed out by an article.
BYRON. *Don Juan.* Canto xi. St. 60.

KING.

Nec posse dari regalibus usquam
Secretum vitiis: nam lux altissima fati
Occultum nihil esse sinit, latebrasque per omnes
Intrat et abstrusos explorat fama recessus.
Kings can have
No secret vices, for the light that shines
On those who've climbed to Fortune's highest peaks
Leaves naught in darkness; every lurking-place
Fame enters, and its hidden nooks explores.
CLAUDIANUS. *De Quarto Consulatu Honorii.* 272.

'Tis so much to be a king, that he only is so by being so. The strange lustre that surrounds him conceals and shrouds him from us; our sight is there broken and dissi-

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pated, being stopped and filled by the prevailing light.
MONTAIGNE. *Essays. Of the Inconveniences of Greatness.*

In that fierce light which beats upon a throne.
TENNYSON. *Dedication to Idylls of the King.* l. 26.

Kings' misdeeds cannot be hid in clay.
SHAKESPEARE. *The Rape of Lucrece.* l. 609.

King Henry. Every subject's duty is the king's; but every subject's soul is his own.
Ibid. Henry V. Act iv. Sc. 1. l. 186.

King Henry. The slave, a member of the country's peace,
Enjoys it; but in gross brain little wots
What watch the king keeps to maintain the peace,
Whose hours the peasant enjoys.
Ibid. Henry V. Act iv. Sc. 1. l. 299.

King Henry. Gives not the hawthorn bush a sweeter shade
To shepherds looking on their silly sheep,
Than doth a rich embroider'd canopy
To kings, that fear their subjects' treachery?
Ibid. III. Henry VI. Act ii. Sc. 5. l. 45.

King Richard. No lord of thine, thou haught, insulting man,
Nor no man's lord; I have no name, no title,
No, not that name was given me at the font,
But 'tis usurped. Alack the heavy day,
That I have worn so many winters out,
And know not now what name to call myself!
Oh! that I were a mockery king of snow,
Standing before the sun of Bolingbroke,
To melt myself away in water-drops!
Ibid. Richard II. Act iv. Sc. 1. l. 254.

King Henry. And what have kings that privates have not too?
Ibid. Henry V. Act iv. Sc. 1. l. 234.

King Richard. Not all the water in the rough-rude sea
Can wash the balm from an anointed King;
The breath of worldly men cannot depose
The deputy elected by the Lord.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 55.

King. There's such divinity doth hedge a king,
That treason can but peep to what it would.
Ibid. Hamlet. Act iv. Sc. 5. l. 120.

King. Give me the cups;
And let the kettle to the trumpet speak,
The trumpet to the cannoneer without,
The cannons to the heavens, the heavens to earth,
Now the king drinks to Hamlet.
Ibid. Hamlet. Act v. Sc. 2. l. 285.

Princes are like to heavenly bodies, which cause good or evil times, and which have much veneration, but no rest.
BACON. *Essay xix. Of Empire.*

Kings are like stars—they rise and set, they have
The worship of the world, but no repose.
SHELLEY. *Hellas. Mahmud.*

The greatest king is he who is the king
Of greatest subjects.
G. WEST. *Institution of the Garter.* l. 302.

A crown,
Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless nights,
To him who wears the regal diadem,
When on his shoulders each man's burden lies,
For therein stands the office of a king,—
His honor, virtue, merit, and chief praise,—
That for the public all this weight he bears.
MILTON. *Paradise Regained.* Bk. ii. l. 458.

This 'tis to be a monarch when alone
He can command all, but is awed by none.
MASSINGER. *The Roman Actor.* Act i. Sc. 4.

A merry monarch, scandalous and poor.
EARL OF ROCHESTER. *On the King.*

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And kind as kings upon their coronation day.

DRYDEN. *The Hind and the Panther.* Pt. i. l. 271.

Never king dropped out of the clouds.

JOHN EVELYN. *Table-Talk.*

The right divine of kings to govern wrong.

POPE. *The Dunciad.* Bk. iv. l. 188.

What is a king? a man condemn'd to bear
The public burden of the nation's care.

PRIOR. *Solomon.* Bk. iii. l. 275.

Ce sont là jeux de prince:
On respecte un moulin, on vole une province!

Such is the sport of princes; they spare a windmill and steal a province.

ANDRIEUX. *Meunier de Sans Souci.*

[The king, Frederick II., had threatened to seize his neighbor, the miller's, windmill, to which the latter replies, "Oui, si nous n'avions pas de juges à Berlin"; in the end the mill is spared.]

Ces malheureux rois
Dont on dit tant de mal, ont du bon quelquefois.

These miserable kings of whom so much evil is said, have their good points sometimes.

Ibid. Meunier de Sans Souci.

So sit two kings of Brentford on one throne;
And so two citizens who take the air,
Close packed and smiling in a chaise and one.

COWPER. *The Task.* Bk. i. *The Sofa.* l. 78.

Le roi regne et ne gouverne pas.

The King reigns but does not govern.

[*Not* of Thiers in the *National* newspaper of July 1, 1830, relating to the accession of Louis Philippe. Zamoyski had already said in a speech in the Polish Diet: "Rex regnat sed non gubernat."]

A long train of these practices has at length unwillingly convinced me that there is something behind the throne greater than the King himself.

WILLIAM PITT (Earl of Chatham). *Chatham Correspondence. Speech,* March 2, 1770.

[Hence the phrase, "The power behind the throne."]

KING'S FAVORITES.

Wolsey. O Cromwell, Cromwell!
Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.

SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 455.

[According to Hume, who gives Cavendish as his authority, Wolsey, a little before he expired, addressed the following words to Sir William Kingston, constable of the town, who had him in custody: "Had I but served God as diligently as I have served the king, He would not have given me over in my gray hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

History of England. Ch. xxx. *Henry VIII.* 1530.]

Whoever prefers the service of princes before his duty to his Creator, will be sure, early or late, to repent in vain.

PILPAY. *Fables. The Prince and His Ministers.*

Near Death he stands, that stands too near a crown.

S. DANIEL. *The Tragedy of Cleopatra.* Act iv. Sc. 1.

Who are so high above,
Are near to lightning, that are near to Jove.

Ibid. Tragedy of Philotas. Act iv. Sc. 1.

King John. It is the curse of kings to be attended
By slaves that take their humors for a warrant
To break within the bloody house of life,
And, on the winking of Authority,
To understand a law; to know the meaning
Of dangerous majesty, when, perchance, it frowns
More upon humor than advised respect.

SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 208.

Wolsey. O how wretched
Is that poor man that hangs on princes' favours!
There is, betwixt that smile we would aspire to,

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That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 367.
(See under FALL.)

Put not your trust in princes.
Old Testament. Psalm cxlvi. 3.

To be a kingdom's bulwark, a king's glory,
Yet loved by both, and trusted and trustworthy,
Is more than to be king.
COLERIDGE. *Zapolya.* Pt. i.

KISS.

The kisses of an enemy are deceitful.
Old Testament. Proverbs xxvii. 6.

Julia. Fie, fie! How wayward is this foolish love,
That like a testy babe will scratch the nurse
And presently, all humbled, kiss the rod.
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 2. l. 58.

[In the *History of Reynard the Fox* (Ch. xii. *How Reynard Shroef Him*), Reynard is enjoined by Grimbert to kiss the rod as part of the penance imposed on him.]

Queen. Wilt thou, pupil-like,
Take thy correction mildly, kiss the rod,
And fawn on rage with base humility.
SHAKESPEARE. *Richard II.* Act v. Sc. 1. l. 32.

Did some more sober critic come abroad:
If wrong, I smiled; if right, I kiss'd the rod.
POPE.

Take, oh, take those lips away,
That so sweetly were forsworn;
And those eyes, the break of day,
Lights that do mislead the morn;
But my kisses bring again,
bring again,
Seals of love, but seal'd in vain,
seal'd in vain.
SHAKESPEARE. *Measure for Measure.* Act iv. Sc. 1. l. 1.

[This song, with slight verbal alterations, appears in Beaumont and Fletcher's *The Bloody Brother*, Act v., Sc. 2. Probably it was a current song of anonymous authorship and merely introduced into both plays. In *The Bloody Brother* the following additional stanza is given:

Hide, O, hide those hills of snow,
Which thy frozen bosom bears,
On whose tops the pinks that grow
Are of those that April wears!
But first set my poor heart free
Bound in those icy chains by thee.]

Iago. Then kiss me hard,
As if he pluck'd up kisses by the roots,
That grew upon my lips.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 422.

Gloster. Teach not thy lips such scorn; for they were made
For kissing, lady, not for such contempt.
Ibid. Richard III. Act i. Sc. 2. l. 173.

Romeo. They may seize
On the white wonder of dear Juliet's hand
And steal immortal blessing from her lips,
Who, even in pure and vestal modesty,
Still blush, as thinking their own kisses sin.
Ibid. Romeo and Juliet. Act iii. Sc. 3. l. 34.

Kissing goes by favour.
FARQUHAR. *Love and a Bottle.* Act i. Sc. 1.
[A proverb of great antiquity.]

The kiss, snatch'd hasty from the sidelong maid.
THOMSON. *The Seasons. Winter.* l. 625.

A man may kiss a bonny lass,
And ay be welcome back again.
BURNS. *Duncan Davison.* Concluding lines.

Gin a body meet a body
Comin' thro' the rye,
Gin a body kiss a body
Need a body cry?
Comin' Through the Rye. Author Unknown.

Kissin' is the key o' love,
An' clappin' is the lock.
BURNS. *O Can Ye Labour Lea, Young Man?*

Jenny kiss'd me when we met,
Jumping from the chair she sat in;
Time, you thief! who love to get
Sweets into your list, put *that* in:
Say I'm weary, say I'm sad,
Say that health and wealth have miss'd me,
Say I am growing old, but add,
Jenny kissed me.
LEIGH HUNT. *Jenny Kissed Me.*

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When age chills the blood, when our pleasures are past—
For years fleet away with the wings of the dove—
The dearest remembrance will still be the last,
Our sweetest memorial, the first kiss of love.
BYRON. *The First Kiss of Love.* St. 7.

I love the sex, and sometimes would reverse
The tyrant's wish, "That mankind only had
One neck, which he with one fell stroke might pierce."
My wish is quite as wide, but not so bad,
And much more tender on the whole than fierce;
It being (not now, but only while a lad)
That womankind had but one rosy mouth,
To kiss them all at once from north to south.
Ibid. Don Juan. Canto vi. St. 27.

A long, long kiss,—a kiss of youth and love.
Ibid. Don Juan. Canto ii. St. 186.

"Kiss" rhymes to "bliss" in fact, as well as verse.
Ibid. Don Juan. Canto vi. St. 59.

Her lips, whose kisses pout to leave their nest,
Bid man be valiant ere he merit such.
Ibid. Childe Harold. Canto i. l. 58.

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea;
What are all these kissings worth,
If thou kiss not me?
SHELLEY. *Love's Philosophy.* St. 2.

First time he kissed me, he but only kiss'd
The fingers of this hand wherewith I write;
And ever since it grew more clean and white.
MRS. BROWNING. *Sonnets from the Portuguese.* Sonnet xxxviii.

All the breath and the bloom of the year in the bag of one bee:
All the wonder and wealth of the mine in the heart of one gem:
In the core of one pearl all the shade and the shine of the sea:
Breath and bloom, shade and shine,—wonder, wealth, and—how far above them—

Truth, that's brighter than gem,
Trust, that's purer than pearl—
Brightest truth, purest trust in the universe—all were for me
In the kiss of one girl.
ROBERT BROWNING. *Summum Bonum.*

Many an evening by the waters did we watch the stately ships,
And our spirits rush'd together at the touching of the lips.
TENNYSON. *Locksley Hall.* l. 37.

O love! O fire! once he drew
With one long kiss my whole soul through
My lips, as sunlight drinketh dew.
Ibid. Fatima. St. 3.

Sweet Helen, make me immortal with a kiss!
Her lips suck forth my soul: see where it flies!
MARLOWE. *Faustus.*

Dear as remember'd kisses after death,
And sweet as those by hopeless fancy feign'd
On lips that are for others.
TENNYSON. *The Princess.* Pt. iv. *Song. Tears, Idle Tears.* St. 4.

Kisses balmier than half-opening buds
Of April.
Ibid. Tithonus. l. 59.

KNOWLEDGE.

(See LEARNING; IGNORANCE.)

A wise man is strong; yea, a man of knowledge increaseth strength.
Old Testament. Proverbs xxiv. 5.

Ipsa scientia potestas est.
Knowledge itself is power.
BACON. *Meditationes Sacræ. De Hæresibus.*

Knowledge is more than equivalent to force.
JOHNSON. *Rasselas.* Ch. xiii.

To be great, be wise:
Content of spirit must from science flow,
For 'tis a godlike attribute to know.
PRIOR. *Solomon.* Bk. i. l. 41.

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Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams.
WEBSTER. *Bunker Hill Monument Address.* 1825.

Homo doctus in se semper divitias habet.

A learned man has always riches in himself.
PHAEDRUS. Bk. iv. Fable 22, 1.

Knowledge of itself is riches.
SAADI. *The Gulistan.* Tale ii. *Of the Effects of Education.*

A man is but what he knoweth.
BACON. *In Praise of Knowledge.*

The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, and the other inspired by divine revelation.
Ibid. The Advancement of Learning. Bk. ii.

E cœlo descendit γνῶθι σεαυτὸν.

From heaven descended the precept "Know thyself."
JUVENAL. *Satires.* xi. 27.

[This precept was inscribed on the temple of Apollo at Memphis, and was sometimes ascribed to Apollo himself, sometimes to Chilo or Plato or Socrates, but most frequently to Thales, one of the so-called Wise Men of Greece. Diogenes Laertius, in his *Lives and Opinions of Celebrated Men*, s. v. *Thales*, ix., says: "The apothegm 'Know thyself' is his." And again, "When Thales was asked what was difficult, he said, 'To know one's self.' And what was easy? 'To give advice.'"]

Make it thy business to know thyself, which is the most difficult lesson in the world.
CERVANTES. *Don Quixote.* Pt. ii. Ch. xlii.

Full wise is he that can himselven knowe.
CHAUCER. *Canterbury Tales. The Monkes Tale.* l. 1449.

Know then thyself, presume not God to scan;
The proper study of mankind is man.
POPE. *Essay on Man.* Epistle ii. l. 1. (See under MAN.)

All our knowledge is, ourselves to know.
Ibid. Essay on Man. Epistle iv. Concluding lines.

Clown. Marry, sir, they praise me, and make an ass of me; now my foes tell me plainly I am an ass: so that by my foes, sir, I profit in the knowledge of myself.
SHAKESPEARE. *Twelfth Night.* Act v. Sc. 1. l. 20.

On wind and wave the boy would toss,
Was great, nor knew how great he was.
COLERIDGE. *William Tell.*

Unknown to Cromwell as to me
Was Cromwell's measure or degree;
Unknown to him as to his horse,
If he than his groom is better or worse.
EMERSON. *Fate.* l. 3.

Illi mors gravis incubat,
Qui, notus nimis omnibus,
Ignotus moritur sibi.

Ah, heavily weighs death on him
Who, known to others all too well,
Dies to himself unknown.
SENECA. *Thyestes.* 401. (*Chorus.*)

Il connaît l'univers et ne se connaît pas.

He knows the universe yet does not know himself.
LA FONTAINE. *Fables.* Bk. viii. 26.

Cf. Il meurt connu de tous et ne se connaît pas.

He dies known by all, and yet unknown to himself.
Addition à la vie et aux œuvres de Vauquelain des Yvetaux. 1856. p. 12.

I know everything except myself.
VILLON. *Autre Ballade.* i.

Not if I know myself at all.
CHARLES LAMB. *The Old and New Schoolmaster.*

Xenophanes speaks thus:

And no man knows distinctly anything,
And no man ever will.
DIOGENES LAERTIUS. *Pyrrho.* viii.

The wisest saying of all was that the only true wisdom lay in not thinking that one knew what one did not know.
CICERO. *Academica.* i. 4. 16.

When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it: this is knowledge.
CONFUCIUS. *Analects.* Bk. ii. Ch. xvii. (LEGGE, trans.)

As for me, all I know is that I know nothing.
SOCRATES. (Reported by PLATO. *Phædrus.* Sec. 235.)

Well didst thou speak, Athena's wisest son!
"All that we know is, nothing can be known."
BYRON. *Childe Harold.* Canto ii. St. 7.

Do not they bring it to pass by knowing that they know nothing at all.
TERENCE. *Andria. The Prologue.* 17.

He bids fair to grow wise who has discovered that he is not so.
PUBLILIUS SYRUS. *Maxim* 508.

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Touchstone. The fool doth think that he is wise, but the wise man knows himself to be a fool.
SHAKESPEARE. *As You Like It.* Act v. Sc. 1. l. 34.

What is it to be wise?
'Tis but to know how little can be known;
To see all others' faults, and feel your own.
POPE. *Essay on Man.* Epistle iv. l. 260.

Now learn too late
How few sometimes may know, when thousands err.
MILTON. *Paradise Lost.* Bk. vi. l. 148.

This world, where much is to be done and little to be known.
SAMUEL JOHNSON. *Prayers and Meditations. Against Inquisitive and Perplexing Thoughts.*

To be conscious that you are ignorant is a great step to knowledge.
DISRAELI. *Sybil.* Bk. i. Ch. v.

To be ignorant of one's ignorance is the malady of the ignorant.
A. BRONSON ALCOTT. *Table Talk.* vi. *Discourse. Conversation.*

All things I thought I knew; but now confess
The more I know I know, I know the less.
OWEN. *Works.* Bk. vi. 39.

The more we study, we the more discover our ignorance.
SHELLEY. *Scenes from the Magico Prodigioso of Calderon.* Sc. 1.

The gretest clerkes ben not the wisest men.
CHAUCER. *Canterbury Tales. The Reves Tale.* l. 4051.

Biron. Too much to know is to know naught but fame.
SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 92.

Knowledge is as food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain:
Oppresses else with surfeit, and soon turns
Wisdom to folly.
MILTON. *Paradise Lost.* Bk. vii. l. 126.

So by false learning is good sense defac'd;
Some are bewilder'd in the maze of schools,
And some made coxcombs Nature meant but fools.
POPE. *Essay on Criticism.* Pt. i. l. 25.

Learning itself, received into a mind
By nature weak, or viciously inclined,
Serves but to lead philosophers astray,
Where children would with ease discern the way.
COWPER. *Progress of Error.* l. 431.

Knowledge and Wisdom, far from being one,
Have ofttimes no connexion. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which Wisdom builds,
Till smooth'd and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more.
Books are not seldom talismans and spells.
COWPER. *The Task.* Bk. vi. l. 88.

Knowledge comes, but wisdom lingers.
TENNYSON. *Locksley Hall.* l. 141.

Who are a little wise the best fools be.
DONNE. *The Triple Fool.*

Nor will life's stream for observation stay,
It hurries all too fast to mark their way:
In vain sedate reflections we would make,
When half our knowledge we must snatch, not take.
POPE. *Moral Essays.* Epistle i. l. 37.

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;[1]
Chill penury repress'd their noble rage,
And froze the genial current of the soul.
GRAY. *Elegy in a Country Churchyard.* St. 13.

[1] Rich with the spoils of Nature.
SIR THOMAS BROWNE. *Religio Medici.* Pt. i. Sec. 13.

The Pursuit of Knowledge under Difficulties.
GEORGE L. CRAIK.

[Title of a book by Craik, published (2 vols., 1830-31) under the auspices of the "Society for the Diffusion of Useful Knowledge." Craik had originally intended to call it *The Love of Knowledge Overcoming Difficulties in its Pursuit.* The improvement is said to have been suggested by Lord Brougham.]

Diffused knowledge immortalizes itself.
JAMES MACKINTOSH. *Vindiciæ Gallicæ.*

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I have not the Chancellor's [1] encyclopedic mind. He is indeed a kind of semi-Solomon. He *half* knows everything, from the cedar to the hyssop.

MACAULAY. *Letter to Macvey Napier.* December 17, 1830.

[1] Henry, Lord Brougham.

Let knowledge grow from more to more.

TENNYSON. *In Memoriam. Prologue.* l. 25.

O lift your natures up:
Embrace our aims; work out your freedom. Girls,
Knowledge is now no more a fountain sealed:
Drink deep, until the habits of the slave;
The sins of emptiness, gossip and spite
And slander, die. Better not be at all
Than not be noble.

Ibid. The Princess. ii. l. 88.

The tree of knowledge in your garden grows,
Not single, but at every humble door.

O. W. HOLMES. *Wind Clouds and Star Drifts.* viii. l. 46.

Knowledge and timber shouldn't be much used till they are seasoned.

Ibid. Autocrat of the Breakfast-table. vi.

Simple as it seems, it was a great discovery that the key of knowledge could turn both ways, that it could open, as well as lock, the door of power to the many.

LOWELL. *Among My Books. New England Two Centuries Ago.*

LABOR.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken.

Old Testament. Genesis iii. 19.

[Frequently misquoted "in the sweat of thy *brow*." The error may have been originally a reminiscence of Milton's phrase, "Let us go forth and resolutely dare with sweat of brow to toil our little day."

Tractate of Education.]

Thou hast made them equal unto us, which have borne the burden and heat of the day.

New Testament. Matthew xx. 12.

To labour is the lot of man below;
And when Jove gave us life, he gave us woe.

HOMER. *Iliad.* Bk. x. l. 78. (POPE, trans.)

Quæ regio in terris nostri non plena laboris.

What region of the earth is not full of our travails?

VIRGIL. *Æneid.* i. 460.

Labor omnia vicit
Improbus, et duris urgens in rebus egestas.

Stubborn labor conquers all things and [so does] want ever urgent in hard times.

Ibid. Georgics. i. 145.

Limæ labor et mora.

The labor and tediousness of polishing (any work of art, poetry, painting, etc.) as though with a file.

HORACE. *Ars Poetica.* l. 291.

Laborare est orare.

To labor is to pray.

[This is the ancient maxim of the Benedictine monks. It may be a misquotation from the Vulgate's "laborare et orare" in the text from Jeremiah (*Lamentations*, iii. 41) which the authorized version translates, "Let us lift up our hearts with our hands unto God in the heavens." The Pseudo-Bernard, referring to Jeremiah, has "Qui orat et laborat, cor levat ad Deus cum manibus" ("Who prays and works lifts up to God his heart with his hands") (ST. BERNARD, *Opera*, Vol. ii. Col. 866, Paris, 1690). "Orando laborando" ("Praying at work") is the motto of Rugby School in England.]

Honest labour bears a lovely face.

THOS. DEKKER. *Patient Grissell.* Act i. Sc. 1.

Pandarus. I have had my labour for my travail; ill-thought on of her, and ill thought on of you; gone between and between, but small thanks for my labour.

SHAKESPEARE. *Troilus and Cressida.* Act i. Sc. 1. l. 69.

They can expect nothing but their labour for their pains.

CERVANTES. *Don Quixote. The Author's Preface.* (LOCKHART, trans.)

They have nought but their toyle for their heate, their paines for their sweate, and (to

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bring it to our English prouerbe) their labour for their trauaile.

THOMAS NASH (1589). *To the Gentlemen Students of both Universities.* (Introductory to Robert Greene's *Menaphon.*)

The labour we delight in physics pain.

SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 48.

Falstaff. Why, Hal, 'tis my vocation. Hal: 'tis no sin for a man to labour in his vocation.

Ibid. I. Henry IV. Act i. Sc. 2. l. 116.

Falstaff. Well, I cannot last ever. . . . I were better to be eaten to death with a rust, than to be scoured to nothing with perpetual motion.

Ibid. II. Henry IV. Act i. Sc. 2. l. 200.

When a friend told Bishop Cumberland (1632-1718) he would wear himself out by his incessant application, "It is better," replied the Bishop, "to wear out than to rust out."

HORNE. *Sermon on the Duty of Contending for the Truth.*

BOSWELL. *Tour to the Hebrides.* p. 18. Note.

Better owe
A yard of land to labour, than to chance
Be debtor for a rood!

SHERIDAN KNOWLES. *The Hunchback.* Act i. Sc. 1.

Such hath it been—shall be—beneath the sun
The many still must labour for the one.

BYRON. *The Corsair.* Canto i. St. 8.

Many faint with toil,
That few may know the cares and woe of sloth.

SHELLEY. *Queen Mab.* iii. l. 116.

Men of England, wherefore plough
For the lords who lay ye low?
Wherefore weave with toil and care
The rich robes your tyrants wear?

Ibid. Song. To the Men of England. St. 1.

Labour itself is but a sorrowful song,
The protest of the weak against the strong.

F. W. FABER. *The Sorrowful World.*

Well, let the world change on,—still must endure
While earth is earth, one changeless race, the poor!

SIR E. BULWER LYTTON. *The New Timon.* Pt. i. St. 1.

And besides, the problem of land, at its worst, is a by one; distribute the earth as you will, the principal question remains inexorable—Who is to dig it? Which of us, in brief word, is to do the hard and dirty work for the rest, and for what pay? Who is to do the pleasant and clean work, and for what pay? Who is to do no work, and for what pay?

RUSKIN. *Sesame and Lilies. Of King's Treasuries.*

Labour in this country is independent and proud. It has not to ask the patronage of capital, but capital solicits the aid of labour.

DANIEL WEBSTER. *Speech,* April, 1824.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags
Plying her needle and thread,—
Stitch! stitch! stitch!

HOOD. *The Song of the Shirt.* St. 1.

O men with sisters dear!
O men with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives.

Ibid. The Song of the Shirt. St. 4.

It's no fish ye're buying,—it's men's lives

SCOTT. *The Antiquary.* Ch. xi.

Sewing at once, with a double thread,
A shroud as well as a shirt.

HOOD. *The Song of the Shirt.* St. 4.

O God! that bread should be so dear,
And flesh and blood so cheap!

Ibid. The Song of the Shirt. St. 5.

No blessed leisure for love or hope,
But only time for grief.

Ibid. The Song of the Shirt. St. 10.

My tears must stop, for every drop
Hinders needle and thread.

Ibid. The Song of the Shirt. St. 10.

For men must work and women must weep—
And the sooner it's over the sooner to sleep—
And good-bye to the bar and its moaning.

CHARLES KINGSLEY. *The Three Fishers.* Concluding lines.

Labor, wide as the earth, has its summit in heaven.

CARLYLE. *Essays. Work.*

Laborin' man an' laborin' woman
Hev one glory an' one shame.
Ev'y thin' that's done inhuman
Injers all on 'em the same.

LOWELL. *The Biglow Papers.* First series. No. 1. St. 10.

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No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil.
LOWELL. *A Glance Behind the Curtain.* l. 201.

Nature fits all her children with something to do.
Ibid. A Fable for Critics. 24th line from the end.

Still achieving, still pursuing,
Learn to labour and to wait.
LONGFELLOW. *A Psalm of Life.* Concluding lines.

Toiling,—rejoicing,—sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done
Has earned a night's repose.
Ibid. The Village Blacksmith. St. 7.

Death is the end of life; ah why
Should life all labor be?
Let us alone. Time driveth onward fast
And in a little while our lips are dumb.
. . . . . .
Let us alone. What pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?
TENNYSON. *The Lotus Eaters. Choric Song.* St. 4.

LANGUAGE.

Moth. They have been at a great feast of languages and stolen the scraps.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 1. l. 40.

First Gentleman. There was speech in their dumbness, language in their very gesture.
Ibid. Winter's Tale. Act v. Sc. 2. l. 12.

For though thou hadst small Latin, and less Greek.
BEN JONSON. *To the Memory of Shakespeare.*

Under the tropic is our language spoke,
And part of Flanders hath receiv'd our yoke.
EDMUND WALLER. *Upon the Death of the Lord Protector.*

Beside 'tis known he could speak Greek
As naturally as pigs squeak;
That Latin was no more difficile
Than to a blackbird 'tis to whistle.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 51.

He Greek and Latin speaks with greater ease
Than hogs eat acorns, and tame pigeons peas.
CRANFIELD. *Panegyric on Tom Coriate.*

He that is but able to express
No sense at all in several languages,
Will pass for learneder than he that's known
To speak the strongest reason in his own.
BUTLER. *Satire Upon the Abuse of Learning.* Pt. i. l. 65.

A Babylonish dialect
Which learned pedants much affect.
Ibid. Hudibras. Pt. i. Canto i. l. 93.

Lash'd into Latin by the tingling rod.
GAY. *The Birth of the Squire.* l. 46.

Language is the dress of thought.
DR. JOHNSON. *Lives of the Poets: Cowley.*

'Tis pleasing to be school'd in a strange tongue
By female lips and eyes—that is, I mean,
When both the teacher and the taught are young,
As was the case, at least, where I have been;
They smile so when one's right; and when one's wrong
They smile still more.
BYRON. *Don Juan.* Canto ii. St. 164.

I love the language, that soft bastard Latin,
Which melts like kisses from a female mouth.
Ibid. Beppo. St. 44.

The Tuscan's siren tongue?
That music in itself, whose sounds are song,
The poetry of speech.
Ibid. Childe Harold. Canto iv. l. 58.

Language is a city, to the building of which every human being brought a stone.
EMERSON. *Letters and Social Aims. Quotation and Originality.*

LARK.

The busy lark, the messenger of day.
CHAUCER. *The Knighte's Tale.* l. 1493.

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By robbing Peter he paid Paul, he kept the moon from the wolves, and was ready to catch larks if ever the heavens should fall.

RABELAIS. *Works.* Bk. i. Ch. xi.

Romeo. It was the lark, the herald of the morn.

SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 5. l. 6.

Romeo. The lark whose notes do beat
The vaulty heaven, so high above our heads.

Ibid. Romeo and Juliet. Act iii. Sc. 5. l. 21.

And now the herald lark
Left his ground-nest, high towering to descry
The morn's approach, and greet her with his song.

MILTON. *Paradise Regained.* Bk. ii. l. 279.

Up springs the lark,
Shrill-voic'd, and loud, the messenger of morn;
Ere yet the shadows fly, he mounted sings
Amid the dawning clouds, and from their haunts
Calls up the tuneful nations.

THOMSON. *Seasons. Spring.* l. 590.

Hark! hark! the lark at heaven's gate sings,
And Phœbus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies;
And winking Mary-buds begin
To ope their golden eyes:
With everything that pretty is,
My lady sweet arise;
Arise, arise!

SHAKESPEARE. *Cymbeline.* Act ii. Sc. 3. *Song.* l. 21.

None but the lark so shrill and clear;
How at heaven's gates she claps her wings,
The morn not waking till she sings.

LYLY. *Cupid and Campaspe.* Act v. Sc. 1.

Lo! here the gentle lark, weary of rest,
From his moist cabinet mounts up on high,
And wakes the morning, from whose silver breast
The sun ariseth in his majesty.

SHAKESPEARE. *Venus and Adonis.* l. 853.

The lark now leaves his watery nest,
And climbing shakes his dewy wings;
He takes this window for the east,
And to implore your light, he sings.

DAVENANT. *Morning Song.*

Merry larks are ploughmen's clocks.

SHAKESPEARE. *Love's Labour's Lost* (*Song*). Act v. Sc. 2. l. 891.

Juliet. It is the lark that sings so out of tune,
Straining harsh discords and unpleasing sharps,
Some say the lark makes sweet division.

Ibid. Romeo and Juliet. Act iii. Sc. 5. l. 27.

To hear the lark begin his flight,
And singing, startle the dull night,
From his watchtower in the skies,
Till the dappled dawn doth rise;
Then to come, in spite of sorrow,
And at my window bid good morrow.

MILTON. *L'Allegro.* l. 41.

Bird of the wilderness,
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea!
Emblem of happiness,
Blest is thy dwelling-place,—
Oh to abide in the desert with thee!

HOGG. *The Skylark.*

Hail to thee, blithe spirit!
Bird thou never wert,
That from heaven, or near it,
Pourest thy full heart
In profuse strains of unpremeditated art.

SHELLEY. *To a Skylark.* i.

Up with me! up with me, into the clouds:
For thy song, Lark, is strong;
Up with me, up with me, into the clouds!
Singing, singing,
With clouds and sky about thee ringing,
Lift me, guide me, till I find
That spot that seems so to thy mind.

WORDSWORTH. *To a Skylark.*

Ethereal minstrel! pilgrim of the sky!
Dost thou despise the earth where cares abound?
Or, while the wings aspire, are heart and eye
Both with thy nest upon the dewy ground?
Thy nest which thou canst drop into at will,
Those quivering wings composed that music still!

Ibid. To a Skylark.

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Leave to the nightingale her shady wood;
A privacy of glorious light is thine:
Whence thou dost pour upon the world a flood
Of harmony with instinct more divine:
Type of the wise who soar but never roam:
True to the kindred points of Heaven and Home.
WORDSWORTH. *To a Skylark.* St. 3.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility.
JAS. MONTGOMERY. *Humility.*

The music soars within the little lark,
And the lark soars.
MRS. BROWNING. *Aurora Leigh.* Bk. iii. l. 151.

LATE.

So the last shall be first, and the first last, for many be called, but few chosen.
New Testament. Matthew xx. 16.

Ὀψιμαθὴς ἢ ἀμαθής.

Better learn late than never.
CLEOBULUS. (*Stobæus, Florilegium.* iii. 79, x.)

Better late than never.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. x.
TUSSER. *Five Hundred Points of Good Husbandry.*

Though last, not least.
SPENSER. *Colin Clout.* l. 444.

Lear. Although the last, not least.
SHAKESPEARE. *King Lear.* Act i. Sc. 1. l. 86.

Antony. Though last, not least in love, yours.
Ibid. Julius Cæsar. Act iii. Sc. 1. l. 81.

Spät kommt ihr—doch ihr kommt!
You come late, yet you come!
SCHILLER. *Piccolomini.* i. 1. 1.

LAUGHTER.

As the crackling of thorns under a pot, so is the laughter of the fool.
Old Testament. Ecclesiastes vii. 6.

And unextinguish'd laughter shakes the skies.
HOMER. *Iliad.* Bk. i. l. 771. (POPE, trans.)

[Also l. 366, Bk. viii., in Pope's translation of the *Odyssey.*]

The fool will laugh though there be nought to laugh at.
MENANDER. *Monosticha.* 108.

Spectatum admissi, risum teneatis, amici?
Being admitted to the sight, could you, my friends, restrain your laughter?
HORACE. *Ars Poetica.* 5.

Solvuntur risu tabulæ; tu missus abibis.
O, then a laugh will cut the matter short:
The case breaks down, defendant leaves the court.
Ibid. Satires. Bk. ii. Satire i. 1. 86. (CONINGTON, trans.)

["Solvuntur risu tabulæ" is said of any question which only succeeds in raising general laughter, and is so dismissed. The matter or case is "laughed out of court."]

To laugh, if but for an instant only, has never been granted to man before the fortieth day from his birth, and then it is looked upon as a miracle of precocity.
PLINY THE ELDER. *Natural History.* Bk. vii. Sec. 2. (HOLLAND, trans.)

Take my word for it, it is no laughing matter.
CICERO. *Letter to Atticus.*

Quid rides? Mutato nomine de te
Fabula narratur.
Why do you laugh? Change but the name, and the story is told of yourself.
HORACE. *Satires.* Bk. i. Satire i. 1. 69.

One inch of joy surmounts of grief a span,
Because to laugh is proper to the man.
RABELAIS. *To the Reader.*

Laughter almost ever cometh of things most disproportioned to ourselves and nature: delight hath a joy in it either permanent or present; laughter hath only a scornful tickling.
SIR PHILIP SIDNEY. *The Defence of Poesy.*

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Laugh, and be fat, sir, your penance is known.
They that love mirth, let them heartily drink,
'Tis the only receipt to make sorrow sink.
BEN JONSON. *Entertainments. The Penates.*

Laugh and be fat.
JOHN TAYLOR. *Title of a Tract.* 1615.

Falstaff. The brain of this foolish-compounded clay, man, is not able to invent anything that tends to laughter, more than I invent or is invented on me: I am not only witty in myself, but the cause that wit is in other men.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 6.

Othello. They laugh that win.
Ibid. Othello. Act iv. Sc. 1. l. 124.

Salanio. Nature hath framed strange fellows in her time:
Some that will evermore peep through their eyes,
And laugh, like parrots, at a bagpiper:
And other of such vinegar aspect
That they'll not show their teeth in way of smile,
Though Nestor swear the jest be laughable.
Ibid. Merchant of Venice. Act i. Sc. 1. l. 51.

Laugh not too much; the witty man laughs least:
For wit is news only to ignorance.
Less at thine own things laugh; lest in the jest
Thy person share, and the conceit advance.
HERBERT. *The Temple. Church Porch.* St. 39.

Der Spass verliert Alles, wenn der Spassmacher selber lacht.

A jest loses its point when the jester laughs himself.
SCHILLER. *Fiesco.* i. 7.

Quips and Cranks and wanton Wiles,
Nods and Becks and wreathèd Smiles.
MILTON. *L'Allegro.* l. 27.

Sport, that wrinkled Care derides,
And Laughter holding both his sides.
Ibid. L'Allegro. l. 31.

I believe they talked of me, for they laughed consumedly.
FARQUHAR. *The Beaux' Stratagem.* Act iii. Sc. 1.

We must laugh before we are happy, or else we may die before we ever laugh at all.
LA BRUYÈRE *Characters. Of the Heart.* (ROWE, trans.)

The man that loves and laughs must sure do well.
POPE. *Imitations of Horace.* Epistle vi. Bk. i. l. 129.

Laugh at your friends, and if your friends are sore
So much the better, you may laugh the more.
Ibid. Epilogue to Satire. Dialogue i. l. 55.

To laugh were want of goodness and of grace;
And to be grave, exceeds all power of face.
Ibid. Epistle to Dr. Arbuthnot. l. 35.

Having mentioned laughing, I must particularly warn you against it; and I could heartily wish that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things, and they call it being merry. In my mind there is nothing so illiberal and so ill-bred as audible laughter.
LORD CHESTERFIELD. *Letters to His Son.* Bath, March 9, 1748.

The house of laughter makes a house of woe.
YOUNG. *Night Thoughts.* Night viii. l. 757.

The watch-dog's voice that bay'd the whispering wind,
And the loud laugh that spoke the vacant mind:
These all in sweet confusion sought the shade,
And fill'd each pause the nightingale had made.
GOLDSMITH. *The Deserted Village.* l. 120.

Care to our coffin adds a nail, no doubt;
And every Grin, so merry, draws one out.
JOHN WOLCOT (Peter Pindar). *Expostulatory Odes.* Ode 15.

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All Nature wears one universal grin.
FIELDING. *Tom Thumb the Great.* Act i. Sc. 1.

The landlord's laugh was ready chorus.
BURNS. *Tam O'Shanter.* l. 50.

There was a laughing devil in his sneer,
That raised emotions both of rage and fear;
And where his frown of hatred darkly fell,
Hope withering fled, and Mercy sigh'd farewell!
BYRON. *Corsair.* Canto i. St. 9.

Of all tales 'tis the saddest,—and more sad,
Because it makes us smile.
Ibid. Don Juan. Canto xiii. St. 9.

Some things are of that nature as to make One's fancy chuckle, while his heart doth ache.
BUNYAN. *The Author's Way of Sending Forth his Second Part of the Pilgrim.* l. 126.

Desdemona. I am not merry; but I do beguile
The thing I am by seeming otherwise.
SHAKESPEARE. *Othello.* Act ii. Sc. 1. l. 123.

And if I laugh at any mortal thing,
'Tis that I may not weep.
BYRON. *Don Juan.* Canto iv. St. 4.

I struggle and struggle, and try to buffet down my cruel reflections as they rise; and when I cannot, *I am forced to try to make myself laugh that I may not cry:* for one or other I must do; and is it not philosophy carried to the highest pitch for a man to conquer such tumults of soul as I am sometimes agitated by, and in the very height of the storm to quaver out a horse-laugh?
RICHARDSON. *Clarissa Harlowe.* Letter 84.

Laughter and tears are meant to turn the wheels of the same sensibility: one is wind-power and the other water-power, that is all.
HOLMES. *The Autocrat of the Breakfast-Table.* Ch. iv.

No one is more profoundly sad than he who laughs too much.
RICHTER. *Hesperus.* 19.

How much lies in Laughter: the cipher-key, wherewith we decipher the whole man.
CARLYLE. *Sartor Resartus.* Bk. i. Ch. iv.

Men show their characters in nothing more clearly than in what they think laughable.
GOETHE. *Maxims.* Vol. iii. p. 206.

The man who cannot laugh is not only fit for treasons, stratagems, and spoils, but his whole life is already a treason and a stratagem.
CARLYLE. *Sartor Resartus.* Bk. i. Ch. iv.

Besides, my prospects—don't you know
that people won't employ
A man that wrongs his manliness by
laughing like a boy,
And suspect the azure blossom that unfolds upon a shoot,
As if wisdom's old potato could not flourish at its root?
HOLMES. *Nux Postcenatica.* St. 7.

A sight to shake
The midriff of despair with laughter.
TENNYSON. *The Princess.* Pt. i. l. 195.

Laugh, and the world laughs with you;
Weep, and you weep alone.
ELLA WHEELER WILCOX. *The Way of the World.*

The friends who in our sunshine live
When winter comes, are flown;
And he who has but tears to give
Must weep those tears alone.
MOORE. *Oh Thou Who Dryest the Mourner's Tear.*

LAW.

The thing is true, according to the law of the Medes and Persians, which altereth not.
Old Testament. Daniel vi. 12.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
New Testament. Romans vii. 6.

The letter killeth, but the spirit giveth life.
Ibid. II. Corinthians iii. 6.

Rigorous law is often rigorous injustice.
TERENCE. *Hauton timoroumenos.* Act iv. Sc. 5.

Summum jus, summa injuria.
Extreme law, extreme injustice.
CICERO. *De Officiis.* i. 10. 33.

Men of most renowned virtue have sometimes by transgressing most truly kept the law.
MILTON. *Tetrachordon.*

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In bondage to the letter still,
We give it power to cramp and kill,—
To tax God's fulness with a scheme
Narrower than Peter's house-top dream,
His wisdom and his love with plans
Poor and inadequate as man's.
WHITTIER. *Miriam.* l. 97.

Foul shame and scorn be on ye all
Who turn the good to evil,
And steal the Bible from the Lord,
And give it to the Devil!
Than garbled text or parchment law
I own a statute higher;
And God is true, though every book
And every man's a liar.
Ibid. A Sabbath Scene. St. 18.

There is a higher law than the Constitution.
W. H. SEWARD. *Speech.* March 11, 1850.

The best use of good laws is to teach men to trample bad laws under their feet.
WENDELL PHILLIPS. *Speech,* April 12, 1852. *Sims' Anniversary.*

No law can possibly meet the convenience of every one: we must be satisfied if it be beneficial on the whole and to the majority.
LIVY. *Histories.* XXXIV. 3.

The law is blind, and speaks in general terms;
She cannot pity where occasion serves.
T. MAY. *The Heir.* Act iv.

Solon used to say that speech was the image of actions; . . . that laws were like cobwebs,—for that if any trifling or powerless thing fell into them, they held it fast; while if it were something weightier, it broke through them and was off.
DIOGENES LAERTIUS. *Solon.* X.

One of the Seven was wont to say: "That laws were like cobwebs; where the small flies were caught, and the great brake through."
BACON. *Apothegms.* No. 181.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.
SWIFT. *Essay on the Faculties of the Mind.*

Dat veniam corvis, vexat censura columbas.
Acquit the vultures, and condemn the doves.
JUVENAL. *Satires.* ii. 63. (GIFFORD, trans.)

Non rete accipitri tenditur, neque miluo,
Qui male faciunt nobis: illis qui nihil faciunt tenditur.
The nets not stretched to catch the hawk,
Or kite, who do us wrong; but laid for those
Who do us none at all.
TERENCE. *Phormio.* Act ii. Sc. 2. 16. (*Phormio.*) (GEORGE COLMAN, trans.)

Law is nothing but a correct principle drawn from the inspiration of the gods, commanding what is honest, and forbidding the contrary.
CICERO. *Orations. The Eleventh Philippic.* Sec. 12. (YONGE, trans.)

There is a written and an unwritten law. The one by which we regulate our constitutions in our cities is the written law; that which arises from custom is the unwritten law.
DIOGENES LAERTIUS. *Plato.* ii.

The gladsome light of jurisprudence.
SIR EDWARD COKE. *First Institute.*

Reason is the life of the law; nay, the common law itself is nothing else but reason. . . . The law, which is perfection of reason.
Ibid. First Institute.

Let us consider the reason of the case. For nothing is law that is not reason.
SIR JOHN POWELL. *Coggs vs. Bernard, 2 Ld. Raym. Rep.* p. 911.

The law is the last result of human wisdom acting upon human experience for the benefit of the public.
DR. JOHNSON. *Johnsoniana.* Piozzi's Anecdotes. 58.

The absolute justice of the State, enlightened by the perfect reason of the State. That is law.
RUFUS CHOATE. *Addresses and Orations. Conservative Force of the American Bar.*

They (corporations) cannot commit treason, nor be outlawed nor excommunicate, for they have no souls.
COKE. *Case of Sutton's Hospital, 10 Rep. 32.*
[Hence the phrase, "Corporations have no souls to save and no bodies to kick."]

Ignorance of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to refute him.
SELDON. *Table Talk. Law.*

Falstaff. Old father antic the law.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 68.

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Warwick. But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw.
SHAKESPEARE. *I. Henry VI.* Act ii. Sc. 4. l. 17.

Constance. When law can do no right,
Let it be lawful that law bar no wrong.
Ibid. King John. Act iii. Sc. 1. l. 185.

Lord Chamberlain. Press not a falling man too far! 'tis virtue:
His faults lie open to the laws; let them,
Not you, correct him.
Ibid. Henry VIII. Act iii. Sc. 2. l. 333.

Suffolk. Faith, I have been a truant in the law,
And never yet could frame my will to it;
And therefore frame the law unto my will.
Ibid. I. Henry VI. Act ii. Sc. 4. l. 7.

Who to himself is law, no law doth need,
Offends no law, and is a king indeed.
GEORGE CHAPMAN. *Busey D'Ambois.* Act ii. Sc. 1.

Laws are vain, by which we right enjoy,
If kings unquestioned can those laws destroy.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 763.

Sicinius. He hath resisted law,
And therefore law shall scorn him further trial
Than the severity of the public power.
SHAKESPEARE. *Coriolanus.* Act iii. Sc. 1. l. 267.

What is a law, if those who make it
Become the forwardest to break it.
BEATTIE. *The Wolf and the Shepherds.* l. 71.

He who holds no laws in awe,
He must perish by the law.
BYRON. *A Very Mournful Ballad on the Siege and Conquest of Alhama.* St. 12.

Duke. The bloody book of law
You shall yourself read in the bitter letter
After your own sense.
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 67.

Fabian. Still you keep o' the windy side of the law.
Ibid. Twelfth Night. Act iii. Sc. 4. l. 181.

Angelo. We must not make a scare-crow of the law,
Setting it up to fear the birds of prey,
And let it keep one shape, till custom make it
Their perch, and not their terror.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 1. l. 1.

Lucio. He arrests him on it;
And follows close the rigour of the statute,
To make him an example.
Ibid. Measure for Measure. Act i. Sc. 4. l. 67.

Portia. The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree!
Ibid. The Merchant of Venice. Act i. Sc. 2. l. 16.

Portia. It must not be; there is no power in Venice
Can alter a decree established:
'Twill be recorded for a precedent;
And many an error by the same example
Will rush into the state.
Ibid. Merchant of Venice. Act iv. Sc. 1. l. 218.

King. In the corrupted currents of this world
Offence's gilded hand may shove by justice,
And oft 'tis seen the wicked prize itself
Buys out the law: but 'tis not so above;
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence.
Ibid. Hamlet. Act iii. Sc. 3. l. 57.

First Clown. Argal, he that is not guilty of his own death shortens not his own life.
Second Clown. But is this law?
First Clown. Ay, marry is't; crowner's quest law.
Ibid. Hamlet. Act v. Sc. 1. l. 23.

And he that gives us in these days
New Lords may give us new laws.
WITHER. *Contented Man's Morrice.*

The good needs fear no law,
It is his safety and the bad man's awe.
MASSINGER. *The Old Law.* v. i, l. last.

Of Law there can be no less acknowledged than that her seat is the bosom

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of God, her voice the harmony of the world. All things in heaven and earth do her homage.—the very least as feeling her care, and the greatest as not exempted from her power.

RICHARD HOOKER. *Ecclesiastical Polity.* Bk. i.

Shall free-born men, in humble awe,
Submit to servile shame;
Who from consent and custom draw
The same right to be ruled by law,
Which kings pretend to reign?

DRYDEN. *On the Young Statesman.*

Equity is a roguish thing: for law we have a measure, know what to trust to; equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. 'Tis all one as if they should make the standard for the measure we call a foot a chancellor's foot; what an uncertain measure would this be! One chancellor has a long foot, another a short foot, a third an indifferent foot. 'Tis the same in the Chancellor's conscience.

SELDEN. *Table Talk. Equity.*

Without a notion of a law-maker, it is impossible to have a notion of a law, and an obligation to observe it.

LOCKE. *Essay on the Human Understanding.* Bk. i. Ch. iv. Sec. 8.

He that goes to law (as the proverb is) holds a wolf by the ears.

BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Drive a coach and six through an Act of Parliament.

[The saying has been traced back to Stephen Rice, who was made Chief Baron of the Irish Exchequer by James II. in 1686, and removed by William III. in 1690. Gilbert Burnet, in his *History of My Own Times*, tells us that "He distinguished himself by his inveteracy against the Protestant interests, and the settlement of Ireland, having often been heard to say before he was judge that 'he would drive a coach and six horses through the Act of Settlement.'"]

Those rules of old discovered, not devis'd,
Are Nature still, but Nature methodis'd:
Nature, like liberty, is but restrain'd
By the same laws which first herself ordain'd.

POPE. *Essay on Criticism.* Epistle i. l. 88.

There is but one law for all, namely, the law which governs all law, the law of our Creator, the law of humanity, justice, equity—the law of Nature and of Nations.

BURKE. *The Impeachment of Warren Hastings.*

The law of heaven and earth is life for life.

BYRON. *The Curse of Minerva.* St. 15.

Him, the same laws, the same protection yields,
Who ploughs the furrow, or who owns the field.

SAVAGE. *Of Public Spirit.* l. 41.

Laws grind the poor, and rich men rule the law.

GOLDSMITH. *The Traveller.* l. 386.

He it was that first gave to the law the air of a science. He found it a skeleton, and clothed it with life, colour, and complexion; he embraced the cold statue, and by his touch it grew into youth, health, and beauty.

BARRY YELVERTON (Lord Avonmore). *On Blackstone.*

The law,—It has honored us; may we honor it.

DANIEL WEBSTER. *Speech.* May 10, 1847. *Dinner of the Charleston (S. C.) Bar.*

Where law ends, there tyranny begins.

WILLIAM PITT (Earl of Chatham). *Case of Wilkes. Speech.* January 9, 1770. Last line.

Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving HOW NOT TO DO IT.

DICKENS. *Little Dorrit.* Bk. i. Ch. x.

The lawless science of our law,
That codeless myriad of precedent,
That wilderness of single instances.

TENNYSON. *Aylmer's Field.*

I know'd what 'ud come o' this here mode o' doin bisness. Oh Sammy, Sammy, vy worn't there a allevbi!

DICKENS. *Pickwick Papers.* Ch. xxxiv. Concluding sentence.

[Alibi, a Latin law term—*elsewhere*. Defense set up in criminal cases to show that the accused was *elsewhere* when the act with which he is charged is said to have been committed.]

After an existence of nearly twenty years of almost innocuous desuetude these laws are brought forth.

GROVER CLEVELAND. *Message.* March 1, 1886.

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Angelo. The law hath not been dead, though it hath slept.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 90.

God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.
TENNYSON. *The Higher Pantheism.* St. 7.

That very law which moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.
SAM'L ROGERS. *On a Tear.* St. 6.

O shall the braggart shout
For some blind glimpse of freedom work itself
Thro' madness, hated by the wise, to law
System and empire?
TENNYSON. *Love and Duty.*

Let a man keep the law,—any law,—and his way will be strewn with satisfaction.
EMERSON. *Essays. Prudence.*

I know of no method to secure the repeal of bad or obnoxious laws so effective as their stringent execution.
U. S. GRANT. *Inaugural Address.* March 4, 1869.

LAWYER.

In hominem dicendum est igitur, quum oratio argumentationem non habet.

We must make a personal attack, when there is no argumentative basis for our speech.
CICERO. *Pro Flacco.* x. 23.

[The probable origin of the phrase:
When you have no case, abuse the plaintiff's attorney.]

Dick. The first thing we do, let's kill all the lawyers.
Cade. Nay, that I mean to do. Is not this a lamentable thing, that of the skin of an innocent lamb should be made parchment? that parchment, being scribbled o'er, should undo a man? Some say, the bee stings; but I say, 'tis the bee's wax; for I did but seal once to a thing, and I was never mine own man since.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 2. l. 84.

Princess. Bold of your worthiness, we single you
As our best-moving fair solicitor.
Ibid. Love's Labour's Lost. Act ii. Sc. 1. l. 28.

Fool. 'Tis like the breath of an unfee'd lawyer; you gave me nothing for 't.
Ibid. King Lear. Act i. Sc. 4. l. 142.

Tranio. Do as adversaries do in law,
Strive mightily, but eat and drink as friends.
Ibid. Taming of the Shrew. Act i. Sc. 2. l. 278.

Isabella. O perilous mouths,
That bear in them one and the self-same tongue,
Either of condemnation or approof!
Bidding the law make court'sy to their will,
Hooking both right and wrong to the appetite,
To follow as it draws.
Ibid. Measure for Measure. Act ii. Sc. 4. l. 172.

Bassanio. In law, what plea so tainted and corrupt
But, being season'd with a gracious voice,
Obscures the show of evil?
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 75.

I oft have heard him say how he admir'd
Men of your large profession, that could speak
To every cause, and things mere contraries,
Till they were hoarse again, yet all be law.
BEN JONSON. *Volpone.* Act i. Sc. 1.

Our wrangling lawyers . . . are so litigious and busy here on earth, that I think they will plead their clients' causes hereafter,—some of them in hell.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

"Tenez voilà," dit-elle, "à chacun une écaille,
Des sottises d'autrui nous vivons au Palais;
Messieurs, l'huître étoit bonne. Adieu. Vivez en paix."

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There take (says Justice), take ye each a shell:
We live at Westminster on fools like you:
'Twas a fat oyster—live in peace. Adieu!
BOILEAU. *Epître ii.* (*à M. l'Abbé des Roches*). (POPE, trans.)

The lawyer is a gentleman who rescues your estate from your enemies, and keeps it to himself.
LORD BROUGHAM.

Your pettifoggers damn their souls,
To share with knaves in cheating fools.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 515.

The law is a sort of hocus-pocus science, that smiles in yer face while it picks yer pocket: and the glorious uncertainty of it is of mair use to the professors than the justice of it.
CHARLES MACKLIN. *Love à la Mode.* Act ii. Sc. 1.

[The phrase, "The glorious uncertainty of the law" is said to have been first used as a toast by a lawyer named Wilbraham at a dinner given to Lord Mansfield in London in 1756. See *Gentleman's Magazine*, August, 1830.]

Litigious terms, fat contentions and flowing fees.
MILTON. *Tractate on Education.*

These
Ensnare the wretched in the toils of law,
Fomenting discord, and perplexing right:
An iron race!
THOMSON. *Seasons. Autumn.* l. 1291.

The toils of law, what dark insidious men
Have cumbrous added to perplex the truth,
And lengthen simple justice into trade.
Ibid. The Seasons. Winter. l. 384.

With books and money placed for show
Like nest-eggs to make clients lay,
And for his false opinion pay.
BUTLER. *Hudibras.* Pt. iii. Canto iii. l. 624.

The charge is prepar'd, the lawyers are met,
The judges all ranged.—a terrible show!
GAY. *Beggar's Opera.* Act iii. Sc. 2.

LEADER.

The leader, mingling with the vulgar host,
Is in the common mass of matter lost.
POPE. *The Odyssey of Homer.* Bk. iv. l. 397.

Ye are the light of the world. A city that is set on a hill cannot be hid.
New Testament. St. Matthew v. 14.

The men of England,—the men, I mean, of light and leading in England.
BURKE. *Reflections on the Revolution in France.*

I believe there is a general wish among all men of light and leading in this country that the solution of this long-controverted question should be arrived at.
DISRAELI. *Speech.* February 28, 1859.

Not a public man of light and leading in England withheld the expression of his opinion.
Ibid. Sybil. Bk. v. Ch. i.

Lights of the world and stars of human race.
COWPER. *The Progress of Error.* l. 97.

The measure of a master is his success in bringing all men round to his opinion twenty years later.
EMERSON. *Conduct of Life. Culture.*

LEARNING.

(See KNOWLEDGE.)

Much learning doth make thee mad.
New Testament. Acts of the Apostles: xxvi. 24.

Out of too much learning become mad.
BURTON. *Anatomy of Melancholy.* Pt iii. Sec. 4. Memb. 1. Subsec. 2.

What we have to learn to do we learn by doing.
ARISTOTLE. *Ethica Nicomachea.* ii. 1. 4.

And gladly wolde he lerne and gladly teche.
CHAUCER. *Canterbury Tales.* Prologue. l. 310.

Men of polite learning and a liberal education.
MATHEW HENRY. *Commentaries. The Acts.* Ch. x.

Biron. Learning is but an adjunct to ourself,
And where we are our learning likewise is.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 314.

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Gremio. O this learning, what a thing it is!

SHAKESPEARE. *Taming of the Shrew.* Act i. Sc. 2. l. 160.

Dogberry. Well, for your favour, sir, why, give God thanks, and make no boast of it; and for your writing and reading, let that appear when there is no need of such vanity.

Ibid. Much Ado About Nothing. Act iii. Sc. 3. l. 17.

Whence is thy learning? Hath thy toil
O'er books consum'd the midnight oil?

GAY. *Shepherd and Philosopher.* l. 15.

Yet, he was kind, or, if severe in aught,
The love he bore to learning was in fault.
The village all declar'd how much he knew,
'Twas certain he could write and cipher, too.

GOLDSMITH. *The Deserted Village.* l. 205.

While words of learned length and thundering sound
Amaz'd the gazing rustics rang'd around.

Ibid. The Deserted Village. l. 213.

And still they gazed, and still the wonder grew,
That one small head should carry all he knew.

Ibid. The Deserted Village. l. 215.

A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.

POPE. *Essays on Criticism.* Pt. ii. l. 15.

Better be ignorant of a matter than half know it.

PUBLILIUS SYRUS. *Maxim* 865.

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.

BACON. *Essays. Of Atheism.*

A little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion.

FULLER. *The True Church Antiquary. The Holy State.*

Not well understood, as good not known?

MILTON. *Paradise Regained.* Bk. i. l. 487.

Knowledge is now no more a fountain seal'd:
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die.

TENNYSON. *The Princess.* Pt. ii. l. 90.

If a little knowledge is dangerous, where is the man who has so much as to be out of danger?

HUXLEY. *Science and Culture. On Elementary Instruction in Physiology.*

The bookful blockhead, ignorantly read,
With loads of learned lumber in his head,
With his own tongue still edifies his ears,
And always listening to himself appears.

POPE. *Essay on Criticism.* Pt. iii. l. 53.

Learning without thought is labor lost; thought without learning is perilous.

CONFUCIUS. *Analects.* Bk. ii. Ch. xv.

Biron. Study is like the heaven's glorious sun
That will not be deep-searched with saucy looks;
Small have continual plodders ever won,
Save base authority from others' books!

SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 84.

Many books,
Wise men have said, are wearisome; who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
And what he brings what need he elsewhere seek?
Uncertain and unsettled still remains—
Deep versed in books, and shallow in himself.

MILTON. *Paradise Regained.* Bk. iv. l. 321.

Better a little well kept, than a great deal forgotten.

BISHOP LATIMER. *Fifth Sermon Preached Before King Edward.*

He [Kippis] might be a very clever man by nature for aught I know, but he laid so many books upon his head that his brains could not move.

ROBERT HALL. *Gregory's Life.*

Much learning shows how little mortals know;
Much wealth, how little worldlings can enjoy.

YOUNG. *Night Thoughts.* Night vi. l. 519.

What's all the noisy jargon of the schools,
But idle nonsense of laborious fools,
Who fetter reason with perplexing rules?

POMFRET. *Reason.*

We live and learn, but not the wiser grow.

Ibid. Reason. l. 112.

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With various readings stored his empty skull;
Learn'd, without sense, and venerably dull.
CHURCHILL. *Rosciad.* l. 591.

Here the heart
May give a useful lesson to the head,
And learning wiser grow without his books.
COWPER. *The Task.* Bk. vi. *Winter Walk at Noon.* l. 85.

Learning unrefin'd,
That oft enlightens to corrupt the mind.
FALCONER. *Shipwreck.* Canto i. l. 166.

The languages, especially the dead,
The sciences, and most of all the abstruse,
The arts, at least all such as could be said
To be the most remote from common use,
In all these he was much and deeply read.
BYRON. *Don Juan.* Canto i. St. 40.

A reading-machine, always wound up and going,
He mastered whatever was not worth the knowing.
LOWELL. *A Fable for Critics.* l. 164.

Were man to live coeval with the sun,
The patriarch pupil would be learning still.
YOUNG. *Night Thoughts.* Night vii. l. 86.

He thrids the labyrinth of the mind,
He reads the secret of the star,
He seems so near and yet so far,
He looks so cold: she thinks him kind.
TENNYSON. *In Memoriam.* xcvii.

The times were hard when Rip to manhood grew;
They always will be when there's work to do;
He tried at farming—found it rather slow—
And then at teaching—what he didn't know.
O. W. HOLMES. *Rip Van Winkle, M. D.* l. 7.

The true knight of Learning, the world holds him dear—
Love bless him, Joy crown him, God speed his career.
Ibid. A Parting Health. To J. L. Motley. Concluding lines.

Go thou to thy learned task,
I stay with the flowers of spring:
Go thou of the ages ask
What me the hours will bring.
EMERSON. *Quatrains. The Botanist.*

Love not the flower they pluck and know it not,
And all their botany is Latin names.
Ibid. Blight. l. 21.

LENDING.

The borrower is servant to the lender.
Old Testament. Proverbs xxii. 7.

Si quis mutuum quid dederit, sit pro proprio perditum;
Cum repetas, inimicum amicum beneficio invenis tuo.
Si mage exigere cupias, duarum rerum exoritur optio;
Vel illud, quod credideris perdas, vel illum amicum amiseris.

What you lend is lost; when you ask for it back, you may find a friend made an enemy by your kindness. If you begin to press him further, you have the choice of two things—either to lose your loan or your friend.
PLAUTUS. *Trinummus.* Act iv. Sc. 3. l. 43.

Polonius. For loan oft loses both itself and friend.
SHAKESPEARE. *Hamlet.* Act i. Sc. 3. l. 76.

Antonio. If thou wilt lend this money, lend it not
As to thy friends; for when did friendship take
A breed of barren metal of his friend?
But lend it rather to thine enemy;
Who, if he break, thou mayst with better face
Exact the penalty.
Ibid. Merchant of Venice. Act i. Sc. 3. l. 133

LETTERS.

Phœnices primi, famæ si creditur, ausi
Mansuram rudibus vocem signare figuris.
Phœnicia first, if fame be truly heard,
Fixed in rude characters the fleeting word.
LUCAN. 3. 220. (KING, trans.)

[Brébœuf's paraphrase of the above, which Corneille thought so good that he would have given one of his plays to have written it, is:

C'est de lui que nous vient cet art ingenieux
De peindre la parole et de parler aux yeux.
Et par les traits divers de figures tracées
Donner de la couleur et du corps aux pensées.]

Bassanio. Here are a few of the unpleasant'st words
That ever blotted paper!
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 2. l. 255.

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Je n'ai fait celle-ci plus longue que parce que je n'ai pas eu le loisir de la faire plus courte.

I have made this letter longer than usual, only because I had not the time to make it shorter.

PASCAL. *Provincial Letters.* xvi.

Heaven first taught letters for some wretch's aid,
Some banished lover, or some captive maid.

. . . . . .

Speed the soft intercourse from soul to soul,
And waft a sigh from Indus to the Pole.

POPE. *Eloisa to Abelard.* l. 51.

This comes to inform you that I am in a perfect state of health, hoping you are in the same. Ay, that's the old beginning.

GEORGE COLMAN THE YOUNGER. *The Heir-at-Law.* Act iii. Sc. 2.

You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

BYRON. *Don Juan.* Canto iii. St. 86. 10.

LIBERTY.

(See FREEDOM; SLAVERY.)

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

New Testament. Galatians v. 1.

As for me,
If but the least and frailest, let me be
Evermore numbered with the truly free
Who find Thy service perfect liberty!

WHITTIER. *What of the Day?* l. 13.

Luciana. Why, headstrong liberty is lash'd with woe;
There's nothing situate under heaven's eye
But hath his bound, in earth, in sea, in sky.

SHAKESPEARE. *Comedy of Errors.* Act ii. Sc. 1. l. 15.

Alumna Licentiae, quam stulti libertatem vocabant.

License, which fools call liberty.

TACITUS. *De Oratoribus.* xl.

License they mean when they cry Liberty.

MILTON. *Sonnet* xii. *On the Detraction which Followed.*

A liberty to that only which is good, just, and honest.

JOHN WINTHROP. *Life and Letters.* Vol. ii. p. 341.

Liberty exists in proportion to wholesome restraint: the more restraint on others to keep off from us, the more liberty we have.

DANIEL WEBSTER. *Speech.* May 10, 1847. *Dinner of the Charleston (S. C.) Bar.*

Where justice reigns, 'tis freedom to obey.

J. MONTGOMERY. *Greenland.* Canto iv. l. 88.

Casca. So every bondman in his own hand bears
The power to cancel his captivity.

SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 3. l. 101.

Jaques. I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please.

Ibid. As You Like It. Act ii. Sc. 7. l. 47.

In liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask,
Content, though blind, had I no better guide.

MILTON. *Sonnet* xxii. *To Cyriack Skinner.*

Preferring
Hard liberty before the easy yoke
Of servile pomp.

Ibid. Paradise Lost. Bk. ii. l. 255.

Unless that liberty, which is of such a kind as arms can neither procure nor take away, which alone is the fruit of piety, of justice, of temperance, and unadulterated virtue, shall have taken deep root in your minds and hearts, there will not long be wanting one who will snatch from you by treachery what you have acquired by arms.

Ibid. The Second Defence of the People of England.

The love of liberty with life is given,
And life itself the inferior gift of Heaven.

DRYDEN. *Palamon and Arcite.* Bk. ii. l. 291.

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Give me again my hollow tree,
A crust of bread, and liberty!

POPE. *Imitations of Horace.* Bk. ii. Satire vi. l. 220.

A day, an hour, of virtuous liberty
Is worth a whole eternity in bondage.

ADDISON. *Cato.* Act ii. Sc. 1.

Deep in the frozen regions of the north,
A goddess violated brought thee forth,
Immortal Liberty!

SMOLLETT. *Ode to Independence.* l. 5.

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death!

PATRICK HENRY. *Speech in the Virginia Convention,* March, 1775.

Where liberty dwells, there is my country.

BEN. FRANKLIN.

The sun of liberty is set; you must light up the candle of industry and economy.

Ibid. In Correspondence.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

Ibid. Historical Review of Pennsylvania.

[This sentence was much used in the Revolutionary period. It occurs even so early as November, 1755, in an answer by the Assembly of Pennsylvania to the Governor, and forms the motto of Franklin's *Historical Review* (1759), appearing also in the body of the work.

FROTHINGHAM. *Rise of the Republic of the United States.*

The people never give up their liberties but under some delusion.

BURKE. *Speech at County Meeting of Bucks.* 1784.

The God who gave us life, gave us liberty at the same time.

THOMAS JEFFERSON. *Summary View of the Rights of British America.*

Eternal vigilance is the price of liberty.

JOHN PHILPOT CURRAN. *Speech.* Dublin. 1808.

The condition upon which God hath given liberty to man is eternal vigilance.

Ibid. Speech. July 10, 1790.

God grants liberty only to those who love it, and are always ready to guard and defend it.

DANIEL WEBSTER. *Speech.* June 3, 1834.

Behold! in Liberty's unclouded blaze
We lift our heads, a race of other days.

CHARLES SPRAGUE. *Centennial Ode.* St. 22.

If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or other, in some place or other, the volcano will break out and flame up to heaven.

DANIEL WEBSTER. *Address.* Charlestown, Mass., June 17, 1825. *The Bunker Hill Monument.*

Liberty, like day,
Breaks on the soul, and by a flash from Heaven
Fires all the faculties with glorious joy.

COWPER. *The Task.* Bk. v. l. 882.

L'arbre de la liberté ne croit qu'arrosé par le sang des tyrans.

The tree of liberty grows only when watered by the blood of tyrants.

BARÈRE. *Speech in the Convention Nationale.* 1792.

O Liberty! Liberty! how many crimes are committed in thy name!

MADAME ROLAND.

Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea, and air,
Possessing all things with intensest love,
O Liberty! my spirit felt thee there.

COLERIDGE. *France. An Ode.* Concluding lines.

Ye Clouds! that far above me float and pause,
Whose pathless march no mortal may control!
Ye Ocean-waves! that, wheresoe'er ye roll,
Yield homage only to eternal laws!
Ye woods! that listen to the night-bird's singing,
. . . . . .

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O ye lond waves! and O ye Forests high!
And O ye clouds that far above me soar'd!
Thou rising sun! thou blue rejoicing sky!
Yea, everything that is, and will be free!
Bear witness for me, wheresoe'er ye be,
With what deep worship I have still adored
The spirit of divinest liberty.
COLERIDGE. *France. An Ode.* St. 1.

Oh! if there be on this earthly sphere,
A boon, an offering heaven holds dear,
'Tis the last libation Liberty draws
From the heart that bleeds and breaks in her cause.
MOORE. *Lalla Rookh. Paradise and the Peri.* St. 13.

The tribute most high to a head that is royal,
Is love from a heart that loves liberty too.
T. MOORE. *Irish Melodies. The Prince's Day.* St. 2.

Here the free spirit of mankind, at length,
Throws its last fetters off; and who shall place
A limit to the giant's unchained strength,
Or curb his swiftness in the forward race?
BRYANT. *The Ages.* St. 23.

We grant no dukedoms to the few,
We hold like rights, and shall,—
Equal on Sunday in the pew,
On Monday in the Mall,
For what avail the plough or sail,
Or land or life, if freedom fail?
EMERSON. *Boston.* St. 5.

LIES; LIAR.

(See DECEIT; FALSEHOOD.)

A lie never lives to be old.
SOPHOCLES. *Acrisius.* Fragment 59.

Mendacem memorem esse oportere.
To be a liar, memory is necessary.
QUINTILIAN. *Institutes.* IV. 2. 91.

It is not without good reason said, that he who has not a good memory should never take upon him the trade of lying.
MONTAIGNE. Bk. I. Ch. IX. *Of Liars.*

Indeed, a very rational saying, that a liar ought to have a good memory.
SOUTH. *Sermon on the Concealment of Sin.*

Istud quod non est, dicere Bassa solet.
The thing that is not, Bassa's wont to say.
MARTIAL. *Epigrams.* V. 45.

Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis aevum.
One only, true to Hymen's flame,
Was traitress to her sire foresworn:
That splendid falsehood lights her name
Through times unborn.
HORACE. *Odes.* III. 11. 33. (CONINGTON, trans.)

[Hypermnestra alone, of all the fifty daughters of Danaus who had sworn to him to kill their husbands, broke her oath, and was imprisoned but declared innocent by the people. So Sophronisba, a Christian virgin, who falsely took upon herself the guilt of having secreted a statue of the Virgin from heathen profanation, is applauded by Tasso:

Magnanima menzogna! or quando è il vero
Si bello che si possa a te preporre?
Magnanimous lie! And when was truth so beautiful that it could be preferred to thee?
Jerusalem Delivered. II. 22.]

God is not averse to untruth in a holy cause.
ÆSCHYLUS. *Frag. Incerti.* II.

Children and fooles cannot lye.
J. HEYWOOD. *Proverbs.* Bk. I. Ch. XI.

Children and fooles speake true.
LYLY. *Endimion.*

Go, Soul, the body's guest,
Upon a thankless arrant:
Fear not to touch the best;
The truth shall be thy warrant:
Go, since I needs must die,
And give the world the lie.
SIR WALTER RALEIGH. *The Lie.*

Tell zeal, it lacks devotion;
Tell love, it is but lust;
Tell time, it is but motion;
Tell flesh, it is but dust!
And wish them not reply,
For thou must give the lie.
Ibid. The Lie St. 6.

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Prospero. Like one
Who having unto truth by telling it
Made such a sinner of his memory,
To credit his own lie,—he did believe
He was indeed the duke; out of the substitution,
And executing the outward face of royalty,
With all prerogative.
SHAKESPEARE. *The Tempest.* Act i. Sc. 2. l. 102.

[The words "Unto truth" have greatly puzzled the commentators. Suggested emendations are "To untruth," "Injured truth," "Unto truth by telling of't," the last with the implication that a line has been dropped. None of the suggestions is satisfactory. Boswell's gloss is as good as any: "The sentence is involved but not, I think, ungrammatical: 'Who having made his memory such a sinner to truth as to credit his own lie by telling of it.'" A curious coincidence has been pointed out in Bacon's *History of Henry VII.*:
It was generally believed that he was indeed Duke Richard. Nay, himself, with long and continual counterfeiting and with oft telling a lie, was turned by habit almost into the thing he seemed to be, and from a liar into a believer.]

Till their own dreams at length deceive 'em,
And oft repeating, they believe 'em.
PRIOR. *Alma.* Canto iii. l. 13.

Parolles. He will lie, sir, with such volubility, that you would think truth were a fool.
SHAKESPEARE. *All's Well that Ends Well.* Act iv. Sc. 3. l. 283.

Falstaff. I have peppered two of them: two I am sure I have paid, two rogues in buckram suits. I tell thee what, Hal, if I tell thee a lie, spit in my face; call me horse. Thou knowest my old ward: here I lay, and thus I bore my point. Four rogues in buckram let drive at me—
Ibid. I. Henry IV. Act ii. Sc. 4. l. 211.

Prince Henry. These lies are like the father that begets them: gross as a mountain, open, palpable.
Ibid. I. Henry IV. Act ii. Sc. 4. l. 249.

Which moveth me to give the reader a taste of their untruths, especially such as are wittily contrived, and are not merely gross and palpable.
BACON. *Observations on a Libel.* 1592.

Falstaff. How subject we old men are to this vice of lying!
SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 2. l. 326.

Falstaff. Lord, Lord, how this world is given to lying!
SHAKESPEARE. *I. Henry IV.* Act v. Sc. 4. l. 150.

Hamlet. It is as easy as lying.
Ibid. Hamlet. Act iii. Sc. 2. l. 372.

Emilia. You told a lie, an odious, damned lie:
Upon my soul, a lie, a wicked lie.
Ibid. Othello. Act v. Sc. 2. l. 180.

There was in Cain desperation. "Maius est peccatum quàm remitti potest," quoth he ("My sinne is greater than it can bee forgiven"). To whom Augustine answereth, "Mentiris Caine, mentiris in gutturé" ("Thou liest, Cain, thou liest in thy throat").
OTES. *On Jude.* p. 247.

Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude!
WILLIAM CONGREVE. *Love for Love.* Act ii. Sc. 5.

Blunt truths more mischief than nice falsehoods do.
POPE. *Essay on Criticism.* Pt. iii. l. 14.

Prince Henry. For my part, if a lie may do thee grace,
I'll gild it with the happiest terms I have.
SHAKESPEARE. *I. Henry IV.* Act v. Sc. 4. l. 161.

Use not to lie, for that is unhonest; speak not every truth, for that is unneedful; yes, in time and place, a harmless lie is a great deal better than a hurtful truth.
ROGER ASCHAM. *Letter to Mr. C. Howe.*

Tony Lumpkin. Ask me no questions, and I'll tell you no fibs.
GOLDSMITH. *She Stoops to Conquer.* Act iii. Sc. 1.

And he that does one fault at first,
And lies to hide it, makes it two.
WATTS. *Songs for the Children.* xv. *Against Lying.*
(See under DECEIT.)

For my part getting up seems not so easy
By half as *lying.*
HOOD. *Morning Meditations.*

Some lie beneath the churchyard stone,
And some—before the Speaker.
PRAED. *School and School Fellows.* St. 5.

I mean you lie—under a mistake.
SWIFT. *Polite Conversations. Dialogue i.*

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You lie—under a mistake,
For this is the most civil sort of lie
That can be given to a man's face. I now
Say what I think.
SHELLEY. *Translation of Calderon's Magico Prodigioso.* Sc. 1.

If, after all, there should be some so blind
To their own good this warning to despise,
Led by some tortuosity of mind
Not to believe my verse and their own eyes
And cry that they the moral cannot find,
I tell him, if a clergyman, he lies—
Should captains the remark, or critics, make,
They also lie too—under a mistake.
BYRON. *Don Juan.* Canto i. St. 208.

What is a lie? 'Tis but
The truth in masquerade.
Ibid. Don Juan. Canto xi. St. 37.

That a lie which is half a truth is ever
the blackest of lies;
That a lie which is all a lie may be met
and fought with outright;
But a lie which is part a truth is a
harder matter to fight.
TENNYSON. *The Grandmother.* St. 8.

A mixture of a lie doth ever add pleasure. Doth any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves.
BACON. *Essays: Of Truth.*

Some truth there was, but dash'd and brew'd
with lies,
To please the fools and puzzle all the wise,
Succeeding times did equal folly call,
Believing nothing, or believing all.
DRYDEN. *Absalom and Achitophel.* Pt. 1. l. 114.

There is truth in falsehood, falsehood in truth.
R. BROWNING. *A Soul's Tragedy.* Act ii.

Sin has many tools, but a lie is the handle which fits them all.
HOLMES. *The Autocrat of the Breakfast-table.* Ch. vi.

What is it all but a trouble of ants in
the gleam of a million million of
suns?
Lies upon this side, lies upon that side.
TENNYSON. *The Ancient Sage.*

LIFE.

(See MORTALITY.)

The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.
Old Testament. Psalm xc. 10.

[The English Common Prayer Book translates the verse thus: "The days of our age are three-score years and ten; and though men be so strong that they come to four-score years, yet is their strength then labor and sorrow; so soon passeth it away and we are gone."]

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.
New Testament. James iv. 14.

Whose life is a bubble, and in length a span.
WILLIAM BROWNE. *Britannia's Pastorals.* Bk. i. Song 2.

The World's a bubble, and the Life of Man
Less than a span:
In his conception wretched, from the womb
So to the tomb;
Curst from his cradle, and brought up to
years
With cares and fears.
Who then to frail mortality shall trust.
But limns on water, or but writes in dust.
BACON. *Life. Preface to the Translation of Certain Psalms.*

Our days begin with trouble here,
Our life is but a span,
And cruel death is always near,
So frail a thing is man.
New England Primer. 1777.

Life is but a day at most.
BURNS *Friars' Carse Hermitage.*

Βραχὺς ὁ βίος ἀνθρώπῳ εἰ πράσσοντι, δυστυχοῦντι δὲ μακρός.

Life is short to the fortunate, long to the unfortunate.
APOLLONIUS. (*Stobaeus, Florilegium.* cxxi. 34.)

Vitae summa brevis spem nos vetat inchoare longam.

How should a mortal's hopes be long,
When short his being's date?
HORACE. *Odes.* Bk. i. Ode iv. l. 15. (CONINGTON, trans.)

[Literally, "the short span of life forbids us to cherish long hopes."]

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O vita, misero longa! felici brevis!

O life! long to the wretched, short to the happy.

PUBLILIUS SYRUS. *Maxims.*

Vivere si recte nescis, decede peritis.

If live you cannot as befits a man,
Make room, at least, you may for those who can.

HORACE. *Epistles.* Bk. ii. Epistle ii. l. 13. (CONINGTON, trans.)

[Pope's translation runs thus:
Learn to live well, or fairly make your will.]

Learn to live well, that thou may'st die so too;
To live and die is all we have to do.

SIR JOHN DENHAM. *Of Prudence.* l. 93.

Nor love thy life, nor hate; but what thou livest
Live well; how long or short permit to heaven.

MILTON. *Paradise Lost.* Bk. xi. l. 553.

He sins against this life, who slights the next.

YOUNG. *Night Thoughts.* Night iii. l. 399.

As for life, it is a battle and a sojourning in a strange land; but the fame that comes after is oblivion.

MARCUS AURELIUS. *Meditations.* ii. 17.

Vivere, mi Lucili, militare est.
To live, my Lucilius, is to fight.

SENECA. *Epistle.* 96.

[*Cf.* Voltaire's *Mahomet*, 2, 4, "Ma vie est un combat" ("My life is a warfare"), words adopted by Beaumarchais as his motto; and Vulgate, Job vii. 1, "Militia est vita hominis super terram" ("Man's life on earth is a warfare"), which is thus translated in the authorized version: "Is there not an appointed time to man upon earth?"), an alternative reading in the marginal notes being "a warfare."]

Life is war;
Eternal war with woe; who bears it best,
Deserves it least.

YOUNG. *Night Thoughts.* Night ii. l. 9.

I would not live alway; let me alone; for my days are vanity.

Old Testament. Job vii. 16.

I would not live alway: I ask not to stay
Where storm after storm rises dark o'er the way.

WILLIAM A. MUHLENBERG. *I Would Not Live Alway.* St. 2.

Duke. Reason thus with life;
If I do lose thee, I do lose a thing
That none but fools would keep: a breath thou art,
Servile to all the skyey influences,
That dost this habitation, where thou keep'st,
Hourly afflict.

SHAKESPEARE. *Measure for Measure.* Act iii. Sc. 1. l. 6.

Jaques. 'Tis but an hour ago since it was nine;
And after one hour more, 'twill be eleven:
And so, from hour to hour, we ripe and ripe;
And then, from hour to hour, we rot and rot;
And thereby hangs a tale.

Ibid. As You Like It. Act ii. Sc. 7. l. 24.

[Jaques is here reporting the words of Touchstone.]

Gonzalo. Here is everything advantageous to life.

Antonio. True; save means to live.

Ibid. The Tempest. Act ii. Sc. 1. l. 49.

York. The sands are number'd that make up my life;
Here must I stay, and here my life must end.

Ibid. III. Henry VI. Act i. Sc. 4. l. 25.

Hotspur. O gentlemen, the time of life is short!
To spend that shortness basely were too long,
If life did ride upon a dial's point,
Still ending at the arrival of an hour.

Ibid. I. Henry IV. Act v. Sc. 2. l. 82.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'Twill soon be dark;
Up! mind thine own aim and
God save the mark!

EMERSON. *To J. W.* Concluding lines.

Life is too short for mean anxieties.

C. KINGSLEY. *The Saint's Tragedy.* Act ii. Sc. 9.

Charmion. O excellent! I love long life better than figs.

SHAKESPEARE. *Antony and Cleopatra.* Act i. Sc. 2. l. 32.

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Cassius. This day I breathed first: time is come round,
And where I did begin, there shall I end;
My life is run his compass.
SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 3. l. 23.

Kent. Vex not his ghost. O, let him pass! he hates him
That would upon the rack of this tough world
Stretch him out longer.
Ibid. King Lear. Act v. Sc. 3. l. 313.

Lewis. There's nothing in this world can make me joy.
Life is as tedious as a twice-told tale
Vexing the dull ear of a drowsy man;
And bitter shame hath spoil'd the sweet world's taste,
That it yields nought but shame and bitterness.
Ibid. King John. Act iii. Sc. 4. l. 107.

Seyton. The Queen, my lord, is dead.
Macbeth. She should have died hereafter;
There would have been a time for such a word.
To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.
Ibid. Macbeth. Act v. Sc. 5. l. 16.

Steaming up, a lamentation and an ancient tale of wrong,
Like a tale of little meaning tho' the words are strong.
TENNYSON. *The Lotus-eaters. Choric Song.* St. 8.

Iago. He hath a daily beauty in his life,
That makes me ugly.
SHAKESPEARE. *Othello.* Act v. Sc. 1. l. 19.

Trust flattering life no more, redeem time past,
And live each day as if it were thy last.
DRUMMOND OF HAWTHORNDEN. *Flowers of Sin, Death's Last Will.*

For man to tell how human life began
Is hard; for who himself beginning knew?
MILTON. *Paradise Lost.* Bk. viii. l. 250.

So may'st thou live, till like ripe fruit thou drop
Into thy mother's lap.
Ibid. Paradise Lost. Bk. xi. l. 535.

Our life is but a dark and stormy night,
To which sense yields a weak and glimmering light,
While wandering man thinks he discerneth all
By that which makes him but mistake and fall.
LORD HERBERT OF CHERBURY. *To His Mistress, for Her True Picture.*

Our life is but a pilgrimage of blasts,
And every blast brings forth a fear;
And every fear, a death.
QUARLES. *Hieroglyph.* iii. 4.

Life for delays and doubts no time does give,
None ever yet made haste enough to live.
ABRAHAM COWLEY. *Martial.* Lib. ii. 90.

Too busied with the crowded hour to fear to live or die.
EMERSON. *Quatrains. Nature.*

Let Nature and let Art do what they please,
When all is done, Life's an incurable disease.
COWLEY. *Ode to Dr. Scarborough.* vi.

Life is a fatal complaint, and an eminently contagious one.
O. W. HOLMES. *The Poet at the Breakfast Table.* xii.

When I consider life, 't is all a cheat.
Yet fool'd with hope, men favour the deceit.
DRYDEN. *Aurungzebe.* Act iv. Sc. 1.
(See under HOPE.)

Man always knows his life will shortly cease,
Yet madly lives as if he knew it not.
R. BAXTER. *Hypocrisy.*

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All covet life, yet call it pain:
All feel the ill, yet shun the cure.
PRIOR. *Written in Mezeray's History of France.*

Who that hath ever been
Could bear to be no more?
Yet who would tread again the scene
He trod through life before?
MONTGOMERY. *The Falling Leaf.* St. 7.

This law the Omniscient Power was pleased to give,
That every kind should by succession live:
That individuals die, his will ordains;
The propagated species still remains.
DRYDEN. *Palamon and Arcite.* Bk. iii. l. 1054.

So careful of the type she seems,
So careless of the single life.
TENNYSON. *In Memoriam.* lv. St. 2.

A man's ingress into the world is naked and bare,
His progress through the world is trouble and care;
And lastly, his egress out of the world, is nobody knows where.
If we do well here, we shall do well there;
I can tell you no more if I preach a whole year.
JOHN EDWIN. *The Eccentricities of John Edwin* (second edition).

[John Edwin was a popular actor of the eighteenth century. Longfellow has adopted the lines, with a few verbal changes:

Our ingress into the world
Was naked and bare;
Our progress through the world
Is trouble and care;
Our egress from the world
Will be nobody knows where:
But if we do well here,
We shall do well there.
The Wayside Inn. Pt. ii. *The Cobbler of Hagenau.*]

They do not live but linger.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 3. Subsec. 10.

When all is done, human life is, at the greatest and best, but like a froward child, that must be played with and humoured a little to keep it quiet till it falls asleep, and then the care is over.
SIR WILLIAM TEMPLE. *Essay on Poetry.*

Life at the greatest and best is but a froward child, that must be humoured and coaxed a little till it falls asleep, and then the care is over.
GOLDSMITH. *The Good-natured Man* (*Croaker*). Act i. Sc. 1.

Men deal with life as children with their play,
Who first misuse, then cast their toys away.
COWPER. *Hope.* l. 127.

Poor little life that toddles half an hour
Crown'd with a flower or two, and there an end.
TENNYSON. *Lucretius.* l. 225.

La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable.

Most men employ the first part of life to make the other part miserable.
LA BRUYÈRE. *Les Caractères.* xi.

Life a dream in Death's eternal sleep.
JAMES THOMSON. *Philosophy.* ii. *City of the Dreadful Night.* p. 134.

Life is a kind of Sleep: old Men sleep longest, nor begin to wake but when they are to die.
LA BRUYÈRE. *The Characters or Manners of the Present Age. On Men.* Ch. xi.

All that we see or seem
Is but a dream within a dream.
E. A. POE. *A Dream Within a Dream.*

Learn to live well, or fairly make your will;
You've play'd, and loved, and ate, and drank your fill,
Walk sober off, before a sprightlier age
Comes tittering on, and shoves you from the stage:
Leave such to trifle with more grace and ease,
Whom folly pleases, and whose follies please.
POPE. *Imitations of Horace.* Bk. ii. Epistle ii. Concluding lines.

Life can little more supply,
Than just to look about us and to die.
Ibid. Essay on Man. Epistle i. l. 3.

A mighty maze, but not without a plan.
Ibid. Essay on Man. Epistle i. l. 6.

Fix'd like a plant on his peculiar spot,
To draw nutrition, propagate and rot.
Ibid. Essay on Man. Epistle ii. l. 63.

On life's vast ocean diversely we sail,
Reason the card, but passion is the gale;
Nor God alone in the still calm we find,
He mounts the storm, and walks upon the wind.
Ibid. Essay on Man. Epistle ii. l. 107.
(See under MARLBOROUGH.)

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Like following life through creatures you dissect,
You lose it in the moment you detect.
POPE. *Moral Essays.* Epistle i. l. 29.

Life is a jest, and all things show it;
I thought so once, but now I know it.
GAY. *Epitaph on Himself.*

Tirez le rideau, la farce est jouée.
Draw the curtain, the farce is played out.
[Dying words of Rabelais, as he expired in a fit of laughter. See *Works*, Ed. Dupont, Paris, 1865, vol. i., p. xvii.]

The world is a comedy to those that think, a tragedy to those who feel.
HORACE WALPOLE. *Letter to Sir Horace Mann.* 1770.

Life's a long tragedy; this globe the stage.
WATTS. *Epistle to Mills.* Pt. i. 1.
(See under STAGE.)

Still seems it strange, that thou shouldst live forever?
Is it less strange, that thou shouldst live at all?
This is a miracle; and that no more.
YOUNG. *Night Thoughts.* Night vii. l. 1396.

While man is growing, life is in decrease;
And cradles rock us nearer to the tomb.
Our birth is nothing but our death begun;
As tapers waste, that instant they take fire.
Ibid. Night Thoughts. Night v. l. 717.

Prima quæ vitam dedit hora, carpit.
The hour which gives us life begins to take it away.
SENECA. *Hercules Furens.* viii. 74.

Chaque instant de la vie est un pas vers la mort.
Every moment of life is a step toward the grave.
CRÉBILLON. *Tite et Bérénice.* l. 5.

So vanishes our state: so pass our days;
So life but opens now, and now decays:
The cradle and the tomb, alas! so nigh,
To live is scarce distinguish'd from to die.
PRIOR. *Solomon on the Vanity of the World.* Bk. iii. l. 527.

How short is human life! the very breath,
Which frames my words, accelerates my death.
HANNAH MORE. *King Hezekiah.*

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
LONGFELLOW. *A Psalm of Life.* St. 4.

Our lives are but our marches to the grave.
BEAUMONT AND FLETCHER. *The Humorous Lieutenant.* Act iii. Sc. 5.

Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till Time shall strike a death.
QUARLES. *Hieroglyph.* ix. 6.

What shadows we are, and what shadows we pursue!
BURKE. *Speech at Bristol on Declining the Poll.* A. D. 1780.
(See under SHADOW.)

Nothing can exceed the vanity of our existence but the folly of our pursuits.
GOLDSMITH. *The Good-natured Man.* Act i. Sc. 1.

A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave.
DYER. *Grongar Hill.* l. 89.

Human life is everywhere a state in which much is to be endured, and little to be enjoyed.
JOHNSON. *Rasselas.* Ch. xi.

"Enlarge my life with multitude of days!"
In health, in sickness, thus the suppliant prays:
Hides from himself its state, and shuns to know,
That life protracted is protracted woe.
SAM'L JOHNSON. *Vanity of Human Wishes.* l. 255.

Ask what is human life—the sage replies,
With disappointment low'ring in his eyes,
"A painful passage o'er a restless flood,
A vain pursuit of fugitive false good,
A sense of fancied bliss and heartfelt care,
Closing at last in darkness and despair."
COWPER. *Hope.* l. 1.

What is it but a map of busy life,
Its fluctuations, and its vast concerns?
Ibid. The Task. Bk. iv. *The Winter Evening.* l. 55.

Life! we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,—
Perhaps 't will cost a sigh, a tear;

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Then steal away, give little warning,
Choose thine own time;
Say not "Good night," but in some brighter clime
Bid me "Good morning."
ANNA LETITIA BARBAULD. *Life.* St. 2.

We have been friends together
In sunshine and in shade.
CAROLINE NORTON. *We Have Been Friends.*

She thought our good-night kiss was given,
And like a lily her life did close;
Angels uncurtain'd that repose,
And the next waking dawn'd in heaven.
GERALD MASSEY. *The Ballad of Babe Christabel.*

Dost thou love life? Then do not squander time; for that is the stuff life is made of.
B. FRANKLIN. *Poor Richard's Almanac.*

Shall he who soars, inspired by loftier views,
Life's little cares and little pains refuse?
Shall he not rather feel a double share
Of mortal woe, when doubly arm'd to bear?
CRABBE. *The Library.*

Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.
SHELLEY. *Adonais.* St. 52.

Our life,—a little gleam of time between two eternities.
CARLYLE. *Heroes and Hero Worship. The Hero as Man of Letters.*

Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illumine it is by extent of view.
WILLIAM ELLERY CHANNING. *Note-book. Life.*

Deem not life a thing of consequence. For look at the yawning void of the future, and at that other limitless space, the past.
MARCUS AURELIUS. *Meditations.* iv. 50.

Vain, weak-built isthmus, which dost proudly rise
Up between two eternities!
ABRAHAM COWLEY. *Ode on Life and Fame.* l. 18.

Between two worlds, life hovers like a star
'Twixt night and morn, upon the horizon's verge.
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles: as the old burst, new emerge,
Lash'd from the foam of ages.
BYRON. *Don Juan.* Canto xv. St. 99.
(See under ETERNITY.)

Youth is a blunder; Manhood a struggle; Old Age a regret.
DISRAELI. *Contingsby.* Bk. iii. Ch. i.

The disappointment of manhood succeeds to the delusion of youth: let us hope that the heritage of old age is not despair.
Ibid. Vivian Grey. Bk. viii. Ch. iv.

So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.
WILLIAM CULLEN BRYANT. *Thanatopsis.* Concluding lines.

So his life has flowed
From its mysterious urn a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored; which, though shapes of ill
May hover round its surface, glides in light,
And takes no shadow from them.
THOMAS NOUN TALFORD. *Ion.* Act i. Sc. i.

Tell me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.
LONGFELLOW. *A Psalm of Life.* St. 1.

Things are not always what they seem.
PHAEDRUS. *Fables.* Bk. iv. Fable 2.
(See under APPEARANCES.)

Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
LONGFELLOW. *A Psalm of Life.* St. 2.

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My life is like a stroll upon the beach.
THOREAU. *A Week on the Concord and Merrimac Rivers.*

Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings.
HOLMES. *The Professor at the Breakfast-table.* Ch. v.

Our life is scarce the twinkle of a star
In God's eternal day.
BAYARD TAYLOR. *Autumnal Vespers.*

To most man's life but showed
A bridge of groans across a stream of tears.
P. J. BAILEY. *Festus.* Bk. xv.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Ibid. Festus. Sc. *A Country Town.*
(See under DEEDS.)

The measure of a man's life is the well-spending of it, and not the length.
PLUTARCH. *Consolation to Apollonius.*

Who well lives, long lives; for this age of ours
Should not be numbered by years, daies, and hours.
DU BARTAS. *Divine Weekes and Workes.* Second week. Fourth day. Pt. ii. (JOHN SYLVESTER, trans.)

He lives long that lives well.
THOS. FULLER. *Holy and Profane States. Holy State. The Good Child.*

That life is long which answers life's great end.
YOUNG. *Night Thoughts.* Night v. l. 773.

Life is not measured by the time we live.
CRABBE. *The Village.* Bk. ii.

Oh! what a crowded world one moment may contain.
MRS. HEMANS. *The Last Constantine.* lix.

He who grown aged in this world of woe.
In deeds, not years, piercing the depths of life.
So that no wonder waits him.
BYRON. *Childe Harold.* Canto iii. St. 5.

Did man compute
Existence by enjoyment, and count o'er
Such hours 'gainst years of life—say, would he name threescore?
Ibid. Childe Harold. Canto iii. St. 34.

'Tis not the whole of life to live,
Nor all of death to die.
J. MONTGOMERY. *The Issues of Life and Death.* St. 1.

It matters not how long we live, but how.
BAILEY. *Festus.* Sc. *Wood and Water.*

I count life just a stuff
To try the soul's strength on.
ROBERT BROWNING. *In a Balcony.*

Oh, our manhood's prime vigor! no spirit feels waste,
Not a muscle is stopped in its playing, nor sinew unbraced.
Oh, the wild joys of living! the leaping from rock up to rock—
The strong rending of boughs from the fir-tree,—the cool silver shock
Of the plunge in a pool's living water,—the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal—the rich dates—yellowed over with gold dust divine,
And the locust's-flesh steeped in the pitcher; the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses, forever in joy!
Ibid. Saul. ix.

No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
Ibid. Prospice.

Our past is clean forgot,
Our present is and is not,
Our future's a sealed seed-plot,
And what betwixt them are we?

We who say as we go,
Strange to think by the way,
Whatever there is to know,
That shall we know some day.
DANTE G. ROSSETTI. *Cloud Confines.*

Two children in two neighbor villages
Playing mad pranks along the heathy leas;

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Two strangers meeting at a festival;
Two lovers whispering by an orchard wall;
Two lives bound fast in one with golden ease;
Two graves grass-green beside a gray church-tower,
Wash'd with still rains and daisy-blossomed;
Two children in one hamlet born and bred;
So runs the round of life from hour to hour.
TENNYSON. *Circumstance.*

The long mechanic pacings to and fro,
The set, gray life, and apathetic end.
Ibid. Love and Duty. l. 17.

LIGHT.

And God said "Let there be light, and there was light."
Old Testament. Genesis i. 3.

"Let there be Light!" said God; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and, from her native east,
To journey through the aery gloom began,
Spher'd in a radiant cloud.
MILTON. *Paradise Lost.* Bk. vii. l. 243.

The first creature of God, in the work of the days was the light of the sense, the last was the light of reason.
BACON. *Essays. Of Truth.*

Light,—God's eldest daughter.
THOMAS FULLER. *The Holy and Profane States. The Holy State. Building.*

God's first creature, which was light.
RUSKIN. *Crown of Wild Olives.* p. 207.

He was a burning and a shining light.
New Testament. John v. 35.

The light of Heaven restore;
Give me to see, and Ajax asks no more.
POPE. *The Iliad.* Bk. xvii. l. 729.

The prayer of Ajax was for light.
LONGFELLOW. *The Goblet of Life.* St. 9.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
New Testament. John iii. 19.

Lucus, quia, umbra opacus, parum luceat.

Lucus, a grove, is so called, because, from the dense shade, there is very little light there.
QUINTILIAN. *De Institutione Oratoria.* i. 6. 34.

[Hence the phrase, "Lucus a non lucendo."]

Hail, holy Light, offspring of Heaven first-born;
Or of the Eternal coeternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt but in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the Sun,
Before the Heavens thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
MILTON. *Paradise Lost.* Bk. iii. l. 1.

Dark with excessive bright thy skirts appear.
Ibid. Paradise Lost. Bk. iii. l. 380.

[Frequently misquoted (and improved) by the substitution of "light" for "bright." Milton may have had in memory a passage in Longinus where, after, quoting from Demosthenes, he asks, "In what has the orator here concealed the figure? Plainly, in its own lustre."]

Love in your heart as idly burns
As fire in antique Roman urns.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 309.

[The story of a lamp which was supposed to have burned about fifteen hundred years in the sepulcher of Tullia, the daughter of Cicero, is told by Pancirollus and others:

Our wasted oil unprofitably burns,
Like hidden lamps in old sepulchral urns.
COWPER. *Conversation.* l. 357.]

Who could have thought such Darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst flow'r, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind!

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Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?
J. BLANCO WHITE. *Sonnet. Night.*

Light that makes things seen, makes some things invisible; were it not for darkness and the shadow of the earth the noblest part of the creation had remained unseen and the stars in heaven as invisible as on the fourth day when they were created above the horizon with the sun and there was not an eye to behold them.
SIR THOMAS BROWNE. *Garden of Cyrus.* Ch. iv.

The rising sun to mortal sight reveales
This earthly globe, but yet the stars conceales.
So may the sense discover natural things
Divine above the reach of humane wings.
C. B. *To the Memory of Sir Thomas Overbury. Works of Sir T. Overbury.* Ed. Rimbault. p. 7.

Then sorrow, touch'd by thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day.
MOORE. *Oh, Thou Who Dry'st the Mourner's Tear.*

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one:
Yet the light of a whole life dies
When love is done.
F. W. BOURDILLON. *Light.*

The two noblest things, which are sweetness and light.
SWIFT. *Battle of the Books.*

[A correspondent of the London *Times* in 1887 called attention to an analogous phrase in Philo-Judæus. Speaking figuratively of the manna which fed the Israelites in the desert, he says: "What is the bread? It is the word which the Lord ordained, and this divine ordinance imparts both light and sweetness to the soul which has eyes to see."
WALSH. *Curiosities of Literature.* p. 1013.]

The Greek word *euphuia*, a finely tempered nature, gives exactly the notion of perfection as culture brings us to conceive it; a harmonious perfection, a perfection in which the characters of beauty and intelligence are both present, which unites "the two noblest of things,"—as Swift, who of one of the two, at any rate, had himself all too little, most happily calls them in his *Battle of the Books*,—"the two noblest of things, sweetness and light." The *euphues*, I say, is the man who tends towards sweetness and light, the *aphues*, on the other hand, is our Philistine.
MATTHEW ARNOLD. *Culture and Anarchy.*

A remnant of uneasy light.
WORDSWORTH. *The Matron of Jedborough.* St. 5.

LIGHTNING.

It is vain to look for a defence against lightning.
PUBLILIUS SYRUS. *Maxim* 835.

King John. Be thou as lightning in the eyes of France;
For ere thou can'st report I will be there,
The thunder of my cannon shall be heard;
So hence! Be thou the trumpet of our wrath.
SHAKESPEARE. *King John.* Act i. Sc. 1. l. 24.

Lysander. Swift as a shadow, short as any dream;
Brief as the lightning in the collied night,
That in a spleen unfolds both heaven and earth,
And ere a man hath power to say, "Behold!"
The jaws of darkness do devour it up:
So quick bright things come to confusion.
Ibid. Midsummer Night's Dream. Act i. Sc. 1. l. 144.

Juliet. Too unadvised, too sudden,
Too like the lightning, which does cease to be
Ere one can say, "It lightens."
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 119.

Such souls
Whose sudden visitations daze the world,
Vanish like lightning, but they leave behind
A voice that in the distance far away
Wakens the slumbering ages.
SIR HENRY TAYLOR. *Philip Van Artevelde.* Act i. Sc. 7.

LIKE TO LIKE.

Pares autem, vetere proverbio, paribus facillime congregantur.

As the old proverb says, like readily consorts with like.
CICERO. *De Senectute.* iii. 7.

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Like will to like.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. iv.

Is it not a byword, lyke will to lyke.
LYLY. *Euphues.*

Unto the pure all things are pure.
New Testament. Titus i. 15.

With the pure thou wilt show thyself pure.
Old Testament. II. Samuel xxii. 27; and Psalms xviii. 26.

Nunquam scelus scelere vincendum est.
It is unlawful to overcome crime by crime.
SENECA. *De Moribus.* 139.

Zeno first started that doctrine that knavery is the best defence against a knave.
PLUTARCH.

Set a thief to catch a thief.
English Proverb.

It takes a wise man to discover a wise man.
XENOPHANES. (*See his Biography by* DIOGENES LAERTIUS.)

I pray thee let me and my fellow have
A haire of the dog that bit us last night.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. xi.

[Old receipt books advise that a man who rises with what is now known as a next morning headache should drink sparingly some of the same liquor which he drunk to excess over-night.]

Diamonds cut diamonds; they who will prove
To thrive in cunning, must cure love with love.
FORD. *The Lover's Melancholy.* Act i. Sc. 3.

Queen. Sweets to the sweet: farewell!
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 237.

The sweetest garland to the sweetest maid.
THOMAS TICKELL. *To a Lady with a Present of Flowers.* l. 4.

Proteus. Even as one heat another heat expels,
Or as one nail by strength drives out another,
So the remembrance of my former love
Is by a newer object quite forgotten.
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 4. l. 192.

Benvolio. One fire burns out another's burning,
One pain is lessened by another's anguish.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 2. l. 46.

For one heat, all know, doth drive out another;
One passion doth expel another still.
CHAPMAN. *Monsieur d'Olive.* Act v. Sc. 1.

Bastard. Be stirring as the time; be fire with fire;
Threaten the threat'ner, and outface the brow
Of bragging horror: so shall inferior eyes,
That borrow their behaviors from the great,
Grow great by your example, and put on
The dauntless spirit of resolution.
SHAKESPEARE. *King John.* Act v. Sc. 1. l. 48.

Angelo. O cunning enemy, that, to catch a saint,
With saints dost bait thy hook!
Ibid. Measure for Measure. Act ii. Sc. 2. l. 180.

Katharine. He that is giddy, thinks the world turns round.
Ibid. Taming of the Shrew. Act v. Sc. 2. l. 20.

The only present love demands is love.
GAY. *The Espousal.* l. 56.

Queen Elizabeth. Righteous monarchs,
Justly to judge, with their own eyes should see;
To rule o'er freemen should themselves be free.
HENRY BROOKE. *The Earl of Essex.* Act i.

[Johnson was present when a tragedy was read in which there occurred this line:
Who rules o'er freemen should himself be free.
The company having admired it much—"I cannot agree with you," said Johnson, "it might as well be said:
Who drives fat oxen should himself be fat."
BOSWELL. *Life of Johnson.* June, 1784.

What is sauce for the goose is sauce for the gander.
TOM BROWN. *New Maxims.*

Similia similibus curantur.
Like cures like.
[Hahnemann's motto for the homœopathic school of medicine which he founded. He did not invent the phrase, but refers it to Hippocrates, from whom he quotes, "By similar things disease is produced, and by similar things administered to the sick they are healed of their diseases. Thus, the same thing which will produce a strangury when one does not exist will remove it when it does." The sentence comes from Περὶ τοπων των κατ' ἀνθρωπον, one of the writings attributed to Hippocrates.]

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Τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰήματα.

By opposites opposites are cured.
HIPPOCRATES. *De Flatibus.* (Kuhn's edition, 1825. Vol. i. p. 576.)

In physic things of melancholic hue and quality are used against melancholy, sour against sour, salt to remove salt humors.
MILTON. *Samson Agonistes. Preface.*

All seems infected that the infected spy,
As all looks yellow to the jaundiced eye.
POPE. *Essay on Criticism.* Pt. ii. Concluding lines.

Like will to like, each creature loves his kind,
Chaste words proceed still from a bashful mind.
HERRICK. *Hesperides.* Aphorisms 293.

And Heaven that every virtue bears in mind
E'en to the ashes of the just is kind.
POPE. *The Iliad.* Bk. xxiv. l. 523.

Since the bright actions of the just
Survive unburied in the kindred dust.
PINDAR. *Olympus.* Ode viii. l. 112 (WHEELWRIGHT, trans.)

He left his old religion for an estate, and has not had time to get a new one. But stands like a dead wall between church and synagogue, or like the blank leaves between the Old and New Testament.
SHERIDAN. *The Duenna.* Act i. Sc. 3.

LILY.

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
New Testament. Matthew vi. 28.

And every rose and lily there did stand
Better attired by Nature's hand.
COWLEY. *The Garden.*

Queen Katharine. Like the lily,
That once was mistress of the field and flourish'd,
I'll hang my head and perish.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 1. l. 151.

In twisted braids of lilies knitting
The loose train of thy amber-dropping hair.
MILTON. *Comus.* l. 862.

We are Lilies fair,
The flower of virgin light;
Nature held us forth, and said,
"Lo! my thoughts of white."
LEIGH HUNT. *Songs and Chorus of the Flowers. Lilies.*

By cool Siloam's shady rill
How sweet the lily grows!
HEBER. *First Sunday After Epiphany.* No. 2.

And the wand-like lily which lifted up,
As a Mænad, its moonlight coloured cup,
Till the fiery star, which is its eye,
Gazed through clear dew on the tender sky.
SHELLEY. *The Sensitive Plant.* Pt. i. St. 9.

And lilies are still lilies, pulled
By smutty hands, though spotted from their white.
E. B. BROWNING. *Aurora Leigh.* Bk. iii.

And lilies white, prepared to touch
The whitest thought, nor soil it much,
Of dreamer turned to lover.
Ibid. A Flower in a Letter.

. . . purple lilies Dante blew
To a larger bubble with his prophet breath.
Ibid. Aurora Leigh. Bk. vii.

The sprinkled isles,
Lily on lily, that o'erlace the sea.
Cleon.

Now folds the lily all her sweetness up,
And slips into the bosom of the lake;
So fold thyself, my dearest, thou, and slip
Into my bosom, and be lost in me.
TENNYSON. *The Princess.* vii. l. 171.

The lilies say: Behold how we
Preach without words of purity.
CHRISTINA G. ROSSETTI. *Consider the Lilies of the Field.*

LINCOLN, ABRAHAM.

Beside this corpse, that bears for winding sheet,
The stars and stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurril jester, is there room for you?

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Yes, he had lived to shame me from my sneer,
To lame my pencil and confute my pen—
To make me own this hind of Princes peer
This rail-splitter a true-born king of men.

TOM TAYLOR. *Abraham Lincoln.*

[This poem, which appeared in London *Punch*, of which Taylor was editor, was that periodical's recantation of pictorial and written scurrilities published during Lincoln's life.]

One of the people! born to be
Their curious epitome;
To share yet rise above
Their shifting hate and love.

RICHARD HENRY STODDARD. *Abraham Lincoln.*

Common his mind (it seemed so then),
His thoughts the thoughts of other men:
Plain were his words and poor,
But now they will endure!

Ibid. Abraham Lincoln.

No hero this of Roman mould,
Nor like our stately sires of old:
Perhaps he was not great,
But he preserved the State!

Ibid. Abraham Lincoln.

Our children shall behold his fame,
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

LOWELL. *Commemoration Ode.*

LION.

Bottom. A lion among ladies is a most dreadful thing; for there is not a more fearful wild-fowl than your lion living.

SHAKESPEARE. *Midsummer Night's Dream.* Act iii. Sc. 1. l. 31.

Bottom. Let me play the lion too: I will roar, that I will do any man's heart good to hear me; I will roar, that I will make the duke say, *Let him roar again, Let him roar again.*

Quince. An you should do it too terribly, you would fright the duchess and the ladies, that they would shriek; and that were enough to hang us all.

All. That would hang us every mother's son.

Bottom. I grant you, friends, if that you should fright the ladies out of their wits, they would have no more discretion but to hang us; but I will aggravate my voice so, that I will roar you as gently as any sucking dove: I will roar you an 'twere any nightingale.

SHAKESPEARE. *Midsummer Night's Dream.* Act i. Sc. 2. l. 72.

Queen Margaret. Small curs are not regarded, when they grin;
But great men tremble when the lion roars.

Ibid. II. Henry VI. Act iii. Sc. 1. l. 19.

Enobarbus. 'Tis better playing with a lion's whelp
Than with an old one dying.

Ibid. Antony and Cleopatra. Act iii. Sc. 13. l. 94.

Queen. The lion, dying, thrusteth forth his paw,
And wounds the earth, if nothing else, with rage
To be o'erpowered.

Ibid. Richard II. Act v. Sc. 1. l. 29.

Who nourisheth a lion must obey him.

BEN JONSON. *Sejanus.* Act iii. Sc. 3.

Now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane.

MILTON. *Paradise Lost.* Bk. vii. l. 463.

The lion is, beyond dispute,
Allow'd the most majestic brute;
His valor and his generous mind
Prove him superior of his kind.

GAY. *Fables.* Pt. ii. Fable 9. *The Jackal, the Leopard, and Other Beasts.*

But Titus said, with his uncommon sense,
When the Exclusion Bill was in suspense:
"I hear a lion in the lobby roar:
Say, Mr. Speaker, shall we shut the door
And keep him there, or shall we let him in
To try if we can turn him out again?"

JAMES BRAMSTON. *Art of Politics.*

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I hope we shall not be as wise as the frogs to whom Jupiter gave the stork as their king. To trust expedients with such a king on the throne would be just as wise as if there were a lion in the lobby, and we should vote to let him in and chain him, instead of fastening the door to keep him out.

COLONEL SILIUS TITUS. *Speech on the Exclusion Bill.* January 7, 1680.

[His most famous speech was against the limitation which Charles offered to impose upon a Catholic sovereign rather than pass the bill for excluding his brother from the throne. Titus argued with great effect that when a sovereign was once upon the throne it would be practically impossible to maintain these restrictions. "To accept of expedients to secure the Protestant religion, after such a king had mounted the throne, would be as strange as if there were a lion in the lobby, and we should vote that we would rather secure ourselves by letting him in and chaining him than by keeping him out."

Dictionary of National Biography. s. v. SILIUS TITUS.]

Rouse the lion from his lair.

SCOTT. *The Talisman.* Heading of Ch. vi.

What weapons has the lion but himself?

KEATS. *King Stephen.* Sc. 3.

LIPS.

I am a man of unclean lips.

Old Testament. Isaiah vi. 5.

The talk of the lips tendeth only to penury.

Ibid. Proverbs xiv. 23.

Cherry ripe, ripe, ripe, I cry,
Full and fair ones,—come and buy!
If so be you ask me where
They do grow, I answer, there,
Where my Julia's lips do smile,—
There's the land, or cherry-isle.

HERRICK. *Cherry Ripe.*

Some asked me where the rubies grew,
And nothing I did say;
But with my finger pointed to
The lips of Julia.

Ibid. *The Rock of Rubies and the Quarry of Pearls.*

Tyrrel. Their lips were four red roses on a stalk,
Which in their summer beauty kissed each other.

SHAKESPEARE. *Richard III.* Act iv. Sc. 3. l. 12.

[Tyrrel is reporting the words of the murderer Forrest.]

Othello. Steeped me in poverty to the very lips.

SHAKESPEARE. *Othello.* Act iv. Sc. 2. l. 5.

Steeped to the lips in misery.

LONGFELLOW. *Goblet of Life.* St. 11.

With that she dasht her on the lippes,
So dyed double red:
Hard was the heart that gave the blow,
Soft were those lips that bled.

WILLIAM WARNER. *Albion's England.* Bk. viii. Ch. xli. St. 53.

Her lips were red, and one was thin;
Compared with that was next her chin,—
Some bee had stung it newly.

SIR JOHN SUCKLING. *Ballad Upon a Wedding.*

Oh that those lips had language! Life has pass'd
With me but roughly since I heard thee last.

COWPER. *On the Receipt of My Mother's Picture.*

Her lips are roses, overwashed with dew.

GREENE. *Menaphon's Eclogue.* St. 8.

Heart on her lips and soul within her eyes,
Soft as her clime, and sunny as her skies.

BYRON. *Beppo.* St. 45.

LITERATURE.

No man but a blockhead ever wrote except for money.

JOHNSON. *Boswell's Life of Johnson.* Vol. vi. Ch. iii. (GEORGE BIRKBECK HILL, editor.)

Literature is a very bad crutch, but a very good walking-stick.

C. LAMB. *Letter to Bernard Barton.*

There is, first, the literature of knowledge, and, secondly, the literature of power. The function of the first is to teach, the function of the second is to move; the first is a rudder, the second an oar or a sail. The first speaks to the mere discursive understanding, the second speaks ultimately, it may happen, to the higher understanding or reason, but always through affections of pleasure and sympathy.

THOMAS DE QUINCEY. *Essays on the Poets. Alexander Pope.*

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Writing is not literature unless it gives to the reader a pleasure which arises not only from the things said, but from the way in which they are said; and that pleasure is only given when the words are carefully or curiously or beautifully put together into sentences.

STOPFORD BROOKE. *Primer of English Literature.*

Literature is the thought of thinking souls.

CARLYLE. *Essays. Memoirs of the Life of Scott.*

LOGIC.

Post hoc, ergo propter hoc.

After this, therefore on account of this.

Fallacy in argument by which a mere precedence of circumstance is put forward as the cause of certain effects following. "He died immediately after eating his dinner, therefore, *post hoc, ergo propter hoc*, the dinner was the cause of death." This falsity is also referable to the head of *non causa pro causa*, a wrong cause for the true cause; as when Whitfield attributed his being overtaken by a hailstorm to his not having preached at the last town. In arguing from cause to effect, two things are necessary: (1) The sufficiency of the cause; (2) its establishment: if either of these be unduly assumed, no conclusion can be proved as to the matter in hand. (*See* WHATELEY, *Logic*, p. 135.)

Cassius. Men may construe things after their fashion,
Clean from the purpose of the things themselves.

SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 3. l. 34.

Holofernes. He draweth out the thread of his verbosity finer than the staple of his argument.

Ibid. Love's Labour's Lost. Act v. Sc. 1. l. 18.

Enjoy your dear wit and gay rhetoric
That hath so well been taught her dazzling fence.

MILTON. *Comus.* l. 790.

He was in logic a great critic,
Profoundly skill'd in analytic;
He could distinguish and divide
A hair 'twixt south and south-west side.

BUTLER. *Hudibras.* Pt. i. Canto i. l. 65.

He'd run in debt by disputation,
And pay with ratiocination.

Ibid. Hudibras. Bk. i. Canto i. l. 77.

If the man who turnips cries,
Cries not when his father dies,
'Tis a proof that he had rather
Have a turnip than his father.

DR. JOHNSON. *Johnsoniana. Piozzi.* l. 30.

Logical consequences are the scarecrows of fools and the beacons of wise men.

HUXLEY. *Science and Culture. Animal Automatism.*

LONDON.

Methinks I see
The monster London laugh at me.

COWLEY. *Of Solitude.* xi.

Let but thy wicked men from out thee go,
And all the fools that crowd thee so,
Even thou, who dost thy millions boast,
A village less than Islington will grow,
A solitude almost.

Ibid. Of Solitude. vii.

When a man is tired of London he is tired of life; for there is in London all that life can afford.

DR. JOHNSON. *Boswell's Life.* 1777. Ch. ix.

London! the needy villain's gen'ral home,
The common-sewer of Paris and of Rome.

Ibid. London. l. 93.

O give me the sweet shady side of Pall Mall!

CHARLES MORRIS. *Town and Country.* (See under CITY.)

Go where we may, rest where we will,
Eternal London haunts us still.

T. MOORE. *Rhymes on the Road.* ix. l. 17.

You are now
In London, that great sea, whose ebb and flow
At once is deaf and loud, and on the shore
Vomits its wrecks, and still howls on for more.

SHELLEY. *Letter to Maria Gisborne.* l. 192.

London is the epitome of our times, and the Rome of to-day.

EMERSON. *English Traits. Result.*

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LONGING.

(See ASPIRATION.)

Cleopatra. I have
Immortal longings in me.
SHAKESPEARE. *Antony and Cleopatra.* Act v. Sc. 2. l. 282.

Helena. I am undone; there is no living, none,
If Bertram be away. It were all one,
That I should love a bright particular star,
And think to wed it, he is so above me:
In his bright radiance and collateral light
Must I be comforted, not in his sphere.
Th' ambition in my love thus plagues itself
The hind that would be mated by the lion,
Must die for love.
Ibid. All's Well that Ends Well. Act i. Sc. 1. l. 95.

Whoe'er she be,
That not impossible she,
That shall command my heart and me.
CRASHAW. *Wishes to His (Supposed) Mistress.*

Why thus longing, thus forever sighing
For the far-off, unattain'd, and dim,
While the beautiful all round thee lying
Offers up its low, perpetual hymn?
HARRIET W. SEWALL. *Why Thus Longing?*

I see but cannot reach, the height
That lies for ever in the light;
And yet for ever, and for ever,
When seeming just within my grasp,
I feel my feeble hands unclasp,
And sink discouraged into night!
LONGFELLOW. *The Golden Legend.* ii. *A Village Church.* l. 27.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist;
A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.
Ibid. The Day Is Done.

The thing we long for, that we are
For one transcendent moment.
LOWELL. *Longing.*

But O! for the touch of a vanish'd hand,
And the sound of a voice that is still!
TENNYSON. *Break, Break, Break.* St. 3.

'Tis not what man does which exalts him, but what man would do.
ROBERT BROWNING. *Saul.* xviii.
(See AIM.)

Only I discern
Infinite passion, and the pain
Of finite hearts that yearn.
Ibid. Two in the Campagna. xii.

LOSS.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
Old Testament. Job i. 21.

Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.
New Testament. Matthew xxv. 29.

Needle in a bottle of hay.
FIELD. *A Woman's a Weathercock.* (Reprint, 1612.)

A wise man loses nothing, if he but save himself.
MONTAIGNE. *Essays. Of Solitude.*

When wealth is lost, nothing is lost;
When health is lost, something is lost:
When character is lost, all is lost!
Motto Over the Walls of a School in Germany.

Friar. For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lack'd and lost,
Why, then we rack the value; then we find
The virtue that possession would not show us
Whiles it was ours.
SHAKESPEARE. *Much Ado About Nothing.* Act iv. Sc. 1. l. 220.

Antony. What our contempt doth often hurl from us,
We wish it ours again.
Ibid. Antony and Cleopatra. Act i. Sc. 2. l. 127.

Not to understand a treasure's worth
Till time has stol'n away the slighted good,
Is cause of half the poverty we feel,
And makes the world the wilderness it is.
COWPER. *The Task.* Bk. vi. *The Winter Walk at Noon.* l. 50.

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How blessings brighten as they take their flight!
EDWARD YOUNG. *Night Thoughts.* Night ii. l. 602.

How could I tell I should love thee to-day
Whom that day I held not dear?
How could I know I should love thee away
When I did not love thee anear?
JEAN INGELOW. *Summer at the Mill.*

'Tis only when they spring to Heaven that angels
Reveal themselves to you.
R. BROWNING. *Paracelsus.* Pt. v.

Othello. He that is robbed, not wanting what is stolen,
Let him not know't and he's not robbed at all.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 342.

Romeo. He that is strucken blind, cannot forget
The precious treasure of his eyesight lost.
Ibid. Romeo and Juliet. Act i. Sc. 1. l. 238.

The loss which is unknown is no loss at all.
PUBLILIUS SYRUS. *Maxim* 38.

No man can lose what he never had.
IZAAK WALTON. *The Complete Angler.* Pt. i. Ch. v.

Ignorance of better things makes man,
Who cannot much, rejoice in what he can.
COWPER. *Retirement.* l. 503.

Strangers to liberty, 'tis true:
But that delight they never knew
And therefore never missed.
Ibid. The Caged Linnets.

Weep no more, lady, weep no more,
Thy sorrowe is in vaine;
For violets pluckt, the sweetest showers
Will ne'er make grow againe.
PERCY. *Reliques. The Friar of Orders Gray.* St. 12.

Weep no more, nor sigh, nor groan,
Sorrow calls no time that's gone:
Violets plucked, the sweetest rain
Makes not fresh nor grow again.
JOHN FLETCHER. *The Queen of Corinth.* Act iii. Sc. 2.

'Tis easier far to lose than to resign.
LYTTELTON. *Elegy.*

Losers must have leave to speak.
COLLEY CIBBER. *The Rival Fools.* Act i. l. 17.

For 'tis a truth well known to most,
That whatsoever thing is lost,
We seek it, ere it come to light,
In every cranny but the right.
COWPER. *The Retired Cat.* l. 95.

Oh! ever thus, from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree or flower
But 'twas the first to fade away.
I never loved a dear gazelle,
To glad me with its soft black eye,
But when it came to know me well,
And love me, it was sure to die!
T. MOORE. *Lalla Rookh. The Fireworshippers.* l. 279.

All that's bright must fade,—
The brightest still the fleetest;
All that's sweet was made
But to be lost when sweetest!
Ibid. All that's Bright Must Fade.

None are so desolate but something dear,
Dearer than self, possesses or possess'd
A thought, and claims the homage of a tear.
BYRON. *Childe Harold.* Canto ii. St. 24.

I hold it true, whate'er befall,
I feel it when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all.
TENNYSON. *In Memoriam.* Pt. xxvii. St. 4.

Altho' thou maun never be mine,
Altho' even hope is denied,
'Tis sweeter for thee despairing,
Than aught in the world beside—Jessie.
BURNS. *Jessy.*

Better to love amiss than nothing to have loved.
CRABBE. Tale xiv. *The Struggles of Conscience.*
(See under BEREAVEMENT.)

It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all.
THACKERAY. *Pendennis.* Ch. vi.

This could but have happened once,—
And we missed it, lost it forever.
ROBERT BROWNING. *Youth and Art.* xvii.

Lost, lost! one moment knelled the woe of years.
Ibid. Childe Roland to the Dark Tower Came. xxxiii.

LOVE (In General).

There is no fear in love; but perfect love casteth out fear.
New Testament. I. John iv. 18.

Non potest amor cum timore misceri.
Love cannot be mixed with fear.
SENECA. *Epistolæ Ad Lucilium.* xlvii.

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Omnia vincit amor, nos et cedamus amori.

Love conquers all, and we must yield to love.

VIRGIL. *Æneid.* Bk. x. l. 69. (DRYDEN, trans.)

Vivamus, mea Lesbia atque amemus.

My Lesbia, let us live and love.

CATULLUS. *Carmina.* v. 1.

Love is life's end (an end, but never ending);
All joyes, all sweetes, all happinesse, awarding;
Love is life's wealth (ne'er spent, but ever spending);
More rich by giving, taking by discarding;
Love's life's reward, rewarded in rewarding.

PHINEAS FLETCHER. *Britain's Ida.* Canto ii. St. 8.

Phœbe. Who ever loved, that loved not at first sight?

SHAKESPEARE. *As You Like It.* Act iii. Sc. 5. l. 83.

[The same line had already appeared in Marlowe's *Hero and Leander* (First sestiad, l. 176), and the same thought had been expressed by Chapman:

None ever loved, but at first sight they loved.

The Blind Beggar of Alexandria.]

Rosalind. Nay, 't is true: there was never anything so sudden, but the fight of two rams, and Cæsar's thrasonical brag of—"I came, saw, and overcame:" For your brother and my sister no sooner met, but they looked; no sooner looked, but they loved; no sooner loved, but they sighed; no sooner sighed, but they asked one another the reason; no sooner knew the reason, but they sought the remedy: and in these degrees have they made a pair of stairs to marriage, which they will climb incontinent, or else be incontinent before marriage: they are in the very wrath of love, and they will together; clubs cannot part them.

SHAKESPEARE. *As You Like It.* Act v. Sc. 2. l. 33.

I saw and loved.

GIBBON. *Autobiographic Memoirs.*

The magic of first love is our ignorance that it can ever end.

LORD BEACONSFIELD. *Henrietta Temple.* Bk. iv. Ch. i.

Curas amet, qui nunqam amavit,
Quique amavit, cras met.

Let those love now who never loved before,
Let those who always loved, now love the more.

UNKNOWN. *Vigil of Venus.* (T. PARNELL, trans.)

[The *Pervigilium Veneris* was written in the time of Julius Cæsar, and is sometimes attributed to Catullus. Literally translated, the lines run: "Let him love to-morrow who never loved before: and he who has loved, let him love to-morrow."]

Come live with me and be my love,
And we will all the pleasures prove
That hills and vallies, dales and fields,
Woods or steepy mountains yields.

CHRIS. MARLOWE. *The Passionate Shepherd to His Love.*

[This has been at various times ascribed to Shakespeare. It is inserted in the *Complete Angler*, by Izaak Walton, as "that smooth Song, which was made by Kit Marlowe, now at least fifty years ago."]

Such is the power of that sweet passion,
That it all sordid baseness doth expel,
And the refined mind doth newly fashion
Unto a fairer form, which now doth dwell
In his high thought, that would itself excel;
Which he, beholding still with constant sight,
Admires the mirror of so heavenly light.

SPENSER. *Hymn in Honor of Love.*

When beauty fires the blood, how love exalts the mind!

DRYDEN. *Cymon and Iphigenia.* l. 41.

Love taught him shame; and shame, with love at strife,
Soon taught the sweet civilities of life.

Ibid. l. 133.

Why should we kill the best of passions, love?
It aids the hero, bids ambition rise
To nobler heights, inspires immortal deeds,
Even softens brutes, and adds a grace to virtue.

THOMSON. *Sophonisba.* Act v. Sc. 2.

Devotion wafts the mind above,
But heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought;
A ray of Him who form'd the whole;
A glory circling round the soul!

BYRON. *Giaour.* l. 1150.

Love betters what is best
Even here below, but more in heaven above.

WORDSWORTH. *Sonnets.* Pt. i. xxvii. *From the Italian of Michael Angelo.*

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And all for love, and nothing for reward.
SPENSER. *Faerie Queene.* Bk. ii. Canto viii. St. 2.

Juliet. My bounty is as boundless as the sea,
My love as deep; the more I give to thee
The more I have, for both are infinite.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2 l. 133.

Divine is Love and scorneth worldly pelf,
And can be bought with nothing but with self.
A. W. *Love, the Only Price of Love* (from Davison's *Rhapsody*).

Like Dian's kiss, unasked, unsought,
Love gives itself, but is not bought.
LONGFELLOW. *Endymion.* St. 4.

Love sacrifices all things
To bless the thing it loves.
BULWER LYTTON. *The Lady of Lyons.*

The wretched man gan then avise too late,
That love is not where most it is profest.
SPENSER. *Faerie Queene.* Bk. ii. Canto x. St. 31.

Love most concealed, doth most itself discover.
WALTER DAVISON. *Sonnet* xiv.

Love always makes those eloquent that have it.
MARLOWE. *Hero and Leander.* Sestiad ii.

Love has a thousand varied notes to move
The human heart.
CRABBE. *The Frank Courtship.*

Biron. And when Love speaks, the voice of all the gods
Makes heaven drowsy with the harmony.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 344.

I tell thee Love is Nature's second sun,
Causing a spring of virtues where he shines.
GEORGE CHAPMAN. *All Fools.* Act i. Sc. 1. l. 98.

Love is a spiritual coupling of two souls,
So much more excellent, as it least relates
Unto the body; circular, eternal,
Not feign'd, or made, but born: and then so precious,
As nought can value it but itself; so free
As nothing can commend it but itself;
And in itself so sound and liberal,
As where it favours it bestows itself.
BEN JONSON. *The New Inn.* Act iii. Sc. 2.

Love is all in fire, and yet is ever freezing;
Love is much in winning, yet is more in leesing:
Love is ever sick, and yet is never dying;
Love is ever true, and yet is ever lying;
Love does doat in liking, and is mad in loathing;
Love indeed is anything, yet indeed is nothing.
THOMAS MIDDLETON. *Blurt, Master Constable.* Act ii. Sc. 2.

If all the world and love were young,
And truth in every shepherd's tongue,
These pretty pleasures might me move
To live with thee, and be thy love.
SIR WALTER RALEIGH. *The Nymph's Reply to the Passionate Shepherd.*

Rosalind. But are you so much in love as your rhymes speak?
Orlando. Neither rhyme nor reason can express how much.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 418.

Phebe. Good shepherd, tell this youth what 'tis to love.
Silvius. It is to be all made of sighs and tears,
. . . . . .
It is to be all made of faith and service,
. . . . . .
It is to be all made of fantasy,
All made of passion and all made of wishes;
All adoration, duty, and observance,
All humbleness, all patience, and impatience,
All purity, all trial, all observance.
Ibid. As You Like It. Act v. Sc. 2. l. 89.

Rosalind. O coz, coz, coz, my pretty little coz, that thou didst know how many fathom deep I am in love! But it cannot be sounded; my affection hath an unknown bottom, like the bay of Portugal.
Ibid. As You Like It. Act iv. Sc. 1. l. 208.

Orlando. The fair, the chaste, and unexpressive she.
Ibid. As You Like It. Act iii. Sc. 2. l. 10.

That not impossible she.
RICHARD CRASHAW.
(See under LONGING.)

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Duke. O spirit of love! how quick
and fresh art thou,
That notwithstanding thy capacity
Receiveth as the sea, nought enters
there,
Of what validity and pitch soe'er,
But falls into abatement and low price,
Even in a minute!
SHAKESPEARE. *Twelfth Night.* Act i. Sc. 1. l. 9.

Olivia. A murderous guilt shows not
itself more soon
Than love that would seem hid, love's
night is noon.
Ibid. Twelfth Night. Act iii. Sc. 1. l. 161.

Romeo. With love's light wings did I
o'erperch these walls,
For stony limits cannot hold love out,
And what love can do that dares love
attempt.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 67.

Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all
at last.
Ibid. Venus and Adonis. l. 575.

'Tis love that makes me bold and resolute,
Love that can find a way where path there's
none,
Of all the gods the most invincible.
EURIPIDES. *Hippolytus.* Fragment ii.

Romeo. Love goes towards love, as
schoolboys from their books;
But love from love, towards school with
heavy looks.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 157.

Juliet. Love's heralds should be
thoughts,
Which ten times faster glide than the
sun's beams,
Driving back shadows over low'ring
hills:
Therefore do nimble-pinion'd doves
draw love,
And therefore hath the wind-swift Cupid
wings.
Ibid. Romeo and Juliet. Act ii. Sc. 5. l. 3.

Othello. Excellent wretch! Perdition
catch my soul,
But I do love thee! and when I love
thee not,
Chaos is come again.
Ibid. Othello. Act iii. Sc. 3. l. 89.

Laertes. Nature is fine in love: and
where 'tis fine,
It sends some precious instance of itself
After the thing it loves.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 163.

Scorn no man's love, though of a mean
degree
Love is a present for a mighty King;
Much less make any one thine enemy.
As guns destroy, so may a little sling;
The cunning workman never doth refuse
The meanest tool that he may chance to
use.
HERBERT. *The Temple. The Church Porch.* St. 59.

Perfect love implies
Love in all capacities.
COWLEY. *Platonic Love.*

Love stops at nothing but possession.
SOUTHERN. *Oroonoko.* Act ii. Sc. 2.

Love's great artillery.
CRASHAW. *Prayer.* 18.

Mighty Love's artillery.
Ibid. The Wounds of the Lord Jesus. 2.

Life! what art thou without love?
E. MOORE. *Fable* xiv.

Life without love is load; and time stands
still:
What we refuse to him, to death we give;
And then, then only, when we love, we
live.
CONGREVE. *The Mourning Bride.* Act ii. Sc. 10.

Love, like death, a universal leveller
of mankind.
Ibid. The Double-dealer. Act ii. Sc. 8.

When love's well-tim'd, 'tis not a fault
to love:
The strong, the brave, the virtuous, and
the wise,
Sink in the soft captivity together.
ADDISON. *Cato.* Act iii. Sc. 1.

Is she not more than painting can ex-
press,
Or youthful poets fancy when they love?
NICHOLAS ROWE. *The Fair Penitent.* Act iii. Sc. 1.

O'er her warm cheek, and rising bosom,
move
The bloom of young Desire and purple
light of love.
GRAY. *The Progress of Poesy.* i. 3. l. 40.
(See under YOUTH.)

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Humble love,
And not proud reason, keeps the door of heaven!
Love finds admission where proud science fails.
YOUNG. *Night Thoughts.* Night ix. l. 1859.

I own the soft impeachment.
SHERIDAN. *The Rivals.* Act v. Sc. 3.

Thy fatal shafts unerring move,
I bow before thine altar, Love
SMOLLET. *Roderick Random.* Ch. xl.

Oh my luve's like a red, red rose,
That's newly sprung in June;
Oh my luve's like the melodie
That's sweetly played in tune.
BURNS. *A Red, Red Rose.*

The golden hours on angel wings
Flew o'er me and my dearie,
For dear to me as light and life
Was my sweet Highland Mary.
Ibid. Highland Mary.

All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.
COLERIDGE. *Love.*

True love's the gift which God has given
To man alone beneath the heaven:
It is not fantasy's hot fire,
Whose wishes, soon as granted, fly;
It liveth not in fierce desire,
With dead desire it doth not die;
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.
SIR W. SCOTT. *The Lay of the Last Minstrel.* Canto v. St. 13.

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green;
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven and heaven is love.
Ibid. Lay of the Last Minstrel. Canto iii. St. 2.

"Love rules the camp, the court, the grove; for love
Is heaven, and heaven is love": so sings the bard;
Which it were rather difficult to prove,
(A thing with poetry in general hard).
Perhaps there may be something in "the grove,"
At least it rhymes to "love": but I'm prepared,
To doubt (no less than landlords of their rental)
If "courts and camps" be quite so sentimental.
BYRON. *Don Juan.* Canto xii. St. 13.

She was a form of life and light
That seen, became a part of sight,
And rose, where'er I turn'd mine eye,
The morning-star of memory!
Yes, love indeed is light from heaven;
A spark of that immortal fire
With angels shared, by Alla given,
To lift from earth our low desire.
Ibid. Giaour. l. 1127.

The might of one fair face sublimes my love,
That it hath weaned my soul from low desires.
MICHAEL ANGELO. *Sonnet. To Victoria Colonna.* (HARTLEY COLERIDGE, trans.)

Wenn ich dich lieb habe, was geht's dich an?

If I love you, what business is that of yours?
GOETHE. *Wilhelm Meister.* iv. 9.

But love can every fault forgive,
Or with a tender look reprove,
And now let naught in memory live
But that we meet and that we love.
CRABBE. *Tales of the Heart. The Elder Brother.*

Great are the sea and the heaven;
Yet greater is my heart,
And fairer than pearls and stars
Flashes and beams my love.
Thou little, youthful maiden,
Come unto my great heart;
My heart, and the sea, and the heaven
Are melting away with love!
HEINE. *The Sea Hath its Pearls.* (LONGFELLOW, trans.)

God be thanked, the meanest of his creatures
Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her.
ROBERT BROWNING. *One Word More.* xvii.

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Two human loves make one divine.
E. B. BROWNING. *Isobel's Child.* St. 16.

Rafael made a century of sonnets,
Made and wrote them in a certain volume.
Dinted with the silver-pointed pencil
Else he only used to draw Madonnas:
These, the world might view—but one, the volume.
Who that one, you ask? Your heart instructs you.
ROBERT BROWNING. *One Word More.* ii.

No artist lives and loves that longs not
Once, and only once, and for one only,
(Ah, the prize!) to find his love a language
Fit and fair and simple and sufficient—
Using nature that's an art to others,
Not, this one time, art that's turned his nature.
Ay, of all the artists living, loving,
None but would forego his proper dowry,—
Does he paint? he fain would write a poem,—
Does he write? he fain would paint a picture,
Put to proof art alien to the artist's,
Once, and only once, and for One only,
So to be the man and leave the artist,
Save the man's joy, miss the artist's sorrow.
Ibid. One Word More. viii.

And he that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie
Howling in outer darkness. Not for this
Was common clay ta'en from the common earth,
Moulded by God, and temper'd with the tears
Of angels to the perfect shape of man.
TENNYSON. *The Palace of Art.* Introduction.

O Love! what hours were thine and mine,
In lands of palm and southern pine;
In lands of palm, of orange-blossom,
Of olive, aloe, and maize and vine!
Ibid. The Daisy. St. 1.

Not as all other women are
Is she that to my soul is dear;
Her glorious fancies come from far,
Beneath the silver evening star,
And yet her heart is ever near.
LOWELL. *My Love.* St. 1.

True love is but a humble, low born thing,
And hath its food served up in earthenware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world.
Ibid. Love. 1. 1.

No love so true as love that dies untold.
O. W. HOLMES. *The Mysterious Illness.*

Soon or late Love is his own avenger.
BYRON. *Don Juan.* Canto iv. St. 73.

She knew she was by him beloved,—she knew,
For quickly comes such knowledge that his heart
Was darken'd with her shadow.
Ibid. The Dream. St. 3.

She was his life,
The ocean to the river of his thoughts,
Which terminated all.
Ibid. The Dream. St. 2.

She floats upon the river of his thoughts.
LONGFELLOW. *The Spanish Student.* Act ii. Sc. 3.

True love in this differs from gold and clay,
That to divide is not to take away.
SHELLEY. *Epipsychidion.* l. 160.

All love is sweet,
Given or returned. Common as light is love,
And its familiar voice wearies not ever.
. . . . . .
They who inspire it most are fortunate,
As I am now; but those who feel it most
Are happier still.
Ibid. Prometheus Unbound. Act ii. Sc. 5.

The pleasure of love is in loving. We are happier in the passion we feel than in that we inspire.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 259.

To love for the sake of being loved is human, but to love for the sake of loving is angelic.
LAMARTINE. *Graziella.* Pt. iv. Ch. v.

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Love stoops, as fondly as he soars.
WORDSWORTH. *Poems of the Fancy.* xviii. *On Seeing a Needle Case in the Form of a Harp.* Concluding lines.

Such ever was love's way: to rise, it stoops.
R. BROWNING. *A Death in the Desert.*

She Stoops to Conquer.
GOLDSMITH. *Title of a Comedy.*

I'm sitting on the stile, Mary,
Where we sat side by side.
LADY DUFFERIN. *Lament of the Irish Emigrant.*

Still so gently o'er me stealing,
Mem'ry will bring back the feeling,
Spite of all my grief revealing,
That I love thee,—that I dearly love thee still.
Opera of La Somnambula.

The first condition of human goodness is something to love; the second, something to reverence.
GEORGE ELIOT. *Scenes from Clerical Life. Janet's Repentance.*

LOVE (Its Follies).

Jessica. But love is blind, and lovers cannot see
The pretty follies that themselves commit.
SHAKESPEARE. *The Merchant of Venice.* Act ii. Sc. 6. l. 36.
(See under CUPID.)

Cressida. To be wise, and love,
Exceeds man's might; that dwells with gods above.
Ibid. Troilus and Cressida. Act iii. Sc. 2. l. 163.

'Tis hard to be in love and to be wise.
NATH. LEE. *The Princess of Cleve.* Act i. Sc. 3.

Amare simul et sapere vix Jovi conceditur
To be in love, and at the same time to be wise, is scarcely given even to Jove himself.
DECIUS LABERIUS.

Amour, amour, quand tu nous tiens.
On peut dire, Adieu, Prudence!
O Love! Love! when you get hold of us, one may bid prudence adieu!
LA FONTAINE. *Fables. Le Lion Amoureux.*

No man at one time can be wise and love.
HERRICK. *Hesperides.* 230.

Silvius. But if thy love were ever like to mine,
(As sure I think did never man love so,)
How many actions most ridiculous
Hast thou been drawn to by thy fantasy?
Corin. Into a thousand that I have forgotten.
Silvius. O, thou didst then ne'er love so heartily!
If thou remember'st not the slightest folly
That ever love did make thee run into,
Thou hast not loved.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 4. l. 28.

Rosalind. Love is merely a madness; and, I tell you, deserves as well a dark house and whip as madmen do; and the reason why they are not so punished and cured, is that the lunacy is so ordinary that the whippers are in love too.
Ibid. As You Like It. Act iii. Sc. 2. l. 420.

Valentine. Love is your master, for he masters you;
And he that is so yoked by a fool,
Methinks, should not be chronicled for wise.
Ibid. Two Gentlemen of Verona. Act i. Sc. 1. l. 39.

Valentine. And writers say, As the most forward bud
Is eaten by the canker ere it blow,
Even so by love the young and tender wit
Is turn'd to folly, blasting in the bud,
Losing his verdure even in the prime.
Ibid. Two Gentlemen of Verona. Act i. Sc. 1. l. 45.

Biron. O!—And I, forsooth, in love? I, that have been love's whip;
A very beadle to a humorous sigh;
A critic; nay, a night-watch constable;
A domineering pedant o'er the boy,
Than whom no mortal so magnificent!
This wimpled, whining, purblind, wayward boy;
This senior-junior, giant-dwarf, Dan Cupid.
Ibid. Love's Labour's Lost. Act iii. Sc. 1. l. 175.
(See under CUPID.)

Mrs. Page (*reads*). Though Love use

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Reason for his physician, he admits him not for his counsellor.
SHAKESPEARE. *The Merry Wives of Windsor.* Act ii. Sc. 1.

Arviragus. I know not why
I love this youth; and I have heard you say,
Love's reason's without reason.
Ibid. Cymbeline. Act iv. Sc. 2. l. 20.

Romeo. Love is a smoke rais'd with the fume of sighs;
Being purg'd, a fire sparkling in lovers' eyes;
Being vex'd, a sea nourish'd with lovers' tears:
What is it else? A madness most discreet,
A choking gall, and a preserving sweet.
Ibid. Romeo and Juliet. Act i. Sc. 1. l. 196.

Love is a sour delight, a sugred greefe,
A living death, an ever dying life;
A breach of Reason's lawe, a secret theefe,
A sea of teeres, an everlasting strife;
A bayte for fooles; a scourge of noble witts;
A deadly wound, a shotte which ever hitts.
THOS. WATSON. *The Passionate Centurie of Love.* xviii.

Polonius. This is the very ecstasy of love,
Whose violent property foredoes itself,
And leads the will to desperate undertakings.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 1. l. 102.

Love is the tyrant of the heart; it darkens
Reason, confounds discretion; deaf to Counsel
It runs a headlong course to desperate madness.
JOHN FORD. *The Lover's Melancholy.* Act iii. Sc. 3.

Scarus. The greater cantle of the world is lost
With very ignorance; we have kiss'd away
Kingdoms and provinces.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 8. l. 14.

"All for Love; or the World well Lost."
DRYDEN.

[This is the title under which Dryden produced his drama on the same theme as Shakespeare's *Antony and Cleopatra.*

Celia. It is as easy to count atomies as to resolve the propositions of a lover.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 245.

Claudio. If he be not in love with some woman, there is no believing old signs. He brushes his hat o' mornings; what should that bode?
Ibid. Much Ado About Nothing. Act iii. Sc. 2. l. 40.

Benedick. I will not be sworn, but Love may transform me to an oyster; but I'll take my oath on it, till he have made an oyster of me, he shall never make me such a fool.
Ibid. Much Ado About Nothing. Act ii. Sc. 3. l. 25.

Armado. Love is a familiar. Love is a devil. There is no evil angel but love.
Ibid. Love's Labour's Lost. Act i. Sc. 2. l. 177.

Falstaff. O powerful love! that in some respects, makes a beast a man, in some other, a man a beast.
Ibid. Merry Wives of Windsor. Act v. Sc. 5. l. 5.

How wise they are that are but fools in love!
JOSHUA COOKE. *How a Man May Choose a Good Wife.* Act i. Sc. 1.

[This play is generally attributed to Joshua Cooke, but the authorship is somewhat uncertain.]

Even one who dances best, and all the time
Hears not the music that he dances to,
Thinks him a madman, apprehending not
The law which moves his else eccentric action;
So he that's in himself insensible
Of love's sweet influence, misjudges him
Who moves according to love's melody;
And knowing not that all these sighs and tears,
Ejaculations and impatiences,
Are necessary changes of a measure
Which the divine musician plays, may call
The lover crazy, which he would not do

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Did he within his own heart hear the tune
Played by the great musician of the world.
CALDERON. (FITZGERALD, trans.)

O, love, love, love!
Love is like a dizziness;
It winna let a poor body
Gang about his business!
HOGG. *Love is Like a Dizziness.* l. 9.

Why did she love him? Curious fool!—be still—
Is human love the growth of human will?
BYRON. *Lara.* Canto ii. St. 22.

Who loves, raves—'tis youth's frenzy—but the cure
Is bitterer still.
Ibid. Childe Harold. Canto iv. St. 123.

The cold in clime are cold in blood,
Their love can scarce deserve the name;
But mine was like the lava flood
That boils in Ætna's breast of flame.
. . . . . .
If changing cheek and scorching vein,
Lips taught to writhe but not complain,
If bursting heart and madd'ning brain
And daring deed and vengeful steel
And all that I have felt and feel
Betoken love—that love was mine,
And shown by many a bitter sign.
Ibid. The Giaour. l. 1099.

O Love! thou art the very god of evil,
For, after all, we cannot call thee devil.
Ibid. Don Juan. Canto ii. St. 205.

LOVE (Its Troubles).

Lysander. Ay me! for aught that I ever could read,
Could ever hear by tale or history,
The course of true love never did run smooth:
But, either it was different in blood;
Or else misgraffed in respect of years;
Or else it stood upon the choice of friends:
Or, if there were a sympathy in choice,
War, death, or sickness did lay siege to it;
Making it momentany[1] as a sound,
Swift as a shadow, short as any dream!
SHAKESPEARE. *Midsummer Night's Dream.* Act i. Sc. 1. l. 132.

Othello. Then must you speak
Of one that loved not wisely, but too well.
Ibid. Othello. Act v. Sc. 2. l. 346.
(See under JEALOUSY.)

They love indeed who quake to say they love.
SIR PHILIP SIDNEY. *Astrophel and Stella.* liv.

Ah, what is love? It is a pretty thing,
As sweet unto a shepherd as a king,
And sweeter too,
For kings have cares that wait upon a crown,
And cares can make the sweetest love to frown.
ROBERT GREENE. *From Mourning-Garment. Shepherd's Wife's Song.*

Oh, ever beauteous, ever friendly! tell
Is it, in heaven, a crime to love too well?
To bear too tender or too firm a heart,
To act a lover's or a Roman's part?
Is there no bright reversion in the sky,
For those who greatly think, or bravely die?
POPE. *Elegy on an Unfortunate Lady.* l. 5.

Forever, Fortune, wilt thou prove
An unrelenting foe to love;
And when we meet a mutual heart,
Come in between and bid us part?
THOMSON. *Song.*

None without hope e'er lov'd the brightest fair:
But Love can hope where Reason would despair.
LORD LYTTLETON. *Epigram.*

Love is an April's doubting day;
Awhile we see the tempest low'r,
Anon the radiant heav'n survey,
And quite forget the flitting show'r.
SHENSTONE. *Song.*

But once when love's betrayed,
It's sweet life blooms no more!
T. MOORE. *Juvenile Poems. Anacreontic.*

I loved you, and my love had no return,
And therefore my true love has been my death.
TENNYSON. *Lancelot and Elaine.* l. 1298.

[1] Momentary.

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Where shall the lover rest,
Whom the fates sever
From his true maiden's breast,
Parted for ever?
Where, through groves deep and high,
Sounds the far billow,
Where early violets die,
Under the willow.
SCOTT. *Marmion.* Canto iii. St. 10.

Love in a hut, with water and a crust,
Is—Love forgive us!—cinders, ashes, dust;
Love in a palace is perhaps at last
More grievous torment than a hermit's fast.
KEATS. *Lamia.* Pt. ii. l. 1.

Sine Cerere et Libero friget Venus.
Without Ceres (bread) and Liber (wine) Venus will starve.
TERENCE. *Eunuchus.* Act iv. Sc. 6.

Love is maintained by wealth; when all is spent
Adversity then breeds the discontent.
HERRICK. *Hesperides.* 144.

Your love in a cottage is hungry;
Your vine is a nest for flies;
Your milkmaid shocks the graces,
And simplicity talks of pies!
. . . . . .
True love is at home on a carpet
And mightily likes his ease;
And true love has an eye for a dinner,
And starves beneath shady trees.
N. P. WILLIS. *Love in a Cottage.*

With more capacity for love, than earth
Bestows on most of mortal mould and birth,
His early dreams of good out-stripp'd the truth,
And troubled manhood follow'd baffled youth.
BYRON. *Lara.* Canto i. St. 18.

LOVE (Its Pains).

True be it said whatever man it said
That love with gall and honey doth abound;
But if the one be with the other weighed,
For every dram of honey therein found
A pound of gall doth over it redound.
SPENSER. *Faerie Queene.* Bk. iv. Canto x. l. 1.

Love is the mind's strong physic, and the pill
That leaves the heart sick and o'erturns the will.
MIDDLETON. *Blurt Master Constable.* Act iii.

Shall I wasting in despair
Die because a woman's fair?
Or make pale my cheeks with care
'Cause another's rosy are?
Be she fairer than the day,
Or the flow'ry meads in May,
If she be not fair to me,
What care I how fair she be?
G. WITHER. *The Shepherd's Resolution.*
[Often attributed to Sir W. Raleigh.]

Why so pale and wan, fond lover,
Prithee, why so pale?
Will, when looking well can't move her,
Looking ill prevail?
Prithee, why so pale?
SIR JOHN SUCKLING. *Song.* St. 1.
(See under RECIPROCITY.)

Valentine. Ay, Proteus, but that life is alter'd now;
I have done penance for contemning love;
Whose high imperious thoughts have punish'd me
With bitter fasts, with penitential groans,
With nightly tears, and daily heart-sore sighs;
For, in revenge of my contempt of love,
Love hath chas'd sleep from my enthralled eyes,
And made them watchers of mine own heart's sorrows.
O, gentle Proteus, love's a mighty lord;
And hath so humbled me, as, I confess,
There is no woe to his correction,
Nor to his service no such joy on earth!
Now, no discourse, except it be of love;
Now can I break my fast, dine, sup, and sleep,
Upon the very naked name of love.
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 4. l. 129.

Hermia. O, then, what graces in my love do dwell,
That he hath turn'd a heaven unto a hell!
Ibid. Midsummer Night's Dream. Act i. Sc. 1. l. 206.

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Player Queen. Where love is great, the
littlest doubts are fear;
When little fears grow great, great love
grows there.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l.
181.

Polonius. He is far gone; and truly
in my youth I suffered much extremity
for love; very near this.
Ibid. Hamlet. Act ii. Sc. 2. l. 191.

Biron. By heaven, I do love; and it
hath taught me to rhyme, and to be
melancholy.
Ibid. Love's Labour's Lost. Act iv. Sc.
3. l. 13.

The prince, unable to conceal his pain,
Gaz'd on the fair
Who caus'd his care,
And sigh'd and look'd, sigh'd and
look'd,
Sigh'd and look'd, and sigh'd again:
At length, with love and wine at once
oppress'd,
The vanquish'd victor sunk upon her
breast.
DRYDEN. *Ode on St. Cecilia's Day.* l. 109.

Pains of love be sweeter far
Than all other pleasures are.
Ibid. Tyrannic Love. Act iv. Sc. 1.

Amour, tous les autres plaisirs
Ne valent pas tes peines.
Oh love, all other pleasures are not worth
thy pains.
CHARLEVAL.

O what a heaven is love! O what a hell!
MIDDLETON AND DEKKER. *The Honest
Whore.* Pt. i. Act i. Sc. 1.

'Tis sweeter for thee despairing
Than aught in the world beside,—Jessy!
BURNS. *Jessy.*

Love's very pain is sweet,
But its reward is in the world divine,
Which, if not here, it builds beyond the
grave.
SHELLEY. *Epipsychidion.* Concluding
lines.

A mighty pain to love it is,
And 'tis a pain that pain to miss;
But of all pains, the greatest pain
It is to love, but love in vain.
COWLEY. *From Anacreon.* vii. *Gold.*

Slighted love is sair to bide.
BURNS. *Duncan Gray.*

Love, the sole disease thou canst not
cure.
POPE. *Pastoral.* ii. *Summer.* l. 12.

Ambition is no cure for love.
SCOTT *Lay of the Last Minstrel.* Canto i.
St. 27.

Love is not to be reasoned down, or lost
In high ambition or a thirst for greatness.
ADDISON. *Cato.* Act i. Sc. 1.

Love's despair is but Hope's pining
ghost!
COLERIDGE. *The Visionary Hope.*

O love! what is it in this world of ours
Which makes it fatal to be loved?
Ah! why
With cypress branches hast thou
wreathed thy bowers,
And made thy best interpreter a sigh!
BYRON. *Don Juan.* Canto iii. St. 2.

LOVE (Its Delights).

There is music even in the beauty, and
the silent note which Cupid strikes, far
sweeter than the sound of an instru-
ment.
SIR THOMAS BROWNE. *Religio Medici.*
Pt. ii. Sec. 9.

If there's delight in love, 'tis when I
see
The heart, which others bleed for, bleed
for me.
CONGREVE. *Way of the World.* Act iii.
Sc. 2.

Love, then, hath every bliss in store;
'Tis friendship, and 'tis something more.
Each other every wish they give;
Not to know love is not to live.
GAY. *Plutus, Cupid and Time.* l. 135.

Love's own hand the nectar pours,
Which never fails nor ever sours.
MALLETT. *Cupid and Hymen.*

That bliss no wealth can bribe, no pow'r
bestow,
That bliss of angels, love by love repaid.
Ibid. Amyntas and Theodora. Canto i.
l. 367.

What is love? 'tis nature's treasure,
'Tis the storehouse of her joys;
'Tis the highest heaven of pleasure,
'Tis a bliss which never cloys.
THOMAS CHATTERTON. *The Revenge.* Act
i. Sc. 2.

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O happy love. Where love like this is found!
O heartfelt raptures! bliss beyond compare!
I've paced much this weary, mortal round,
And sage Experience bids me this declare—
"If Heaven a draught of heavenly pleasure spare,
One cordial in this melancholy Vale,
'Tis when a youthful, loving, modest Pair
In other's arms, breathe out the tender tale,
Beneath the milk-white thorn that scents the ev'ning gale."
BURNS. *The Cotter's Saturday Night.* St. 9.

Oh Love! young Love! bound in thy rosy band,
Let sage or cynic prattle as he will,
These hours, and only these, redeem life's years of ill!
BYRON. *Childe Harold.* Canto ii. St. 81.

There's nothing half so sweet in life
As love's young dream.
T. MOORE. *Irish Melodies. Love's Young Dream.*

LOVE (Its Constancy).

Many waters cannot quench love, neither can the floods drown it.
Old Testament. Solomon's Song. viii. 7.

Love me little, love me long.
CHRISTOPHER MARLOWE. *The Jew of Malta.* Act iv. Sc. 5.

Love me little, love me long,
Is the burden of my song.
Old Ballad.

You say to me-wards your affection 's strong;
Pray love me little, so you love me long.
HERRICK. *Love Me Little, Love Me Long.*

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O no! it is an ever fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
SHAKESPEARE. *Sonnet.* cxvi.

Othello. I do love thee, and, when I love thee not,
Chaos is come again.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 91.

For he being dead, with him is beauty slain,
And beauty dead, black chaos comes again.
Ibid. Venus and Adonis. l. 1019.

Julia. Didst thou but know the inly touch of love;
Thou wouldst as soon go kindle fire with snow,
As seek to quench the fire of love with words.
Lucetta. I do not seek to quench your love's hot fire;
But qualify the fire's extreme rage,
Lest it should burn above the bounds of reason.
Julia. The more thou damm'st it up, the more it burns.
Ibid. Two Gentlemen of Verona. Act ii. Sc. 7. l. 18.

But he who stems a stream with sand,
And fetters flame with flaxen band,
Has yet a harder task to prove—
By firm resolve to conquer love!
SCOTT. *Lady of the Lake.* Canto iii. St. 28.

Cressida. I will not, uncle: I have forgot my father;
I know no touch of consanguinity;
No kin, no love, no blood, no soul so near me,
As the sweet Troilus. O you gods divine!
Make Cressid's name the very crown of falsehood,
If ever she leave Troilus! Time, force, and death,
Do to this body what extremes you can;
But the strong base and building of my love
Is as the very centre of the earth,
Drawing all things to it.
Ibid. Troilus and Cressida. Act iv. Sc. 2. l. 102.

Art thou not dearer to my eyes than light?
Dost thou not circulate through all my veins?
Mingle with life, and form my very soul?
YOUNG. *Busiris.* Act v. Sc. 1.

Burgundy. Like to a pair of loving turtle-doves,
That could not live asunder day or night.
SHAKESPEARE. *I. Henry VI.* Act ii. Sc. 2. l. 30.

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Angels listen when she speaks:
She's my delight, all mankind's wonder;
But my jealous heart would break
Should we live one day asunder.
EARL OF ROCHESTER. *Song.*

Love's not Time's fool, though rosy lips and cheeks
Within his bending fickle compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
SHAKESPEARE. *Sonnet.* cli.

So dear I love him, that with him all deaths
I could endure, without him live no life.
MILTON. *Paradise Lost.* Bk. ix. l. 832.

Love is not to be reason'd down, or lost
In high ambition, and a thirst of greatness;
'Tis second life, it grows into the soul,
Warms every vein, and beats in every pulse.
ADDISON. *Cato.* Act i. Sc. 1.

Of all affliction taught a lover yet,
'Tis sure the hardest science to forget.
POPE. *Eloisa to Abelard.* l. 189.

They sin who tell us Love can die:
With life all other passions fly,
All others are but vanity.
In Heaven Ambition cannot dwell,
Nor Avarice in the vaults of Hell.
SOUTHEY. *Curse of Kehama.* Canto x. St. 10.

Love is indestructible,
Its holy flame forever burneth;
From heaven it came, to heaven returneth.
. . . . . .
It soweth here with toil and care,
But the harvest-time of love is there.
Ibid. The Curse of Kehama. Canto x. St. 10.

Mightier far
Than strength of nerve or sinew, or the sway
Of magic potent over sun and star,
Is Love, though oft to agony distrest,
And though his favorite seat be feeble woman's breast.
WORDSWORTH. *Laodamia.* St. 15.

No, the heart that has truly loved never forgets,
But as truly loves on to the close,
As the sunflower turns on her god, when he sets,
The same look which she turn'd when he rose.
MOORE. *Believe Me, If All Those Endearing Young Charms.* St. 2.

Love on through all ills, and love on till they die!
MOORE. *Lalla Rookh. The Light of the Harem.* l. 653.
(See under MARRIAGE.)

What would you weigh 'gainst love?
That's true? Tell me with what you'd turn the scale?
Yea, make the index waver? Wealth? a feather!
Rank? tinsel against bullion in the balance!
The love of kindred? That to set 'gainst love!
Friendship comes nearest to 't; but put it in,
Friendship will kick the beam! weigh nothing 'gainst it!
Weigh love against the world!
Yet are they happy that have nought to say to it.
JAMES SHERIDAN KNOWLES. *The Hunchback.* Act iv. Sc. 2.

Love is Life, and Death at last
Crowns it eternal and divine.
A. PROCTER. *Life in Death.* Last lines.

Unless you can swear, "For life, for death!"
Oh, fear to call it loving!
. . . . . .
Unless you can *die* when the dream is past—
Oh, never call it loving.
E. B. BROWNING. *A Woman's Shortcomings.* St. 4.

I love thee to the level of every day's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise;

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I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints,—I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.
MRS. BROWNING. *Sonnets from Portuguese.* Sonnet xliii.

A ruddy drop of manly blood
The surging sea outweighs;
The world uncertain comes and goes,
The lover rooted stays.
EMERSON. *Essays. First Series. Epigraph to Friendship.*

And on her lover's arm she leant,
And round her waist she felt it fold,
And far across the hills they went
In that new world which is the old.
TENNYSON. *The Day-dream. The Departure.* i.

And o'er the hills and far away
Beyond their utmost purple rim,
Beyond the night, across the day;
Thro' all the world she follow'd him.
Ibid. The Day-dream. The Departure. iv.

Love is love for evermore.
Ibid. Locksley Hall. l. 74.

LOVE (Short-lived).

(See INCONSTANCY.)

Hot love soon colde.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. ii.

Dowghter, in this I can thinke no other
But that it is true thys proverbe olde,
Hastye love is soone hot and soone colde!"
UNKNOWN. *Play of Wit and Science.*

Rosalind. Men have died from time to time and worms have eaten them, but not for love.
SHAKESPEARE. *As You Like It.* Act iv. Sc. 1. l. 105.

Then fly betimes, for only they
Conquer love that run away.
THOS. CAREW. *Song. Conquest by Flight.*

Old love is little worth when new is more preferr'd.
SPENSER. *Faerie Queene.* Bk. vi. Canto ix. St. 40.

Ophelia. 'Tis brief, my lord.
Hamlet. As woman's love.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 164.

King of France. Love is not love
When it is mingled with regards that stand
Aloof from the entire point.
Ibid. King Lear. Act i. Sc. 1. l. 241.

Proteus. O, how this spring of love resembleth
The uncertain glory of an April day;
Which now shows all the beauty of the sun,
And, by and by, a cloud takes all away!
Ibid. Two Gentlemen of Verona. Act i. Sc. 3. l. 84.

Love is like linnen, often chang'd, the sweeter.
PHINEAS FLETCHER. *Sicelides.* Act iii. Sc. 5.

Love extinguish'd, earth and heav'n must fail.
SIR W. JONES. *Hymn to Durga.*

And lately had he learn'd with truth to deem
Love has no gift so grateful as his wings.
BYRON. *Childe Harold.* Canto i. St. 82.

Lovers grow cold, men learn to hate their wives,
And only parents' love can last our lives.
R. BROWNING. *Pippa Passes.*

LOVE (Unfettered).

Perjuria ridet amantum Jupiter.
At lovers' perjuries Jove laughs.
TIBULLUS. *Carmina.* Bk. iii. 6. l. 49.

Juliet. At lovers' perjuries, they say, Jove laughs.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 92.

Fool, not to know that love endures no tie,
And Jove but laughs at lovers' perjury.
DRYDEN. *Palamon and Arcite.* Bk. ii. l. 75.

Love's lawe is out of reule.
GOWER. *Confessio Amantis.* Bk. i.

Love will not ben constreyned by maystre;
Whan maystre cometh, the god of love anon
Beteth his wings, and farewel, he is gone.
CHAUCER. *The Franklin's Tale.*

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Ne may love ben compel'd by maistery;
For soone as maistery come, sweet Love anone
Taketh his nimble wings, and farewell, away is gone.
SPENSER. *Faerie Queene.* Bk. iii. Canto 1. St. 2.

As love knoweth no lawes, so it regardeth no conditions.
LYLY. *Euphues.* p. 84.

Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.
POPE. *Epistle to Eloisa.* Last line.

Love is too young to know what conscience is.
SHAKESPEARE. *Sonnet.* cli.

'Tis Love alone can make our fetters please.
APHRA BEHN. *Love and Marriage.*

The angry tyrant lays his yoke on all,
Yet in his fiercest rage is charming still;
Officious Hymen comes whene'er we call,
But haughty Love comes only when he will.
APHRA BEHN. *Love and Marriage.*

Curse on all laws but those which love has made.
POPE. *Eloisa to Abelard.* l. 75.

When from the censer clouds of fragrance roll,
And swelling organs lift the rising soul,
One thought of thee puts all the pomp to flight,
Priests, tapers, temples, swim before my sight:
In seas of flame my plunging soul is drown'd,
While altars blaze, and angels tremble round.
Ibid. Eloisa to Abelard. l. 271.

O, rank is good, and gold is fair,
And high and low mate ill;
But love has never known a law
Beyond its own sweet will.
WHITTIER. *Amy Wentworth.* Concluding lines.

LOVE (Man's and Woman's Contrasted).

Trust not a man; we are by nature false,
Dissembling, subtle, cruel and unconstant:
When a man talks of love, with caution trust him;
But if he swears, he'll certainly deceive thee.
OTWAY. *The Orphan.* Act ii. Sc. 1.

Duke. Let still the woman take
An elder than herself, so wears she to him,
So sways she level in her husband's heart.
For, boy, however we do praise ourselves,
Our fancies are more giddy and unfirm,
More longing, wavering, sooner lost and won
Than women's are.
Then let thy love be younger than thyself,
Or thy affection cannot hold the bent.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 30.

Through all the drama—whether damn'd or not—
Love gilds the scene, and women guide the plot.
SHERIDAN. *Epilogue to the Rivals.* l. 5.

It is not virtue, wisdom, valour, wit,
Strength, comeliness of shape, or amplest merit
That woman's love can win, or long inherit.
But what it is, hard is to say,
Harder to hit.
MILTON. *Samson Agonistes.* l. 1010.

Die Liebe vermindert die weibliche Feinheit und verstärkt die männliche.

Love lessens woman's delicacy and increases man's.
JEAN PAUL RICHTER. *Titan.* Zykel 34.

Man's love is of man's life a thing apart,
'Tis woman's whole existence: man may range
The court, camp, church, the vessel, and the mart,
Sword, gown, gain, glory, offer in exchange
Pride, fame, ambition, to fill up his heart,
And few there are whom these cannot estrange;
Men have all these resources, we but one,—
To love again, and be again undone.
BYRON. *Don Juan.* Canto i. St. 194.

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Love's the weightier business of mankind.
COLLEY CIBBER. *She Wou'd and She Wou'd Not* (*Hypolita*). Act i. last line.

Th' important business of your life is love.
LYTTLETON. *Advice to a Lady.*

Men, some to bus'ness, some to pleasure take;
But ev'ry woman is at heart a rake:
Men, some to quiet, some to public strife,
But every lady would be queen for life.
POPE. *Moral Essays.* Epistle ii. *To a Lady.* l. 215.

To a man, the disappointment of love may occasion some bitter pangs: it wounds some feelings of tenderness—it blasts some prospects of felicity; but he is an active being: he may dissipate his thoughts in the whirl of varied occupation, or may plunge into the tide of pleasure; or, if the scene of disappointment be too full of painful associations, he can shift his abode at will, and taking, as it were, the wings of the morning, can "fly to the uttermost parts of the earth, and be at rest."

But woman's is comparatively a fixed, a secluded, and a meditative life. She is more the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? Her lot is to be wooed and won: and if unhappy in her love, her heart is like some fortress that has been captured, and sacked, and abandoned, and left desolate.
WASHINGTON IRVING. *The Sketch-book. The Broken Heart.*

Howe'er man rules in science and in art,
The sphere of woman's glories is the heart.
T. MOORE. *Epilogue to the Tragedy of Ina.* l. 53.

—Man for his glory
To ancestry flies;
While woman's bright story
Is told in her eyes.
Ibid. Irish Melodies. Desmond's Song. St. 4.

Love that of every woman's heart
Will have the whole, and not a part,
That is, to her, in Nature's plan,
More than ambition is to man,
Her light, her life, her very breath,
With no alternative but death.
LONGFELLOW. *The Golden Legend.* iv.

Man dreams of Fame while woman wakes to love.
TENNYSON. *Merlin and Vivien.* l. 459.

For women (I am a woman now like you)
There is no good of life but love.
R. BROWNING. *In a Balcony.*

Alas! the love of women! it is known
To be a lovely and a fearful thing;
For all of theirs upon that die is thrown,
And if 'tis lost, life hath no more to bring
To them but mockeries of the past alone,
And their revenge is as the tiger's spring,
Deadly, and quick, and crushing; yet, as real
Torture is theirs—what they inflict they feel!
BYRON. *Don Juan.* Canto ii. St. 199.

In her first passion woman loves her lover;
In all the others, all she loves is love.
Ibid. Don Juan. Canto iii. St. 3.

In their first passion women love their lovers, in all the others they love love.
LA ROCHEFOUCAULD. *Reflections.* Maxim 471.

Women know no perfect love;
Loving the strong, they can forsake the strong;
Man clings because the being whom he loves
Is weak and needs him.
GEORGE ELIOT. *The Spanish Gypsy.* Bk. iii.

LOVERS.

If lovers should mark everything a fault,
Affection would be like an ill-set book,
Whose faults might prove as big as half a volume.
MIDDLETON AND ROWLEY. *The Changeling.* Act ii. Sc. 1.

Rosalind. The sight of lovers feedeth those in love.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 4. l. 60.

Jaques. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow.
Ibid. As You Like It. Act ii. Sc. 7. l. 147.

Lovers are never tired of each other, though they always speak of themselves.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 312.

L'amour est un égoïsme à deux.
Love is an egotism of two.
ANTOINE DE SALLE.

Still an angel appear to each lover beside,
But still be a woman to you.
THOMAS PARNELL. *When Thy Beauty Appears.* Concluding lines.

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The bashful virgin's sidelong looks of love.
GOLDSMITH. *The Deserted Village.* l. 29.

All mankind love a lover.
EMERSON. *Essays. Of Love.*

Whoever lives true life will love true love.
E. B. BROWNING. *Aurora Leigh.* Bk. i. l. 1096.

LOYALTY.

Wolsey. Though all the world should crack their duty to you,
And throw it from their soul; though perils did
Abound, as thick as thought could make them, and
Appear in forms more horrid; yet my duty,
As doth a rock against the chiding flood,
Should the approach of this wild river break,
And stand unshaken yours.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 193.

Gloster. A heart unspotted is not easily daunted.
The purest spring is not so free from mud,
As I am clear from treason to my sovereign.
Ibid. II. Henry VI. Act iii. Sc. 1. l. 100.

Enobarbus. The loyalty well held to fools, does make
Our faith mere folly:—yet he, that can endure
To follow with allegiance a fallen lord,
Does conquer him that did his master conquer,
And earns a place i' the story.
Ibid. Antony and Cleopatra. Act iii. Sc. 13. l. 42.

Adam. Master, go on, and I will follow thee,
To the last gasp, with truth and loyalty.
Ibid. As You Like It. Act ii. Sc. 3. l. 69.

Polonius. To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
Ibid. Hamlet. Act i. Sc. 3. l. 78.

The first great work (a task performed by few)
Is that yourself may to yourself be true.
EARL OF ROSCOMMON. *An Essay on Translated Verse.* l. 71.

O Richard! O mon roy, l'univers t'abbandonne!
Sur la terre il n'est que moy qui s'interesse de tes affaires.
O Richard! O my king! the universe forsakes thee! and on the earth I am the only one that cares for thy interests.
MICHEL JEAN SEDAINE. *O Richard!*

[A famous episode in French history was the singing of this song at the dinner given to the soldiers in the Opera Salon at Versailles, October 1, 1789. The King and Marie Antoinette appeared after dinner, the band striking up the air amid wild enthusiasm. See CARLYLE, *French Revolution.*].

We too are friends to loyalty. We love
The king who loves the law, respects his bounds,
And reigns content within them. Him we serve
Freely and with delight, who leaves us free;
But recollecting still that he is man,
We trust him not too far.
COWPER. *The Task.* Bk. v. *The Winter Morning Walk.* l. 330.

He is ours,
T' administer, to guard, t' adorn the state,
But not to warp or change it. We are his,
To serve him nobly in the common cause,
True to the death, but not to be his slaves.
Ibid. The Task. Bk. v. *The Winter Morning Walk.* l. 340.

LUXURY.

Love comforteth, like sunshine after rain,
But lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done.
Love surfeits not; lust like a glutton dies;
Love is all truth; lust full of forged lies.
SHAKESPEARE. *Venus and Adonis.* l. 799.

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Il lit au front de ceux qu'un vain luxe environne,
Que la fortune vend ce qu'on croit qu'elle donne.

We read on the forehead of those who are surrounded by a foolish luxury, that Fortune sells what she is thought to give.

LA FONTAINE. *Philémon et Baucis.*

What will not luxury taste? Earth, sea, and air,
Are daily ransack'd for the bill of fare.
Blood stuffed in skins is British Christians' food,
And France robs marshes of the croaking brood.

GAY. *Trivia.* Bk. iii. l. 199.

Where the pale children of the feeble sun
In search of gold through every climate run:
From burning heat to freezing torrents go,
And live in all vicissitudes of woe.

CHATTERTON. *Narva and Mored.* l. 55.

For them the Ceylon diver held his breath
And went all naked to the hungry shark,
For them his ears gushed blood; for them in death,
The seal on the cold ice with piteous bark
Lay full of darts: for them alone did seethe
A thousand men in troubles wide and dark.

KEATS. *Isabella.* St. xv.

Falsely luxurious! will not man awake?

THOMSON. *The Seasons. Summer.* l. 67.

O Luxury! thou curs'd by heaven's decree,
How ill-exchang'd are things like these for thee!
How do thy potions, with insidious joy,
Diffuse their pleasures only to destroy!

GOLDSMITH. *Deserted Village.* l. 395.

Blest hour! It was a luxury—to be!

COLERIDGE. *Reflections on Having Left a Place of Retirement.* l. 43.

Blesses his stars and thinks it luxury.

ADDISON. *Cato.* Act i. Sc. 4.

His house, his home, his heritage, his lands,
The laughing dames in whom he did delight,
Whose large blue eyes, fair locks, and snowy hands,
Might shake the saintship of an anchorite,
And long had fed his youthful appetite;
His goblets brimm'd with every costly wine,
And all that mote to luxury invite,
Without a sigh he left, to cross the brine,
And traverse Paynim shores, and pass earth's central line.

BYRON. *Childe Harold.* Canto i. St. ii.

There is that glorious epicurean paradox uttered by my friend the historian,[1] in one of his flashing moments: "Give us the luxuries of life, and we will dispense with its necessaries."

O. W. HOLMES. *The Autocrat of the Breakfast-table.* vi.

The want of necessaries is always followed and accompanied by the envious longing for superfluities.

SOLON. (Quoted by ORELLI. *Opuscula Graecorum Veterum.* i. 168.)

Said Scopas of Thessaly, "But we rich men count our felicity and happiness to lie in these superfluities, and not in those necessary things."

PLUTARCH. *Morals. Of the Love of Wealth.*

Le superflu, chose très nécessaire.

The superfluous, a very necessary thing.

VOLTAIRE. *Le Mondain.* l. 21.

MAN.

I am fearfully and wonderfully made.

Old Testament. Psalm cxxxix. 14.

God hath made man upright; but they have sought out many inventions.

Ibid. Ecclesiastes vii. 29.

Pronaque quum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.
Thus while the brute creation downward bend
Their sight, and to their earthy mother tend,
Man looks aloft, and with uplifted eyes
Beholds his own hereditary skies.

OVID. *Metamorphoses.* l. 84. (DRYDEN, trans.)

There wanted yet the master work, the end
Of all yet done; a creature who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heaven.

MILTON. *Paradise Lost.* Bk. vii. l. 505.

[1] John Lothrop Motley.

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This Being of mine, whatever it really is, consists of a little flesh, a little breath, and the part which governs.

MARCUS AURELIUS. *Meditations.* ii. 2.

Ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

Man is but breath and shadow, nothing more.

SOPHOCLES. *Fragment* (*Ajax Locrus*) 13. (PLUMPTRE, trans.)

What else is an old man but voice and shadow?

EURIPIDES. *Melanippe.* Fragment 18.

Pulvis et umbra sumus.

We are dust and shadow.

HORACE. *Odes* iv. 7. 16.

Man is a substance clad in shadows.

JOHN STERLING. *Essays and Tales. Thoughts. Thoughts and Images*

Man is of soul and body, formed for deeds,
Of high resolve.

SHELLEY. *Queen Mab.* iv.

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

C. P. CRANCH. *Gnosis.*

Are we not Spirits, that are shaped into a body, into an Appearance: and that fade away again into air and Invisibility? Oh, Heaven, it is mysterious, it is awful to consider that we not only carry a future Ghost within us; but are, in very deed, Ghosts! These Limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our ME; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh.

CARLYLE, *Sartor Resartus: Natural Supernaturalism.*

Diogenes lighted a candle in the daytime, and went round saying, "I am looking for a man."

DIOGENES LAERTIUS. *Life of Diogenes.* vi.

Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock and brought it into the Academy, and said, "This is Plato's man." On which account this addition was made to the definition,—"with broad flat nails."

Ibid. Life of Diogenes. vi.

And all to leave what with his toil he won
To that unfeather'd two-legged thing, a son.

DRYDEN. *Absalom and Achitophel.* Pt. i. l. 169.

Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak nor walk nor eat, and in short he can do nothing at the prompting of nature only, but weep.

PLINY THE ELDER. *Natural History.* Bk. vii. Sec. 4.

Homo sum; humani nihil a me alienum puto.

I am a man; I deem nothing human alien to me.

TERENCE. *Heautontimoroumenos.* Act. i. Sc. 1, 25.

[St. Augustin tells us that this sentiment was received with overwhelming applause by the audience.]

Quicquid agunt homines.

Whatever men do.

JUVENAL. *Satires.* i. 85.

Man is a name of honour for a king.

G. CHAPMAN. *Bussy d'Ambois.* Act iv. Sc. 1.

Unless above himself he can
Erect himself, how poor a thing is man!

SAM'L DANIEL. *Epistle to the Countess of Cumberland.* St. 12.

Hamlet. What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 316.

Man is a noble animal, splendid in ashes and pompous in the grave.

SIR THOMAS BROWNE. *Urn Burial.* Ch. v.

No more was seen the human form divine.[1]

MILTON. *Paradise Lost.* Bk. iii. l. 44.

POPE. *The Odyssey of Homer.* Bk. x. l. 278.

Hamlet. See what a grace was seated on this brow;
Hyperion's curls; the front of Jove himself;
An eye like Mars, to threaten and command
A station like the herald Mercury
New lighted on a heaven-kissing hill:

[1] Human face divine.

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A combination and a form indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 55.

Hamlet. He was a man, take him for all in all,
I shall not look upon his like again.
Ibid. Hamlet. Act i. Sc. 2. l. 188.

Quando ullum inveniet parem?
When shall we look upon his like again?
HORACE. *Odes.* Bk. i. Ode 24. l. 8.

Antony. This was the noblest Roman of them all;

. . . . . .

His life was gentle; and the elements
So mixed in him, that nature might stand up
And say to all the world, *This was a man!*
SHAKESPEARE. *Julius Cæsar.* Act v. Sc. 5. l. 75.

A king so good, so just, so great,
That at his birth the heavenly council paused
And then at last cried out, This is a man!
DRYDEN. *The Duke of Guise.* Act i. Sc. 1.

Such a one he was, of him we boldly say,
In whose rich soul all sovereign powers did suit,
In whom in peace th' elements all lay
So mix'd, as none could sovereignty impute;
As all did govern, yet all did obey:
His lively temper was so absolute,
That 't seem'd, when heaven his model first began,
In him it show'd perfection in a man.
MICHAEL DRAYTON. *The Baron's Wars.* Bk. iii.

[So the lines run in the first edition (1603). In the sixth edition (1619) they are considerably altered and approximate more closely to Shakespeare, viz.:

He was a man, then boldly dare to say,
In whose rich soul the virtues well did suit;
In whom so mix'd the elements did lay,
That none to one could sovereignty impute;
As all did govern, so did all obey:
He of a temper was so absolute,
As that it seem'd, when Nature him began,
She meant to show all that might be in man.

Julius Cæsar was not printed before its appearance in the folio of 1623, and the date of its production is uncertain. Professor Furnival conjectures that it was inspired by the fate of Essex, who was executed in 1601.]

Portia. God made him, and therefore let him pass for a man.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 2. l. 60.

Falstaff. Like a man made after supper of a cheese-paring: when a' was naked, he was, for all the world, like a forked radish, with a head fantastically carved upon it with a knife.
Ibid. II. Henry IV. Act iii. Sc. 2. l. 332.

Shylock. My meaning in saying he is a good man, is to have you understand me that he is sufficient.
Ibid. Merchant of Venice. Act i. Sc. 3. l. 16.

O wearisome condition of humanity!
LORD BROOKE. *Mustapha.* Act v. Sc. 4.

Man is man's A, B, C. There is none that can
Read God aright, unless he first spell man.
QUARLES. *Hieroglyph.* i.

Man's state implies a necessary curse;
When not himself, he's mad; when most himself, he's worse.
Ibid. Emblems. Bk. ii. Emblem xiv.

Man is one world, and hath
Another to attend him.
GEORGE HERBERT. *The Church Man.* St. 8.

Two of far nobler shape, erect and tall,
Godlike erect, with native honor clad
In naked majesty seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure
(Severe, but in true filial freedom placed),
Whence true authority in men; though both
Not equal, as their sex not equal, seemed;
For contemplation he and valor formed,
For softness she and sweet attractive grace;
He for God only, she for God in him.
His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad:

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She, as a veil, down to the slender waist
Her unadornèd golden tresses wore
Dishevelled, but in wanton ringlets waved
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
MILTON. *Paradise Lost.* Bk. iv. l. 288.

Adam, the goodliest man of men, since born,
His sons, the fairest of her daughters Eve.
Ibid. Paradise Lost. Bk. iv. l. 323.

Man is but man; unconstant still, and various;
There's no to-morrow in him, like to-day.
DRYDEN. *Cleomenes.* Act iii. Sc. 1.

Man is but a reed, the weakest in nature, but he is a thinking reed.
BLAISE PASCAL. *Thoughts.* Ch. ii. 10.

Let us (since life can little more supply
Than just to look about us and to die)
Expatiate free o'er all this scene of Man;
A mighty maze! but not without a plan.
POPE. *Essay on Man.* Epistle i. l. 3.

There is no theam more plentifull to scan
Than is the glorious goodly frame of man.
DU BARTAS. *Divine Weekes and Workes.* i. 6. (JOHN SYLVESTER, trans.)

Know then thyself, presume not God to scan:
The proper study of mankind is man.
POPE. *Essay on Man.* Epistle ii. l. 1.

La vraye science et le vray étude de l'homme c'est l'homme.

The real science and the real study for man is man.
CHARRON. *De la Sagesse.* Bk. i. Ch. i.

I thought that I would find plenty of companions in the study of man, and that this was the study which in truth was fit for him.
PASCAL. *Thoughts.* Ch. x.

Placed on this isthmus of a middle state,
A being darkly wise and rudely great;
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between, in doubt to act or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer;
Born but to die and reasoning but to err.
POPE. *Essay on Man.* Epistle ii. l. 3.

What hast thou, Man, that thou dar'st call thine own?
What is there in thee, Man, that can be known?
Dark fluxion, all unfixable by thought,
A phantom dim of past and future wrought,
Vain sister of the worm—life, death, soul, clod—
Ignore thyself, and strive to know thy God!
COLERIDGE. E coelo descendit. γνῶθι σεαυτόν.
(See under KNOWLEDGE.)

Chaos of thought and passion, all confused;
Still by himself abused, or disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest, and riddle of the world.
POPE. *Essay on Man.* Epistle ii. l. 13.

The fool of fate—thy manufacture, man.
Ibid. The Iliad of Homer. Bk. vi. l. 181.

Puck. Lord! What fools these mortals be.
SHAKESPEARE. *A Midsummer Night's Dream.* Act iii. Sc. 2. l. 115.

What a chimera, then, is man! what a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! A judge of all things, feeble worm of the earth, depositary of the truth, cloaca of uncertainty and error, the glory and the shame of the universe.
PASCAL. *Thoughts.* Ch. x. 1.

How beautiful is all this visible world!
How glorious in its action and itself!
But we, who name ourselves its sovereigns, we,
Half dust, half deity, alike unfit
To sink or soar, with our mix'd essence make
A conflict of its elements, and breathe
The breath of degradation and of pride,
Contending with low wants and lofty will,
Till our mortality predominates,
And men are—what they name not to themselves,
And trust not to each other.
BYRON. *Manfred.* Act i. Sc. 2. l. 37.

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Admire, exult—despise—laugh, weep,—for here
There is such matter for all feeling:—Man!
Thou pendulum betwixt a smile and tear.
BYRON. *Childe Harold.* Canto iv. St. 109.

Part mortal clay, and part ethereal fire,
Too proud to creep, too humble to aspire.
RICHARD WEST. *Ad Amicos.*

A spirit all compact of fire
Not gross to sink, but light and will aspire.
SHAKESPEARE. *Venus and Adonis.*

To none man seems ignoble, but to man.
YOUNG. *Night Thoughts.* Night iv. l. 488.

O what a miracle to man is man.
Ibid. Night Thoughts. Night i. l. 85.

Ah, how unjust to Nature and himself
Is thoughtless, thankless, inconsistent man!
Ibid. Night Thoughts. Night i. l. 112.

Far above
Those little cares and visionary joys
That so perplex the fond impassion'd heart
Of ever-cheated, ever-trusting man.
THOMSON. *To the Memory of Sir Isaac Newton.* l. 153.

Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate?
DR. JOHNSON. *Vanity of Human Wishes.* l. 345.

Man is a tool-making animal.
DR. FRANKLIN. *Quoted in Boswell's Life of Johnson.*

Man is a tool-using animal.
CARLYLE. *Sartor Resartus.* Bk. i. Ch. v.

And there began a lang digression
About the lords o' the creation.
BURNS. *The Twa Dogs.* l. 45.

Man is the nobler growth our realms supply,
And souls are ripened in our northern sky.
MRS. BARBAULD. *The Invitation.*

Oh man! thou feeble tenant of an hour,
Debased by slavery, or corrupt by power,
Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!
Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.
Ye! who perchance behold this simple urn,
Pass on—it honors none you wish to mourn:
To mark a friend's remains these stones arise;
I never knew but one, and here he lies.
BYRON. *Inscription on the Monument of a Newfoundland Dog.* Concluding lines.

The hunting tribes of earth and air,
Respect the brethren of their birth;
Nature, who loves the claim of kind,
Less cruel chase to each assigned;
The falcon, poised on soaring wing,
Watches the wild-duck by the spring,
The slow hound wakes the fox's lair,
The grey-hound presses on the hare;
The eagle pounces on the lamb,
The wolf devours the fleecy dam;
Even tiger fell, and sullen bear,
Their likeness and their lineage spare,
Man, only, mars kind nature's plan,
And turns the fierce pursuit on man.
SCOTT. *Rokeby.* Canto iii. St. 1.

Man's that savage beast, whose mind,
From reason to self-love declin'd,
Delights to prey upon his kind.
DENHAM. *Friendship and Single Life.* xxxiv.

Oh, shame to men! devil with devil damn'd
Firm concord holds, men only disagree
Of creatures rational.
MILTON. *Paradise Lost.* Bk. ii. l. 496.

Each animal,
By nat'ral instinct taught, spares his own kind;
But man, the tyrant man! revels at large,
Free-booter unrestrain'd, destroys at will
The whole creation, men and beasts his prey,
These for his pleasure, for his glory those.
SOMERVILLE. *Field Sports.* l. 94.

Man is to man, the sorest, surest ill.
YOUNG. *Night Thoughts.* Night iii. l. 217.

Man—whose heaven-erected face
The smiles of love adorn—
Man's inhumanity to man
Makes countless thousands mourn.
BURNS. *Man was Made to Mourn.* St. 7.

Can spirit from the tomb, or fiend from Hell,
More hateful, more malignant be than man?
JOANNA BAILLIE. *Orra.* Act iii. Sc. 2.

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Man seeks his own good at the whole world's cost.
R. BROWNING. *Luria.* Act i.

Though every prospect pleases,
And only man is vile.
REGINALD HEBER. *Missionary Hymn.* St. 2.

And all save the spirit of man is divine.
BYRON. *The Bride of Abydos.* Canto i. St. 1.
(See under ITALY.)

But hearing oftentimes
The still, sad music of humanity.
WORDSWORTH. *Tintern Abbey.* l. 91.

There's not a man
That lives, who hath not known his godlike hours,
And feels not what an empire we inherit
As natural beings in the strength of nature.
Ibid. The Prelude. Bk. iii. l. 193.

Man is not as God,
But then most Godlike being most a man.
TENNYSON. *Love and Duty.* l. 80.

Let each man think himself an act of God,
His mind a thought, his life a breath of God.
BAILEY. *Festus. Proem.* l. 162.

It matters not what men assume to be;
Or good, or bad, they are but what they are.
Ibid. Festus. Sc. *Wood and Water.*

The piebald miscellany, man.
TENNYSON. *The Princess.*

All the windy ways of men
Are but dust that rises up,
And is lightly laid again.
Ibid. The Vision of Sin. iv. St. 18.

A feeble unit in the middle of a threatening Infinitude.
CARLYLE. *Sartor Resartus.* Bk. ii. Ch. vii.

What is man? A foolish baby;
Vainly strives, and fights, and frets:
Demanding all, deserving nothing,
One small grave is all he gets.
Ibid. Cui Bono.

They are but children, too; though they have gray hairs, they are, indeed, children of a larger size.
SENECA. *On Anger.* Ch. viii.

Man is a restless thing: still vain and wild,
Lives beyond sixty, nor outgrows the child.
WATTS. *To the Memory of T. Gunston, Esq.* l. 189.

Man to the last is but a froward child;
So eager for the future, come what may,
And to the present so insensible!
ROGERS. *Reflections.*

Men are but children of a larger growth.
DRYDEN. *All for Love.* Act iv. Sc. 1.
(See under CHILD.)

What? Was man made a wheel-work to wind up,
And be discharged, and straight wound up anew?
No! grown, his growth lasts; taught, he ne'er forgets:
May learn a thousand things, not twice the same.
BROWNING. *A Death in the Desert.*

Things are in the saddle,
And ride mankind.
EMERSON. *Ode, inscribed to W. H. Channing.*

A man is a god in ruins.
Ibid. Nature. Ch. 8. *Prospects.*

A man is a bundle of relations, a knot of roots, whose flower and fruitage is the world.
Ibid. Essays. First Series. History.

Earth laughs in flowers to see her boastful boys
Earth-proud, proud of the earth which is not theirs;
Who steer the plough, but cannot steer their feet
Clear of the grave.
Ibid. Hamatreya.

Before men made us citizens, great Nature made us men.
LOWELL. *On the Capture of Fugitive Slaves near Washington.* St. 6.

In thy lone and long night-watches, sky above and sea below,
Thou didst learn a higher wisdom than the babbling schoolmen know;
God's stars and silence taught thee, as his angels only can,
That the one sole sacred thing beneath the cope of heaven is man.
WHITTIER. *The Branded Hand.* St. 9.

Nature, they say, doth dote,
And cannot make a man
Save on some worn-out plan,
Repeating us by rote.
LOWELL. *Ode at the Harvard Commemoration.* July 21, 1865. St. 6.

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MANNERS.

Quæ fuerant vitia mores sunt.

What once were vices, are now the manners of the day.
SENECA. *Epistolæ Ad Lucilium.* XXXIX.

True is, that whilome that good poet sayd,
The gentle mind by gentle deeds is knowne;
For a man by nothing is so well bewray'd
As by his manners.
SPENSER. *The Faerie Queene.* Bk. vi. Canto iii. St. 1.

[The reference is to Chaucer, in *The Wife of Bathes' Tale:*

Loke who that is most vertuous alway,
Prive and apert, and most entendeth ay
To do the gentle dedes that he can,
And take him for the gretest gentilman.
l. 6695.
For he is gentil that doth gentil deedis.
l. 6572.]

(See under GENTLEMAN.)

Manners makyth man.
Motto of WILLIAM OF WYKEHAM.

Manners alone beam dignity on all.
WHITEHEAD. *Manners: A Satire.* l. 76.

Since all allow that manners make the man.
Ibid. l. 82.

What's a fine person, or a beauteous face,
Unless deportment gives them decent grace?
Bless'd with all other requisites to please,
Some want the striking elegance of ease;
The curious eye their awkward movement tires;
They seem like puppets led about by wires.
CHURCHILL. *Rosciad.* l. 741.

Das Betragen ist ein Spiegel in welchem jeder sein Bild zeigt.

Behavior is a mirror in which every one shows his image.
GOETHE. *Die Wahlverwandtschaften.* ii. 5. *Aus Ottilien's Tagebuche.*

Manner is all in all, whate'er is writ,
The substitute for genius, sense, and wit.
COWPER. *Table Talk.* l. 542.

It is not learning, it is not virtue, about which people inquire in society. It's manners.
THACKERAY. *Sketches and Travels in London. On Tailoring.*

Our manners count for more than our morals.
W. D. HOWELLS.

A civil habit
Oft covers a good man.
BEAUMONT AND FLETCHER. *Beggars' Bush.* Act ii. Sc. 3.

Whatever he did, was done with so much ease,
In him alone 'twas natural to please.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 27.

Genteel in personage,
Conduct, and equipage;
Noble by heritage,
Generous and free.
CAREY. *The Contrivances.* Act i. Sc. 2.

Manners with fortunes, humors turn with climes,
Tenets with books, and principles with times.
POPE. *Moral Essays.* Epistle i. l. 172.

We call it only pretty Fanny's way.
THOMAS PARNELL. *An Elegy to an Old Beauty.* l. 34.

Behave yourself before folk,
Behave yourself before folk—
I'll ne'er submit again to it;
So mind you that—before folk!
A. RODGER. *Prudence.*

Manners must adorn knowledge, and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished.
CHESTERFIELD. *Letters.* July 1, 1748.

The attentive eyes
That saw the manners in the face.
DR. JOHNSON. *Lines on the Death of Hogarth.*

Devoutly thus Jehovah they depose,
The pure! the just! and set up in his stead
A deity that's perfectly well-bred.
YOUNG. *Love of Fame.* Satire vi. l. 444.

I suppose this is a spice of foreign breeding, to let your uncle kick his heels in your hall.
FOOTE. *The Minor.* ii.

Awkward, embarrassed, stiff, without the skill
Of moving gracefully or standing still,

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One leg, as if suspicious of his brother,
Desirous seems to run away from t'other.

CHURCHILL. *Rosciad.* l. 437.

Gentlemen of the French guard, fire first.

[According to a much-doubted story, this speech was made by Lord C. Hay at the battle of Fontenoy, 1745. The Comte d'Auteroches is said to have replied, "Sir, we never fire first; please to fire yourselves." See FOURNIER'S *L'Esprit Dans L'Histoire.*]

Her air, her manners, all who saw admired;
Courteous, though coy, and gentle, though retired;
The joy of youth and health her eyes displayed,
And ease of heart her every look conveyed.

CRABBE. *The Parish Register.* Pt. ii. *Marriages.*

And put himself upon his good behaviour.

BYRON. *Don Juan.* Canto v. St. 47.

He was the mildest manner'd man
That ever scuttled ship or cut a throat.

Ibid. Don Juan. Canto iii. St. 41.

Her manners had not that repose
Which stamps the caste of Vere de Vere.

TENNYSON. *Lady Clara Vere de Vere.* St. 5.

Fine manners need the support of fine manners in others.

EMERSON. *The Conduct of Life. Behavior.*

There is nothing settled in manners, but the laws of behaviour yield to the energy of the individual.

Ibid. Essays. Second Series. *Manners.*

MARLBOROUGH (JOHN CHURCHILL), DUKE OF.

'Twas then great Marlborough's mighty soul was proved,
That in the shock of charging hosts unmoved,
Amidst confusion, horror and despair
Examined all the dreadful scenes of war;
In peaceful thought the field of death surveyed,
To fainting squadrons lent the timely aid,
Inspired repulsed battalions to engage,
And taught the doubtful battle where to rage.
So when an angel by divine command
With rising tempests shakes a guilty land,—
Such as of late o'er pale Brittannia past,—
Calm and serene, he drives the furious blast;
And, pleased the Almighty's orders to perform,
Rides in the whirlwind, and directs the storm.

ADDISON. *The Campaign.* l. 279.

[The last line is sometimes credited to Pope, as he appropriated it for the *Dunciad*, applying it in a spirit of parody to John Rich, manager of the Theatre Royal, Covent Garden:

Immortal Rich! how calm he sits at ease,
'Mid snows of paper, and fierce hail of pease;
And proud his mistress' orders to perform,
Rides in the whirlwind, and directs the storm.

Bk. iii. l. 261.]

The extraordinary effect which this simile produced when it first appeared, and which to the following generation seemed inexplicable, is doubtless to be chiefly attributed to a line which most readers now regard as a feeble parenthesis:

Such as of late, o'er pale Britannia passed.

Addison spoke, not of a storm, but of *the* storm. The great tempest of November, 1703, the only tempest which in our latitude has equalled the rage of a tropical hurricane had left a dreadful recollection in the minds of all men. . . . The popularity which the simile of the angel enjoyed among Addison's contemporaries has always seemed to us to be a remarkable instance of the advantage which, in rhetoric and poetry, the particular has over the general.

MACAULAY. *Essays. Addison.*

That simile was pronounced to be one of the greatest ever produced in poetry. That angel, that good angel, flew off with Mr. Addison and landed him in the place of Commissioner of Appeals—vice Mr. Locke providentially promoted. In the following year Mr. Addison went to Hanover with Lord Halifax, and the year afterward was made Under Secretary of State. O angel visits! You come few and far between to literary gentlemen's lodgings! Your wings seldom quiver at second-floor windows now!

THACKERAY. *The English Humorists. Addison.*

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CHRISTOPHER MARLOWE.

(See DRYDEN.)

Marlowe was happy in his buskin Muse—
Alas, unhappy in his life and end:
Pity it is that wit so ill should dwell,
Wit lent from heaven, but vices sent from hell.
Our theater hath lost, Pluto hath got,
A tragick penman for a dreary plot.
ANON. *The Return from Parnassus.* 1606.

Neat Marlowe, bathèd in the Thespian springs,
Hath in him those brave translunary things
That the first poet had; his raptures were
All air and fire, which made his verses clear;
For that fine madness still he did retain
Which rightly should possess a poet's brain.
MICHAEL DRAYTON. *Of Poets and Poesie.* (See under POET.)

Marlowe's mighty line.
BEN JONSON. *To the Memory of Shakespeare.*

Who knows what splendour of strange dreams was shed
With sacred shadow and glimmer of gold and red
From hallowed windows, over stone and sod
On thine unbowed, bright, insubmissive head?
The shadow stayed not, but the splendour stays,
Our brother, till the last of English days.
SWINBURNE. *In the Bay.*

MARRIAGE.

(See HUSBAND; WEDDING; WIFE.)

What therefore God hath joined together, let not man put asunder.
New Testament. Matthew xix. 6.

Princess. A world-without-end bargain.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 799.

For what thou art is mine:
Our state cannot be sever'd; we are one,
One flesh; to lose thee were to lose myself.
MILTON. *Paradise Lost.* Bk. ix. l. 957.

Being asked whether it was better to marry or not, he replied, "Whichever you do, you will repent it."
DIOGENES LAERTIUS. *Socrates.* xvi.

A Roman divorced from his wife, being highly blamed by his friends, who demanded, "Was she not chaste? Was she not fair? Was she not fruitful?" holding out his shoe, asked them whether it was not new and well made. "Yet," added he, "none of you can tell where it pinches me."
PLUTARCH. *Life of Æmilius Paulus.*

Gloster. Hasty marriage seldom proveth well.
SHAKESPEARE. *III. Henry VI.* Act iv. Sc. 1. l. 18.

Marry too soon, and you'll repent too late.
A sentence worth my meditation;
For marriage is a serious thing.
RANDOLPH. *The Jealous Lovers.* Act v. Sc. 1.

Par un prompt désespoir souvent on se marie.
Qu'on s'en repent après tout le temps de sa vie.
Men often marry in hasty recklessness and repent afterward all their lives.
MOLIÈRE. *Les Femmes Savantes.* Act v. Sc. 5.

Thus grief still treads upon the heels of pleasure;
Married in haste, we may repent at leisure.
CONGREVE. *The Old Bachelor.* Act v. Sc. 1.

Katherine. No shame but mine: I must, forsooth, be forc'd
To give my hand, oppos'd against my heart,
Unto a mad-brain rudesby, full of spleen;
Who woo'd in haste, and means to wed at leisure.
SHAKESPEARE. *Taming of the Shrew.* Act iii. Sc. 2. l. 11.

Player King. Since Love our hearts and Hymen did our hands
Unite commutual in most sacred hands.
Ibid. Hamlet. Act iii. Sc. 2. l. 169.

Benedick. I may chance have some odd quirks and remnants of wit broken on me, because I have railed so long against marriage: But doth not the appetite alter? A man loves the meat in his youth that he cannot endure in his age: Shall quips, and sentences,

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and these paper bullets of the brain, awe a man from the career of his humour? No: The world must be peopled. When I said I would die a bachelor, I did not think I should live till I were married.

SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 3. l. 248.

Citizen. He is the half-part of a blessed man
Left to be finished by such as she;
And she a fair divided excellence,
Whose fulness of perfection lies in him.
O, two such silver currents, when they join,
Do glorify the banks that bound them in!

Ibid. King John. Act ii. Sc. 1. l. 437.

[The "Cit." in this scene, who takes a prominent part in the conversation, is generally identified with Hubert, and on the stage has always been played by the actor representing Hubert.]

Either sex alone
Is half itself and in true marriage lies
Nor equal, nor unequal.

TENNYSON. *The Princess.* vii. l. 298.

Parolles. A young man married is a man that's marred.

SHAKESPEARE. *All's Well that Ends Well.* Act ii. Sc. 3. l. 315.

Suffolk. For what is wedlock forced but a hell,
An age of discord and continual strife?
Whereas the contrary bringeth bliss,
And is a pattern of celestial peace.

Ibid. I. Henry VI. Act v. Sc. 5. l. 62.

Bertram. War is no strife,
To the dark house and the detested wife.

Ibid. All's Well that Ends Well. Act ii. Sc. 3. l. 308.

Where there is strife betwixt a man and wife, 'tis hell,
And mutual love may be compar'd to heaven.

Attributed to JOSHUA COOKE. *How a Man May Choose a Good Wife from a Bad.* Act i. Sc. 1.

Ill thrives the haplesse Family, that showes
A cock that's silent, and a Hen that crowes.

QUARLES. *History of Queen Esther.* Sec. 3. Med. 3.

Body and soul, like peevish man and wife,
United jar, and yet are loath to part

YOUNG. *Night Thoughts.* Night ii. l. 175.

Man and wife,
Coupled together for the sake of strife

CHURCHILL. *The Rosciad.* l. 1005.

Falsely your Church seven sacraments does frame,
Penance and Matrimony are the same.

DUKE. *To a Roman Catholic Friend Upon Marriage.*

Though women are angels, yet wedlock's the devil.

BYRON. *Hours of Idleness. To Eliza.* Concluding line.

Nerissa. The ancient saying is no heresy;—
Hanging and wiving goes by destiny.

SHAKESPEARE. *The Merchant of Venice.* Act ii. Sc. ix. l. 83.

If matrimony and hanging go
By dest'ny, why not whipping too?

BUTLER. *Hudibras.* Pt. ii. Canto i. l. 839.

If marriages
Are made in Heaven, they should be happier.

SOUTHERN. *The Fatal Marriage.* Act iv. Sc. 2.

(See under DESTINY.)

Queen Isabella. God the best maker of all marriages
Combine your hearts in one.

SHAKESPEARE. *Henry V.* Act v. Sc. 2. l. 387.

Wedlock, indeed, hath oft compared been
To public feasts, where meet a public rout,
Where they that are without would fain go in,
And they that are within would fain go out.

SIR JOHN DAVIES. *Contention Betwixt a Wife, etc.*

'Tis just like a summer bird cage in a garden: the birds that are without despair to get in, and the birds that are within despair and are in a consumption for fear they shall never get out.

JOHN WEBSTER. *The White Devil.* Act i. Sc. 2.

Le mariage est comme une forteresse assiégée: ceux qui sont dehors veulent y entrer et ceux qui sont dedans veulent en sortir.

Marriage is like a beleaguered fortress: those who are without want to get in, and those within want to get out.

QUITARD. *Etudes sur les Proverbes Français.* p. 102.

It happens as with cages: the birds without despair to get in, and those within despair of getting out.

MONTAIGNE. *Upon Some Verses of Virgil.* Bk. iii. Ch. v.

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Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in.

EMERSON. *Representative Men. Montaigne.*

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. . . . Certainly wife and children are a kind of discipline of humanity.

BACON. *Essays. Of Marriage and Single Life.*

Dedimus tot pignora fatis.

We have given so many hostages to fortune.

LUCIAN. vii. 662.

The sum of all that makes a just man happy
Consists in the well-choosing of his wife:
And there, well to discharge it, does require
Equality of years, of birth, of fortune;
For beauty being poor and not cried up
By birth or wealth, can truly mix with neither.
And wealth, when there's such difference in years,
And fair descent, must make the yoke uneasy.

MASSINGER. *New Way to Pay Old Debts.* Act iv. Sc. 1.

She that weds well will wisely match her love,
Nor be below her husband nor above.

OVID. *Heroides.* ix.

Among unequals what society
Can sort, what harmony, or true delight?

MILTON. *Paradise Lost.* Bk. viii. l. 383.

Thrice happy is that humble pair,
Beneath the level of all care!
Over whose heads those arrows fly
Of sad distrust and jealousy.

EDMUND WALLER. *Of the Marriage of the Dwarfs.* l. 7.

When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife; for thence will spring all thy future good or evil: and it is an action of life, like unto a stratagem of war, wherein a man can err but once.

WILLIAM LORD BURGHLEY. *Ten Precepts to His Son.*

Hail, wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.

MILTON. *Paradise Lost.* Bk. iv. l. 750.

Of all actions of a man's life, his marriage does least concern other people; yet of all actions of our life, 'tis most meddled with by other people.

JOHN SELDEN. *Table Talk. Marriage.*

They that marry ancient people, merely in expectation to bury them, hang themselves, in hope that one will come and cut the halter.

FULLER. *Holy and Profane States.* Bk. iii. *Of Marriage.*

To church in the morning, and there saw a wedding in the church, which I have not seen many a day; and the young people so merry one with another! and strange to see what delight we married people have to see these poor fools decoyed into our condition, every man and woman gazing and smiling at them.

PEPYS. *Diary,* December 25, 1665.

Ev'n in the happiest choice, where fav'ring heaven
Has equal love and easy fortune giv'n,—
Think not, the husband gain'd, that all is done;
The prize of happiness must still be won:
And, oft, the careless find it to their cost,
The lover in the husband may be lost;
The graces might alone his heart allure;
They and the virtues, meeting, must secure.

LORD LYTTLETON. *Advice to a Lady.*

'Tis my maxim, he's a fool that marries; but he's a greater that does not marry a fool.

WYCHERLEY. *The Country Wife.* Act i. Sc. 1. l. 502.

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In the married state, the world must own,
Divided happiness was never known.
To make it mutual, nature points the way:
Let husbands govern: Gentle wives obey.
COLLEY CIBBER. *The Provok'd Husband.* Act v. Sc. 2.

Oh! how many torments lie in the small circle of a wedding ring.
Ibid. The Double Gallant. Act i. Sc. 2.

Marriage is a desperate thing.
JOHN SELDEN. *Table Talk. Marriage.*

The husband's sullen, dogged, shy,
The wife grows flippant in reply;
He loves command and due restriction,
And she as well likes contradiction.
She never slavishly submits;
She'll have her will, or have her fits.
He this way tugs, she t'other draws;
The man grows jealous, and with cause.
GAY. *Cupid, Hymen, and Plutus.* l. 17.

The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.
SWIFT. *Thoughts on Various Subjects.*

Women who have been happy in a first marriage, are the most apt to venture upon a second.
ADDISON. *The Drummer.* Act ii. Sc. 1.

Player Queen. The instances that second marriage move
Are base respects of thrift, but not of love.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 192.

A gentleman who had been very unhappy in marriage married immediately after his wife died; Johnson said it was the triumph of hope over experience.
BOSWELL. *Life of Johnson.*

There swims no goose so gray, but soon or late
She finds some honest gander for her mate.
POPE. *Wife of Bath. Her Prologue.* From Chaucer. l. 98.

They dream in courtship, but in wedlock wake.
Ibid. Wife of Bath. l. 108.

Grave authors say, and witty poets sing,
That honest wedlock is a glorious thing.
POPE. *January and May.* l. 21.

Ah me! when shall I marry me?
Lovers are plenty, but fail to relieve me.
GOLDSMITH. *A Song.*

Hence guilty joys, distastes, surmises,
Hence false tears, deceits, disguises,
Dangers, doubts, delays, surprises;
Fires that scorch, yet dare not shine:
Purest love's unwasting treasure,
Constant faith, fair hope, long leisure,
Days of ease, and nights of pleasure;
Sacred Hymen! these are thine.
POPE. *Chorus to the Tragedy of Brutus.* Concluding lines.

Domestic happiness, thou only bliss
Of Paradise that has survived the fall!
COWPER. *The Task.* Bk. iii. *The Garden.* l. 41.

There's a bliss beyond all that the minstrel has told,
When two, that are linked in one heavenly tie,
With heart never changing, and brow never cold,
Love on through all ills, and love on till they die.
MOORE. *Lalla Rookh. Light of the Harem.* St. 42.

But happy they, the happiest of their kind!
Whom gentler stars unite, and in one fate
Their Hearts, their Fortunes, and their Beings blend.
THOMSON. *The Seasons. Spring.* l. 1111.

Pure, as the charities above,
Rise the sweet sympathies of love;
And closer chords than those of life
Unite the husband to the wife.
LOGAN. *The Lovers.*

Marriage, from love, like vinegar from wine—
A sad, sour, sober beverage—by time
Is sharpened from its high celestial flavor
Down to a very homely household savor.
BYRON. *Don Juan.* Canto iii. St. 5.

Thus in the East they are extremely strict,
And wedlock and a padlock mean the same;

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Excepting only when the former's picked
It ne'er can be replaced in proper frame;
Spoilt, as a pipe of claret is when pricked:
But then their own polygamy's to blame;
Why don't they knead two virtuous souls for life
Into that moral centaur, man and wife.
BYRON. *Don Juan.* Canto v. St. 158.

[This stanza, which Byron composed in bed, February 27, 1821, is not in the first edition. On discovering the omission, he thus remonstrated with Mr. Murray: "Upon what principle have you omitted one of the concluding stanzas sent as an addition?—because it ended, I suppose, with—

'And do not link two virtuous souls for life
Into that moral centaur, man and wife?'

Now, I must say, once for all, that I will not permit any human being to take such liberties with my writings because I am absent. I desire the omission to be replaced."]

Why do not words, and kiss, and solemn pledge,
And nature that is kind in woman's breast,
And reason that in man is wise and good,
And fear of Him who is a righteous Judge,—
Why do not these prevail for human life,
To keep two hearts together, that began
Their spring-time with one love.
WORDSWORTH. *The Excursion.* Bk. vi. l. 860.

Marriage may often be a stormy lake, but celibacy is almost always a muddy horsepond.
T. L. PEACOCK. *Melincourt.* Ch. vii.

Marriage must be a relation either of sympathy or of conquest.
GEORGE ELIOT. *Romola.* Bk. lii. Ch. xlviii.

Advice to those about to marry—Don't.
HENRY MAYHEW. *Punch's Almanac for 1855.*

[Spielman tells us that one of the knottiest problems he encountered in the course of his four years' labors on *A History of Punch* was the tracing of the authorship of this joke. Chance at last revealed to him that the originator was no other than Henry Mayhew, one of the three co-editors under whose direction *Punch* was first published.]

Doänt thou marry for munny, but goä wheer munny is!
ALFRED, LORD TENNYSON. *Northern Farmer, New Style.* St. 5.

Neither sex alone
Is half itself, and in true marriage lies
Nor equal, nor unequal: each fulfils
Defect in each, and always thought in thought,
Purpose in purpose, will in will, they grow,
The single pure and perfect animal.
Ibid. The Princess. vii. l. 283.

Pleasant the snaffle of courtship, improving the manners and carriage;
But the colt who is wise will abstain from the terrible throw bit of Marriage.
RUDYARD KIPLING. *Certain Maxims of Hafiz.* Maxim 11.

MARTYR.

The noble army of martyrs.
Book of Common Prayer. Morning Prayer.

Plures efficimur quoties metimur a vobis; semen est sanguis Christianorum.

The more you mow us down, the more thickly we grow; the blood of Christians is fresh seed.
TERTULLIAN. *Apologeticus.* Ch. 50.

[Generally quoted, "The blood of the martyrs is the seed of the Church."]

Sanguis martyrum semen Christianorum.

The blood of martyrs is the seed of Christians.
BRYERLINCK. *Magnum Theatrum Vitæ Humanorum* (1665).

Of all shires in England, Staffordshire was (if not the soonest) the largest sown with the seed of the Church, I mean the blood of primitive Martyrs.
FULLER. *Church History of Britain* (1665). Canto iv. Bk. i.

A death for love's no death but martyrdom.
G. CHAPMAN. *Revenge for Honour: Caropia.* Act iv. Sc. 2.

His wife and children, being eleven in number, ten able to walk, and one sucking on her breast, met him by the way as he went towards Smithfield:

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this sorrowful sight of his own flesh and blood, dear as they were to him, could yet nothing move him, but that he constantly and cheerfully took his death with wonderful patience, in the defence and support of Christ's gospel.

Martyrdom of John Rogers. See RICHMOND'S *Selection from the Writings of the Reformers and Early Protestant Divines of the Church of England.*

Perhaps Dundee's wild-warbling measures rise
Or plaintive Martyrs, worthy of the name.

BURNS. *The Cotter's Saturday Night.* St. 13.

Thus at the age of fifty-three perished this extraordinary man [Thomas à Becket], a martyr to what he deemed to be his duty, the preservation of the immunities of the church.

JOHN LINGARD. *History of England. Henry II.'s Reign.*

[The words "What he deemed to be his duty" were highly disapproved of at Rome, and are believed to have cost Lingard a cardinal's hat.]

Of one, whose naked soul stood clad in love,
Like a pale martyr in his shirt of fire.

ALEX. SMITH. *A Life Drama.* Sc. 2. l. 225.

[Pycroft, in his *Ways and Means of Men of Letters*, reports a conversation with a printer who said "We utterly ruined one poet through a ridiculous misprint. The poet intended to say:

See the pale martyr in a sheet of fire,

instead of which the line appeared as

See the pale martyr in his shirt of fire.

The reviewers, of course, made the most of so entertaining a blunder, and the poor poet was never heard of more in the field of literature." The story is obviously absurd. The line was not misprinted, it was never criticized, and the poet unfortunately *was* heard of again.]

Every step of progress the world has made has been from scaffold to scaffold, and from stake to stake. It would hardly be exaggeration to say, that all the great truths relating to society and government have been first heard in the solemn protests of martyred patriotism, or the loud cries of crushed and starving labor.

WENDELL PHILLIPS. *Speeches, Lectures, and Letters. Woman's Rights.*

MASTER.

No man can serve two masters. . . .
Ye cannot serve God and Mammon.

New Testament. Matthew vi. 24.

Wealth without stint we have, yet for our eye we tremble;
For as the eye of home I deem a master's presence.

ÆSCHYLUS. *The Persians.* l. 170. (PLUMPTRE, trans.)

Dominum videre plurimum in rebus suis.
The master looks sharpest to his own business.

PHÆDRUS. *Fabulæ.* ii. 8, 28.

Nothing keeps the horse in better condition than the eye of the master.

PLUTARCH. *Of the Training of Children.* xiii.

Tel maître, tel valet.
Like master, like man.

Attributed to CHEVALIER BAYARD.

The commyn saying, "He was neuer gud master that neuer was scoler, nor neuer gud capitayne that neuer was souldier."

T. STARKEY. *England in the Reign of Henry VIII.* Pt. i. Ch. i.

Iago. I follow him to serve my turn upon him:
We cannot all be masters, nor all masters
Cannot be truly followed.

SHAKESPEARE. *Othello.* Act i. Sc. 1. l. 42.

Cassius. Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

Ibid. Julius Cæsar. Act i. Sc. 2. l. 139.

Elinor. Lord of thy presence and no land beside.

Ibid. King John. Act i. Sc. 1. l. 137.

Lord of himself, though not of lands,
And having nothing, yet hath all.

SIR HENRY WOTTON. *The Character of a Happy Life.* Concluding lines.

Lord of himself:—that heritage of woe,
That fearful empire which the human breast
But holds to rob the heart within of rest!

BYRON. *Lara.* Canto i. St. 2.

Pride in their port, defiance in their eye,
I see the lords of human-kind pass by.

GOLDSMITH. *The Traveller.* l. 328.

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I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am lord of the fowl and the brute.
COWPER. *Verses supposed to be written by Alexander Selkirk.*

MATHEMATICS.

Fools! they know not how much half exceeds the whole.
HESIOD. *Works and Days.* l. 40.

Pittacus said that half was more than the whole.
DIOGENES LAERTIUS. *Pittacus.* ii.

In mathematics he was greater
Than Tycho Brahe, or Erra Pater;
For he, by geometric scale,
Could take the size of pots of ale.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 119.

And wisely tell what hour o' th' day
The clock does strike by Algebra.
Ibid. Hudibras. Pt. i. Canto i. l. 125.

MEDICINE.

Is there no balm in Gilead; is there no physician there?
Old Testament. Jeremiah viii. 22.

Is there, is there balm in Gilead? tell me—tell me, I implore.
E. A. POE. *The Raven.* St. 15.

Extreme remedies are very appropriate for extreme diseases.
HIPPOCRATES. *Aphorisms.*

For a desperate disease a desperate cure.
MONTAIGNE. *Essays.* Bk. ii. Ch. iii. *The Custom of the Island of Cea.*

King. Diseases desperate grown
By desperate appliance are relieved,
Or not at all.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 3. l. 9.

'Tis not amiss, ere ye're giv'n o'er,
To try one desp'rate med'cine more;
For where your case can be no worse,
The desp'rat'st is the wisest course.
BUTLER. *Epistle of Hudibras to Sidrophel.*

Cf. Celuy meurt tous les jours, qui languit en vivant.
He dies every day who lives a lingering life.
PIERRARD POULLET. *La Charité.*

Ægrescitque medendo.
He destroys his health by the pains he takes to preserve it.
VIRGIL. *Æneid.* 12, 46.

[The life of the valetudinarian: *Cf.* the Italian epitaph of a person of this description: I was well; I would be better; and here I am.
ADDISON. *Spectator.* 25.]

Graviora quædam sunt remedia periculis.
There are some remedies worse than the disease.
PUBLILIUS SYRUS. *Maxim* 301.

Marius said, "I see the cure is not worth the pain."
PLUTARCH. *Life of Caius Marius.*

The remedy is worse than the disease.
BACON. *Essays. Of Seditions.*

I find the medicine worse than the malady.
JOHN FLETCHER. *Love's Cure.* Act iii. Sc. 2.

Isabella. For 'tis a physic
That's bitter to sweet end.
SHAKESPEARE. *Measure for Measure.* Act iv. Sc. 6. l. 7.

Lysander. Out, loathed medicine! hated potion, hence!
Ibid. Midsummer Night's Dream. Act iii. Sc. 2. l. 264.

Nous avons changé tout cela.
We have changed all that.
MOLIÈRE. *Le Médecin Malgré Lui.* Act ii. Sc. 6.

[Sganarelle, the pretended physician, declaring that the liver was on the left side, the heart on the right, is asked by Géronte to account for such an inversion of the usual arrangement, to which he replies, "Oui, cela était autrefois ainsi; mais nous avons changé tout cela, et nous faisons maintenant la médicine d'une méthode toute nouvelle." The phrase is often used in speaking of changes or departures from old and usual customs.]

Even as a surgeon, minding off to cut
Some cureless limb,—before in use he put
His violent engins on the vicious member,
Bringeth his patient in a senseless slumber,

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And grief-less then (guided by use and art),
To save the whole, sawes off th' infested part.
DU BARTAS. *Divine Weekes and Workes.* First week. Sixth day. Pt. 1. (JOHN SYLVESTER, trans.)

For want of timely care
Millions have died of medicable wounds.
ARMSTRONG. *Art of Preserving Health.* Bk. iii. l. 515.

His pills as thick as hand-grenades flew,
And where they fell as certainly they slew.
EARL OF ROSCOMMON.

Learn from the beasts the physic of the field.
POPE. *Essay on Man.* Epistle iii. l. 174.

I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.
O. W. HOLMES. *Lecture before the Harvard Medical School.*

MEETING.

First Witch. When shall we three meet again
In thunder, lightning, or in rain?
Second Witch. When the hurly burly 's done,
When the battle 's lost and won:
Third Witch. That will be ere the set of sun.
First Witch. Where the place?
Second Witch. Upon the heath:
Third Witch. There to meet with Macbeth.
SHAKESPEARE. *Macbeth.* Act i. Sc. 1. l. 1.

Hamlet. I am very glad to see you; good even, sir,—
But what, in faith, make you from Wittenberg?
Horatio. A truant disposition, good my lord.
Hamlet. I would not hear your enemy say so.
Nor shall you do mine ear that violence,
To make it truster of your own report
Against yourself; I know you are no truant.
Ibid. Hamlet. Act i. Sc. 2. l. 168.

Gods meet gods, and justle in the dark.
DRYDEN AND LEE. *Œdipus.* Act iv. last line.

Birds met birds, and justled in the dark.
DRYDEN. *The Hind and the Panther.* l. 1898.

And we meet, with champagne and a chicken, at last.
LADY MARY WORTLEY MONTAGU. *The Lover.*

Hail, fellow, well met,
All dirty and wet:
Find out, if you can,
Who's master, who's man.
SWIFT. *My Lady's Lamentation.*

The joys of meeting pay the pangs of absence;
Else who could bear it?
ROWE. *Tamerlane.* Act ii. Sc. 1.

There is not in the wide world a valley so sweet
As that vale in whose bosom the bright waters meet.
THOMAS MOORE. *The Meeting of the Waters.*

We met—'twas in a crowd.
THOMAS HAYNES BAYLY. *We Met.*

She wore a wreath of roses
The night that first we met.
Ibid. She Wore a Wreath.

Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness:
So on the ocean of life, we pass and speak one another,
Only a look and a voice, then darkness again and a silence.
LONGFELLOW. *Tales of a Wayside Inn. The Theologian's Tale. Elizabeth.* Pt. iv.

As two floating planks meet and part on the sea,
O friend! so I met and then drifted from thee.
WM. R. ALGER. *Oriental Poetry. The Brief Chance Encounter.*

[The original of this verse appears in the *Mahabarata Ramayana.* See Max Muller in *Fortnightly Review*, July, 1898.]

Two lives that once part, are as ships that divide
When, moment on moment, there rushes between
The one and the other, a sea;—

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Ah, never can fall from the days that have been
A gleam on the years that shall be!
BULWER-LYTTON. *A Lament.* l. 10. (1853.)

We twain have met like the ships upon the sea,
Who hold an hour's converse, so short, so sweet;
One little hour! and then, away they speed
On lonely paths, through mist, and cloud, and foam,
To meet no more.
ALEXANDER SMITH. *Life Drama.* Sc. iv. (1853.)

Alas,
We loved, sir—used to meet:
How sad and bad and mad it was—
But then, how it was sweet!
ROBERT BROWNING. *Confessions.* ix.

MELANCHOLY.

Jaques. I have neither the scholar's melancholy, which is emulation; nor the musician's, which is fantastical; nor the courtier's, which is proud; nor the soldier's, which is ambitious; nor the lawyer's, which is politic; nor the lady's, which is nice; nor the lover's, which is all these; but it is a melancholy of mine own, compounded of many simples, extracted from many objects, and, indeed, the sundry contemplation of my travels, in which my often rumination wraps me in a most humorous sadness.
SHAKESPEARE. *As You Like It.* Act iv. Sc. 1. l. 10.

King. Love! his affections do not that way tend;
Nor what he spake, though it lack'd form a little,
Was not like madness. There's something in his soul,
O'er which his melancholy sits on brood;
And I do doubt the hatch and the disclose
Will be some danger.
Ibid. Hamlet. Act iii. Sc. 1. l. 173.

Hamlet. I have of late, (but, wherefore, I know not,) lost all my mirth, foregone all custom of exercises; and, indeed, it goes so heavily with my disposition, that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you,—this brave o'er-hanging firmament—this majestical roof fretted with golden fire, why, it appears no other thing to me, than a foul and pestilent congregation of vapours.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 307.

Arthur. Methinks nobody should be sad but I.
Yet, I remember, when I was in France,
Young gentlemen would be as sad as night,
Only for wantonness. By my Christendom,
So I were out of prison, and kept sheep,
I should be as merry as the day is long.
Ibid. King John. Act iv. Sc. 1. l. 14.

Antonio. In sooth, I know not why I am so sad;
It wearies me; you say it wearies you;
But how I caught it, found it, or came by it,
What stuff 'tis made of, whereof it is born,
I am to learn;
And such a want-wit sadness makes of me,
That I have much ado to know myself.
Ibid. The Merchant of Venice. Act i. Sc. 1. l. 1.

Hero. He is of a very melancholy disposition.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 6.

Macbeth. I 'gin to be a-weary of the sun,
And wish the estate of the world were now undone.
Ibid. Macbeth. Act v. Sc. 5. l. 49.

Lady Percy. Tell me, sweet lord, what is't that takes from thee
Thy stomach, pleasure, and thy golden sleep?
Why dost thou bend thine eyes upon the earth;
And start so often when thou sitt'st alone?
Why hast thou lost the fresh blood in thy cheeks;
And giv'n my treasures, and my rights of thee,
To thick-ey'd musing, and curs'd melancholy?
Ibid. I. Henry IV. Act ii. Sc. 3. l. 49.

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Moping melancholy,
And moon-struck madness.
MILTON. *Paradise Lost.* Bk. xi. l. 485.

Hence, loathed melancholy,
Of Cerberus and blackest midnight born.
Ibid. L'Allegro.

These pleasures, Melancholy, give;
And I with thee will choose to live.
Ibid. Il Penseroso. l. 175.

Aristotle said melancholy men of all others are the most witty.
BURTON. *Anatomy of Melancholy.* Pt. 1. Sec. 3. Memb. 1. Subsec. 3.

All my griefs to this are jolly,
Naught so damn'd as melancholy.
Ibid. Anatomy of Melancholy. The Author's Abstract.

All my joys to this are folly,
Naught so sweet as melancholy.
Ibid. Anatomy of Melancholy. The Author's Abstract.

There 's naught in this life sweet,
If man were wise to see 't,
But only melancholy;
O sweetest Melancholy!
JOHN FLETCHER. *The Nice Valour.* Act iii. Sc. 3.

Go! you may call it madness, folly:
You shall not chase my gloom away!
There 's such a charm in melancholy
I would not if I could be gay.
SAMUEL ROGERS. *To* ——.

'Tis impious in a good man to be sad.
YOUNG. *Night Thoughts.* Night iv. l. 675.

"I fly from pleasure," said the prince, "because pleasure has ceased to please; I am lonely because I am miserable, and am unwilling to cloud with my presence the happiness of others."
JOHNSON. *Rasselas.* Ch. iii.

With eyes uprais'd, as one inspired,
Pale Melancholy sat retir'd;
And from her wild sequester'd seat,
In notes by distance made more sweet,
Pour'd through the mellow horn her pensive soul.
COLLINS. *Ode. The Passions.* l. 57.

Here rests his head upon the lap of earth,
A youth to fortune and to fame unknown:
Fair Science frown'd not on his humble birth,
And Melancholy mark'd him for her own.
GRAY. *Elegy Written in a Country Churchyard. The Epitaph.* St. 30.

But God, who is able to prevail, wrestled with him; marked him for His own.
IZAAK WALTON. *Life of Donne.*

My genial spirits fail;
And what can these avail
To lift the smothering weight from off my breast?
It were a vain endeavor,
Though I should gaze forever,
On that green light that lingers in the west:
I may not hope from outward forms to win
The passion and the life whose fountains are within.
COLERIDGE. *Dejection. An Ode.* St. 3.

To sigh, yet feel no pain;
To weep, yet scarce know why;
To sport an hour with Beauty's chain,
Then throw it idly by.
THOMAS MOORE. *The Blue Stocking. Song.*

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist.
A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.
LONGFELLOW. *The Day is Done.* St. 2.

MEMORY.

Ampliat aetatis spatium sibi vir bonus. Hoc est
Vivere bis vita posse priore frui.

The good man prolongs his life; to be able to enjoy one's past life is to live twice.
MARTIAL. *Epigrams.* x. 23. 7.

For he lives twice who can at once employ
The present well, and e'en the past enjoy.
POPE. *Imitation of Martial.*

Thus would I double my life's fading space:
For he, that runs it well, runs twice his race.
COWLEY. *Discourse.* xi. *Of Myself.*

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Whose work is done; who triumphs in the past;
Whose yesterdays look backwards with a smile.
YOUNG. *Night Thoughts.* Night ii. l. 333.

Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the memory of it.
SYDNEY SMITH. *Lecture on Benevolent Affections.*

When Time who steals our years away
Shall steal our pleasures, too,
The mem'ry of the past will stay,
And half our joys renew.
THOMAS MOORE. *Juvenile Poems. Song.*

Miranda. 'Tis far off;
And rather like a dream than an assurance
That my remembrance warrants. Had I not
Four or five women once that tended me?
Prospero. Thou hadst, and more, Miranda: But how is it
That this lives in thy mind? What see'st thou else
In the dark backward and abysm of time?
SHAKESPEARE. *The Tempest.* Act i. Sc. 2. l. 45.

Prospero. Let us not burden our remembrance with
A heaviness that's gone.
Ibid. The Tempest. Act v. Sc. 1. l. 200.

Lady Macbeth. Memory, the warder of the brain.
Ibid. Macbeth. Act i. Sc. 7. l. 65.

Macduff. I cannot but remember such things were,
That were most precious to me.
Ibid. Macbeth. Act iv. Sc. 3. l. 222.

Hamlet. Remember thee!
Ay, thou poor ghost, while memory holds a seat
In this distracted globe. Remember thee!
Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there,
And thy commandment all alone shall live
Within the book and volume of my brain.
Ibid. Hamlet. Act i. Sc. 5. l. 95.

Ægeon. Yet hath my night of life some memory,
My wasting lamps some fading glimmer left.
SHAKESPEARE. *Comedy of Errors.* Act v. Sc. 1. l. 314.

O Memory! thou fond deceiver!
Still importunate and vain;
To former joys recurring ever,
And turning all the past to pain.
GOLDSMITH. *The Captivity.* Act i. Sc. 1.

The right honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts.
SHERIDAN. *Speech in the House of Commons, in reply to Mr. Dundas.*

It may be said that his wit shines at the expense of his memory.
LE SAGE. *Gil Blas.* Bk. iii. Ch. xi.

I've wandered east, I've wandered west,
Through mony a weary way;
But never, never can forget
The luve o' life's young day!
WILLIAM MOTHERWELL. *Jeanie Morrison.*

Mem. To remember to forget to ask
Old Whitbred to my house one day.
DR. JOHN WOLCOT. *Whitbread's Brewery Visited by Their Majesties.*

Mrs. Malaprop. Illiterate him, I say, quite from your memory.
SHERIDAN. *The Rivals.* Act i. Sc. 2.

Long, long be my heart with such memories fill'd!
Like the vase in which roses have once been distill'd:
You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still.
THOMAS MOORE. *Farewell! but Whenever You Welcome the Hour.* Concluding lines.
(See under ROSE.)

Music, when soft voices die,
Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they quicken.
Rose-leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on.
SHELLEY. *To* ——.

To live with them is far less sweet
Than to remember thee.
MOORE. *I Saw Thy Form.* Concluding lines.

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Heu! quanto minus est cum reliquis versari,
Quam tui meminisse!

Alas! what little joy it is to live with those that survive, compared with the recollection of your presence!
SHENSTONE. *Epitaph on Miss Dolman.*

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shone
Now dimmed and gone,
The cheerful hearts now broken.
THOMAS MOORE. *Oft in the Stilly Night.*

Oh, I have roamed over many lands,
And many friends I've met;
Not one fair scene or kindly smile
Can this fond heart forget.
J. H. BAYLEY. *Oh, Steer My Bark to Erin's Isle.*

Go where glory waits thee;
But, while fame elates thee,
O, still remember me.
When the praise thou meetest,
To thine ear is sweetest,
O, then remember me.
MOORE. *Go Where Glory Waits Thee.*

I remember—I remember
How my childhood fleeted by,—
The mirth of its December,
And the warmth of its July.
W. M. PRAED. *I Remember, I Remember.*

How cruelly sweet are the echoes that start
When memory plays an old tune on the heart!
ELIZA COOK. *Old Dobbin.*

The thought of our past years in me doth breed
Perpetual benediction.
WORDSWORTH. *Intimations of Immortality.* St. 9.

And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory images and precious thoughts
That shall not die, and cannot be destroyed.
Ibid. Excursion. Bk. vii. l. 25.

Sweet as love,
Or the remembrance of a generous deed.
Ibid. The Prelude. Book the Sixth. l. 682.

Still are the thoughts to memory dear.
SCOTT. *Rokeby.* Canto i. St. 33.

A place in thy memory, dearest,
Is all that I claim;
To pause and look back when thou hearest
The sound of my name.
GERALD GRIFFIN. *A Place in Thy Memory.*

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view.
SAMUEL WOODWORTH. *The Old Oaken Bucket.*

Then soon with the emblem of truth overflowing,
And dripping with coolness, it rose from the well.
Ibid. The Old Oaken Bucket.

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket, which hung in the well.
Ibid. The Old Oaken Bucket.

What peaceful hours I once enjoy'd!
How sweet their memory still!
But they have left an aching void
The world can never fill.
COWPER. *Walking with God.*

In a drear-nighted December,
Too happy, happy tree,
Thy branches ne'er remember
Their green felicity.
KEATS. *Stanzas.*

Backward, turn backward, O Time in your flight!
Make me a child again, just for to-night!
ELIZABETH AKERS ALLEN. *Rock Me to Sleep.*

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain!
Take them, and give me my childhood again!
Ibid. Rock Me to Sleep.

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This is the place. Stand still, my steed,
Let me review the scene,
And summon from the shadowy past
The forms that once have been.
LONGFELLOW. *A Gleam of Sunshine.*

Thou who stealest fire
From the fountains of the past,
To glorify the present.
TENNYSON. *Ode to Memory.*

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare.
Ibid. The Two Voices. St. 127.

This is truth the poet sings
That a sorrow's crown of sorrows is remembering happier things.
Ibid. Locksley Hall. St. 38.
(See under SORROWS.)

I have a room whereinto no one enters
Save I myself alone:
There sits a blessed memory on a throne,
There my life centres.
CHRISTINA G. ROSSETTI. *Memory.* Pt. ii. St. 1.

MERCHANT.

Whose merchants are princes, whose traffickers are the honorable of the earth.
Old Testament. Isaiah xxiii. 8.

Strike, louder strike, the ennobling strings
To those whose merchants' sons were kings.
COLLINS. *Ode to Liberty.* l. 42.

In vain state
Where merchants gild the top.
MARSTON. *What You Will.* Act i.

When I see a merchant over-polite to his customers, begging them to taste a little brandy and throwing half his goods on the counter—thinks I, that man has an axe to grind.
CHARLES MINER. *Essays from the Desk of Poor Robert the Scribe. Who'll Turn Grindstones?*

MERCY.

The mercy of the Lord is from everlasting to everlasting upon them that fear Him.
Old Testament. Psalms ciii. 17.

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.
Old Testament. Psalms ciii. 4.

Bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.
New Testament. Colossians iii. 12.

Open thy bowels of compassion.
CONGREVE. *The Mourning Bride.* Act iv. Sc. 7.

Blessed are the merciful: for they shall obtain mercy.
New Testament. Matthew v. 7.

Who will not mercie unto others show,
How can he mercie ever hope to have?
SPENSER. *The Faerie Queene.* Bk. iv. Canto i. St. 42.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.
POPE. *The Universal Prayer.* St. 10.

Mercy to him that shows it, is the rule.
COWPER. *The Task.* Bk. vi. *The Winter Walk at Noon.* l. 595.

Portia. The quality of mercy is not strain'd;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above the sceptred sway;
It is enthronéd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice: Therefore, Jew,
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy;

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And that same prayer doth teach us all to render
The deeds of mercy.
SHAKESPEARE. *The Merchant of Venice.* Act iv. Sc. 1. l. 184.

Excogitare nemo quicquam poterit quod magis decorum regenti sit quam clementia.
It is impossible to imagine anything which better becomes a ruler than mercy.
SENECA. *De Clementia.* i. 19, 1.

Isabella. No ceremony that to great ones 'longs,
Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe,
Become them with one half so good a grace,
As mercy does.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 63.

Mercy's indeed the attribute of heaven.
OTWAY. *Windsor Castle.*

The greatest attribute of heaven is mercy;
And 'tis the crown of justice, and the glory,
Where it may kill with right, to save with pity.
J. FLETCHER. *The Lover's Progress.* Act iii. Sc. 3.

[This play was left imperfect by Fletcher, and finished by another poet, probably Massinger or Shirley.]

York. Open thy gate of mercy, gracious God!
My soul flies through these wounds to seek out Thee.
SHAKESPEARE. *III. Henry VI.* Act i. Sc. 4. l. 177.

Sweet Mercy! to the gates of heaven
This minstrel lead, his sins forgiven;
The rueful conflict, the heart riven
With vain endeavour,
And memory of Earth's bitter leaven
Effaced forever.
WORDSWORTH. *Thoughts Suggested on the Banks of the Nith.*

Isabella. Why, all the souls that were, were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are?
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 73.

King. Whereto serves mercy,
But to confront the visage of offence?
Ibid. Hamlet. Act iii. Sc. 3. l. 46.

Escalus. Mercy is not itself, that oft looks so;
Pardon is still the nurse of second woe.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 1. l. 297.

Pardon one offence and you encourage the commission of many.
PUBLILIUS SYRUS. *Maxim* 750.

Prince. Mercy but murders, pardoning those that kill.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 1. l. 202.

First Senator. Nothing emboldens sin so much as mercy.
Ibid. Timon of Athens. Act iii. Sc. 5. l. 3.

He that's merciful
Unto the bad, is cruel to the good.
RANDOLPH. *The Muses' Looking Glass.*

Every unpunished murder takes away something from the security of every man's life.
DANIEL WEBSTER. *Argument,* Salem, Mass., August 3, 1830. *The Murder of Capt. Joseph White.*

A God all mercy is a God unjust.
YOUNG. *Night Thoughts.* Night iv. l. 234.

There is a mercy which is weakness, and even treason against the common good.
GEORGE ELIOT. *Romola.* Bk. iii. Ch. lix.

Tigers have courage and the rugged bear
But man alone can, whom he conquers, spare.
WALLER. *Epistle to My Lord Protector.*

Cowards are cruel, but the brave
Love mercy and delight to save.
GAY. *Fables. The Lion, the Tiger, and the Traveller.* l. 33.

Humanity always becomes a conqueror.
SHERIDAN. *Pizarro.* Act i. Sc. 1.

Yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfy'd, and thee appease.
MILTON. *Paradise Lost.* Bk. x. l. 77.

My friend, judge not me,
Thou seest I judge not thee.
Betwixt the stirrup and the ground
Mercy I asked, mercy I found.
CAMDEN. *Remains Concerning England.* Section, *Epitaphs.*

Camden's comments are worth quoting:

A gentleman falling off his horse, brake his neck, which suddaine hap gave occasion of much speech of his former life, and some in this judging world judged the worst. In which respect a good friend made this good epitaph, remembering that of Saint Augustine, "Misericordia Domini inter pontem et fontem."

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[The phrase quoted from St. Augustine may be Englished "The mercy of God between the bridge and the river," and is said to have been penned by the saint in reference to an unfortunate gentleman who fell into a river.

Boswell, under date of April 28, 1783, tells how Johnson improved the last couplet of the epitaph by misquoting it:

Between the stirrup and the ground,
I mercy asked, I mercy found.]

Being all fashioned of the self-same dust,
Let us be merciful as well as just!

LONGFELLOW. *Tales of a Wayside Inn. The Student's Tale. Emma and Eginhard.* l. 177.

Gayer insects fluttering by
Ne'er droop the wing o'er those that die,
And lovelier things have mercy shown
To every failing but their own,
And every woe a tear can claim,
Except an erring sister's shame.

BYRON. *The Giaour.* l. 416.

MERIT.

Hamlet. Use every man after his desert, and who shall 'scape whipping?

SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 555.

Duke. O, your desert speaks loud; and I should wrong it
To lock it in the wards of covert bosom,
When it deserves with characters of brass
A forted residence 'gainst the tooth of time,
And razure of oblivion.

Ibid. Measure for Measure. Act v. Sc. 1. l. 13.

Il y a du mérite sans élévation mais il n'y a point d'élévation sans quelque mérite.

There is merit without elevation, but there is no elevation without some merit.

LA ROCHEFOUCAULD. *Maxim* 401.

Le monde récompense plus souvent les apparences de mérite que le mérite même.

The world rewards the appearance of merit oftener than merit itself.

Ibid. Maxim 166.

View the whole scene, with critic judgment scan,
And then deny him merit if you can.
Where he falls short, 'tis Nature's fault alone;
Where he succeeds, the merit's all his own.

CHURCHILL. *The Rosciad.* l. 1023.

It sounds like stories from the land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains.

COLERIDGE. *The Good Great Man.* (Called *Complaint* in early editions.)

MERMAID.

Oberon. Since once I sat upon a promontory,
And heard a mermaid on a dolphin's back
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song:
And certain stars shot madly from their spheres,
To hear the sea-maid's music.

SHAKESPEARE. *Midsummer Night's Dream.* Act ii. Sc. 1. l. 149. (Act ii. Sc. 2 in some editions.)

Who would be
A mermaid fair,
Singing alone,
Combing her hair
Under the sea,
In a golden curl
With a comb of pearl,
On a throne?
I would be a mermaid fair;
I would sing to myself the whole of the day;
With a comb of pearl I would comb my hair;
And still as I comb I would sing and say,
"Who is it loves me? who loves not me?"

TENNYSON. *The Mermaid.*

METAPHYSICS.

Quad celui à qui l'on parle ne comprend pas et celui qui parle ne se comprend pas, c'est de la métaphysique.

When he to whom one speaks does not understand, and he who speaks himself does not understand, this is Metaphysics.

VOLTAIRE.

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When Bishop Berkeley said, "There was no matter,"
And proved it—'twas no matter what he said;
They say his system 'tis in vain to batter,
Too subtle for the airiest human head;
And yet who can believe it? I would shatter
Gladly all matters down to stone or lead,
Or adamant, to find the world a spirit,
And wear my head, denying that I wear it.

BYRON. *Don Juan.* Canto xi. St. 1.

What is mind? No matter. What is matter? Never mind.

T. H. KEY.

[Key was at one time Head Master of University School. F. J. Furnivall is authority for ascribing the familiar phrase to him. It is sometimes quoted with the addition, "What is soul? It is immaterial."]

MIGHT.

(See STRENGTH.)

Deos fortioribus adesse.

The Gods assist the strongest.

TACITUS. Bk. iv. Ch. [illegible].

Di qui nacque che tutti li profeti armati vinsero, e li disarmati rovinarono.

Hence it happened that all the armed prophets conquered, all the unarmed perished.

MACHIAVELLI. *Il Principe.* Ch. vi.

As a rule God is on the side of the big squadrons as against the small ones.

BUSSY, COMTE DE RABUTIN. *Letters.* October 18, 1677.

The number of the wise will always be small. It is true that it has been largely increased, but it is nothing in comparison with the number of fools, and unfortunately they say that God always favors the heaviest battalions.

VOLTAIRE. *Letter to M. le Riche.* February 6, 1770.

Wise men and God's are on the strongest side.

SIR C. SEDLEY. *Death of Marc Antony.* Act iv. Sc. 2.

The winds and waves are always on the side of the ablest navigators.

GIBBON. *Decline and Fall of the Roman Empire.* Ch. lxviii.

J'ai toujours vu Dieu du coté des gros bataillons.

I have always noticed that God is on the side of the heaviest battalions.

DE LA FERTÉ. *To Anne of Austria.*

[De la Ferté's phrase has been attributed to Napoleon I., and may in fact have been quoted by him. Another Napoleonic phrase was, "Providence is always on the side of the last reserve."]

Hast thou (a sacrilege his soul abhors)
Claim'd all the glory of thy prosperous wars?
Proud of thy fleets and armies, stolen the gem
Of his just praise to lavish it on them?
Hast thou not learn'd, what thou art often told,
A truth still sacred and believed of old,
That no success attends on spears and swords
Unblest, and that the battle is the Lord's?

COWPER. *Expostulation.* l. 349.

Put your trust in God, my boys, and keep your powder dry.

COLONEL BLACKER. *Oliver's Advice.*

There is a well-authenticated anecdote of Cromwell. On a certain occasion, when his troops were about crossing a river to attack the enemy, he concluded an address, couched in the usual fanatic terms in use among them, with these words: "Put your trust in God; but mind to keep your powder dry!"

HAYES. *Ballads of Ireland.* Vol. i. p. 191.

Θημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ξυμφέρον.

I proclaim that might is right, justice the interest of the stronger.

PLATO. *Republic.* i. 12. (JOWETT, trans.)

Mensuraque juris
Vis erat.

Might was the measure of right.

LUCAN. *Pharsalia.* Bk. i. l. 175.

Hast. O God! that right should thus overcome might.

SHAKESPEARE. *II. Henry IV.* Act v. Sc. 4. l. 28.

Might
That makes a Title, where there is no Right.

S. DANIEL. *Civil War.* Bk. ii. xxxvi.

C'est la force et le droit qui règlent toutes les choses dans le monde; la force en attendant le droit.

Force and right govern everything in this world; force till right is ready.

JOUBERT. *Thoughts.* (MATTHEW ARNOLD, trans.)

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La raison du plus fort est toujours la meilleure.

The opinion of the strongest is always the best.

LA FONTAINE. *The Wolf and the Lamb.* Bk. i. Fable 10.

Let us have faith that right makes might: and in that faith let us dare to do our duty as we understand it.

LINCOLN. *Address.* New York city, February 21, 1859.

Vi et armis.

By force of arms.

CICERO. *Ad Pontifices.* xxiv. 63.

Vi victa vis.

Force overcome by force.

Ibid. Pro Milone. xi. 30.

Richard. They well deserve to have
That know the strong'st and surest way to get.

SHAKESPEARE. *Richard II.* Act iii. Sc. 3. l. 200.

The good old rule
Sufficeth them, the simple plan,
That they should take who have the power,
And they should keep who can.

WORDSWORTH. *Rob Roy's Grave.* St. 9.

Who overcomes
By force, hath overcome but half his foe.

MILTON. *Paradise Lost.* Bk. i. l. 648.

What is strength without a double share
Of wisdom? vast, unwieldy, burdensome,
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule,
But to subserve where wisdom bears command.

Ibid. Samson Agonistes. l. 53.

Then, everlasting Love, restrain thy will;
'Tis god-like to have power, but not to kill.

BEAUMONT AND FLETCHER. *The Chances.* Act ii. Sc. 2. *Song.*

The great mind knows the power of gentleness,
Only tries force because persuasion fails.

R. BROWNING. *Prince Hohenstiel-Schwangau.*

Oh, East is East, and West is West, and never the twain shall meet,
Till earth and sky stand presently at God's great judgment seat;
But there is neither East nor West, Border nor Breed nor Birth,
When two strong men stand face to face, tho' they come from the ends of the earth!

RUDYARD KIPLING. *The Ballad of East and West.*

MILL; MILLER.

A yet he had a thomb of gold parde.[1]

CHAUCER. *Canterbury Tales. Prologue.* l. 565.

Much water goeth by the mill
That the miller knoweth not of.

JOHN HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

Demetrius. More water glideth by the mill
Than wots the miller of, and easy it is
Of a cut loaf to steal a shive.

SHAKESPEARE. *Titus Andronicus.* Act ii. Sc. 1. l. 85.

The miller sees not all the water that goes by his mill.

BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 3. Memb. 4. Subsec. 1.

The same water that drives the mill, decayeth it.

STEPHEN GOSSON. *The Schoole of Abuse.*

And a proverb haunts my mind
As a spell is cast,—
"The mill can never grind
With the water that is past."

SARAH DOUDNEY. *The Water-Mill.*

Oh, seize the instant time; you never will
With waters once passed by impel the mill.

TRENCH. *Proverbs. Turkish and Persian.*

The mill will never grind with the water that is past.

HERBERT. *Jacula Prudentum.*

JOHN MILTON.

Græcia Mæonidam, jactet sibi Roma Maronem,
Anglia Miltonum jactat utrique parem.

Greece boasts her Homer, Rome can Virgil claim;
England can either match in Milton's fame.

SELVAGGI. *Ad Joannem Miltonum.*

Three poets in three distant ages born,
Greece, Italy, and England, did adorn:
The first in loftiness of thought surpassed;
The next in majesty; in both the last.
The force of nature could no further go;
To make a third, she join'd the former two.

DRYDEN. *Lines Written Under a Portrait of Milton.*

Ages elapsed ere Homer's lamp appear'd,
And ages ere the Mantuan swan was heard:
To carry nature lengths unknown before,
To give a Milton birth, ask'd ages more.

COWPER. *Table-Talk.* l. 557.

[1] In allusion to the proverb, "Every honest miller has a golden thumb."

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Nor second he that rode sublime
Upon the seraph wings of ecstasy.
The secrets of the abyss to spy
He passed the flaming bounds of place and time,
The living throne, the sapphire blaze,
Where angels tremble while they gaze,
He saw; but blasted with excess of light,
Closed his eyes in endless night.
GRAY. *Progress of Poesy.* iii. St. 2. l. 1.

Dark with excessive bright thy skirts appear.
MILTON. *Paradise Lost.* Bk. iii. l. 380.

Milton's strong pinion now not heaven can bound,
Now serpent-like, in prose he sweeps the ground,
In quibbles, angel and archangel join,
And God the Father turns a school-divine.
POPE. *First Epistle of the Second Book of Horace Imitated.* l. 99.

Milton, thou shouldst be living at this hour;
England hath need of thee.
WORDSWORTH. *Milton. Sonnet.*
(See under ENGLAND.)

Thy soul was like a star; and dwelt apart;
Thou hadst a voice whose sound was like the sea;
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.
Ibid. Milton.

That mighty orb of song,
The divine Milton.
Ibid. Excursion. Bk. i.

I am old and blind!
Men point at me as smitten by God's frown.
ELIZABETH LLOYD. *Milton on His Blindness.*

[This poem has sometimes been attributed to Milton himself. Miss Lloyd, a member of the Society of Friends of Philadelphia, afterward became the wife and widow of Mr. Robert Howell, of the same city.]

MIMICRY.

Agesilaus being invited once to hear a man who admirably imitated the nightingale, he declined, saying he had heard the nightingale itself.
PLUTARCH. *Lives. Agesilaus II.*

The vulgar thus through imitation err;
As oft the learn'd by being singular;
So much they scorn the crowd, that if the throng
By chance go right, they purposely go wrong;
So schismatics the plain believers quit,
And are condemn'd for having too much wit.

Imitation is the sincerest flattery.
C. C. COLTON (1780–1832). *The Lacon.*

MIND.

Mens agitat molem.
Mind moves matter.
VIRGIL. *Æneid.* vi. 727.

It is the mind that makes the man, and our vigour is in our immortal soul.
OVID. *Metamorphoses.* xiii.

Valentior omni fortuna animus est: in utramque partem ipse res suas ducit, beatæque miseræ vitæ sibi causa est.

The mind is the master over every kind of fortune: itself acts in both ways, being the cause of its own happiness and misery.
SENECA. *Epistolæ Ad Lucilium.* xcviii.

Mens regnum bona possidet.
A good mind possesses a kingdom.
Ibid. Thyestes. ii. 380.

My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave.
SIR EDWARD DYER. *MS. Rawl.* 85. p. 17.

[There is a very similar but anonymous copy in the British Museum. Additional MS. 15225, p. 85. And there is an imitation in J. Sylvester's Works, p. 651.
HANNAH. *Courtly Poets.*]

My mind to me a kingdom is:
Such perfect joy therein I find.

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As far exceeds all earthly bliss
That God and Nature hath assigned.
Though much I want that most would have,
Yet still my mind forbids to crave.
BYRD. *Psalmes, Sonnets, etc.* 1588.

My mind to me an empire is;
While grace affordeth health.
ROBERT SOUTHWELL (1560-1595). *Content and Rich.*

I love my neighbor as myself,
Myself like him too, by his leave,
Nor to his pleasure, power or pelf
Came I to crouch, as I conceive.
Dame Nature doubtless has designed
A man the monarch of his mind.
JOHN BYROM. *Careless Content.* St. 11.

It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore.
SPENSER. *Faerie Queene.* Bk. vi. Canto ix. St. 30.

Petruchio. 'Tis the mind that makes the body rich.
SHAKESPEARE. *The Taming of the Shrew.* Act iv. Sc. 3. l. 168.

Hamlet. There is nothing either good or bad, but thinking makes it so.
Ibid. Hamlet. Act ii. Sc. 2. l. 249.
(See under PRISON.)

A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a heaven of Hell, a hell of Heaven.
MILTON. *Paradise Lost.* Bk. i. l. 253.

Nothing is a misery,
Unless our weakness apprehend it so:
We cannot be more faithful to ourselves,
In anything that's manly, than to make
Ill fortune as contemptible to us
As it makes us to others.
Honest Man's Fortune. Act i. Sc. 1.

Edgar. Who alone suffers, suffers most i' the mind,
Leaving free things and happy shows behind;
But then the mind much sufferance doth o'erskip,
When grief hath mates, and bearing fellowship.
SHAKESPEARE. *King Lear.* Act iii. Sc. 6. l. 111.

Stultus uterque locum immeritum causatur inique;
In culpa est animus, qui se non effugit unquam.
Each blames the place he lives in; but the mind
Is most in fault, which ne'er leaves self behind.
HORACE. *Epistolæ.* Bk. i. Ep. 14. l. 12. (CONINGTON, trans.)

Hamlet. My father, methinks I see my father.
Horatio. Where, my lord?
Hamlet. In my mind's eye, Horatio.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 185.

I do not distinguish by the eye, but by the mind, which is the proper judge of the man.
SENECA. *On a Happy Life.* (L'Estrange's Abstract.) Ch. i.

They flash upon that inward eye
Which is the bliss of solitude.
WORDSWORTH. *I Wandered Lonely as a Cloud.* St. 4.

[Wordsworth informs us that these two lines were contributed to his poem by Mrs. Wordsworth.]

The eye of the intellect "sees in all objects what it brought with it the means of seeing."
CARLYLE. *Essays. Varnhagen Von Ense's Memoirs.*

Men have marble, women waxen, minds.
SHAKESPEARE. *Rape of Lucrece.* St. 178.

I had rather believe all the fables in the Legends and the Talmud and the Alcoran, than that this universal frame is without a mind.
BACON. *Essays. Of Atheism.*

The mind hath no horizon,
It looks beyond the eye, and seeks for mind
In all it sees, or all it sees o'erruling.
J. MONTGOMERY. *The Pelican Island.* Canto i. l. 78.

O heavy burden of a doubtfull minde!
QUARLES. *A Feast for Worms.* Sec. 2.

Strength of mind is exercise, not rest.
POPE. *Essay on Man.* Epistle ii. l. 104.

Love, Hope, and Joy, fair pleasure's smiling train,
Hate, Fear, and Grief, the family of pain,
These mix'd with art, and to due bounds confin'd
Make and maintain the balance of the mind.
Ibid. Essay on Man. Epistle ii. l. 117.

It is the mind's for ever bright attire,
The mind's embroidery, that the wise admire.
That which looks rich to the gross vulgar eyes
Is the fop's tinsel which the grave despise.
DYER. *To Mr. Savage.*

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Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.
ISAAC WATTS. *Horæ Lyricæ.* Bk. ii. *False Greatness.* Concluding lines.

It is the mind that makes the man, and our vigor is in our immortal soul.
OVID. *Metamorphoses.* xiii.

The march of the human mind is slow.
BURKE. *Speech on the Conciliation of America.*

The march of intellect.
SOUTHEY. *Sir Thos. More; or, Colloquies on the Progress and Prospects of Society.*

With curious art the brain, too finely wrought,
Prays on herself, and is destroyed by thought.
CHURCHILL. *Epistle to Hogarth.* l. 645.

In years that bring the philosophic mind.
WORDSWORTH. *Ode. Intimations of Immortality.* Concluding lines.

To the solid ground
Of Nature trusts the mind that builds for aye.
Ibid. A Volant Tribe of Bards on Earth.

And there they stand, as stands a lofty mind,
Worn, but unstooping to the baser crowd,
All tenantless, save to the crannying wind,
Or holding dark communion with the cloud
BYRON. *Childe Harold.* Canto iii. St. 47.

That little world, the human mind.
ROGERS. *Ode to Superstition.*

Your absence of mind we have borne, till your presence of body came to be called in question by it.
CHARLES LAMB. *Essays of Elia. Amicus Redivivus.*

What you are pleased to call your mind.
LORD WESTBURY.

[A solicitor, after hearing Lord Westbury's opinion, ventured to say that he had turned the matter over in his mind, and thought that something might be said on the other side: to which he replied, "Then, sir, you will turn it over once more in what you are *pleased to call your mind.*
NASH. *Life of Lord Westbury.* Vol. ii. 292.

Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered.
DANIEL WEBSTER. *Address on Laying the Corner-stone of the Bunker Hill Monument.*

That is not a common chance
That takes away a noble mind.
TENNYSON. *To J. S.* St. 12.

The mind can weave itself warmly in the cocoon of its own thoughts, and dwell a hermit anywhere.
LOWELL. *My Study Windows. On a Certain Condescension in Foreigners.*

Measure your mind's height by the shade it casts.
ROBERT BROWNING. *Paracelsus.* Sc. 3.

MIRACLE.

Jafer. They say miracles are past.
SHAKESPEARE. *All's Well that Ends Well.* Act ii. Sc. 3. l. 1.

Canterbury. It must be so; for miracles are ceased;
And therefore we must needs admit the means
How things are perfected.
Ibid. Henry V. Act i. Sc. 1. l. 67.

Helena. Great floods have flown
From simple sources; and great seas have dried,
When miracles have by the greatest been denied.
Ibid. All's Well that Ends Well. Act ii. Sc. 1. l. 142.

De par le roy, defense à Dieu
De faire des miracles en ce lieu.

Thus saith the king, "Thou, God, shalt not work miracles upon this spot."

[Written by a wit on the gates of the cemetery of St. Medard, when closed by Louis XV. on account of the reputed miracles worked by the relics of Le Diacre Paris, a Jansenist there interred.]

What is a miracle?—'Tis a reproach,
'Tis an implicit satire on mankind;
And while it satisfies, it censures too.
YOUNG. *Night Thoughts.* Night ix. l. 1245.

Die Botschaft hör' ich wohl, allein mir fehlt der Glaube;
Das Wunder ist des Glaubens liebstes Kind.

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Your messages I hear, but faith has not been given;
The dearest child of Faith is Miracle.
GOETHE. *Faust.* Act i. Sc. 1. l. 413. (BAYARD TAYLOR, trans.)

Every believer is God's miracle.
BAILEY. *Festus.* Sc. *Home.*

MIRROR.

I bid him look into the lives of men as though into a mirror, and from others to take an example for himself.
TERENCE. *Adelphoe.* Act iii. Sc. 3. 61.

Speech is a mirror of the soul: as a man speaks, so is he.
PUBLILIUS SYRUS. *Maxim* 1073.

Velut in speculum.

As in a looking-glass.
Latin Proverbial Phrase.

Hamlet. To hold as 'twere the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 24.

Second Gentleman. The mirror of all courtesy.
Ibid. Henry VIII. Act ii. Sc. 1. l. 67.

Ophelia. The glass of fashion, and the mould of form,
The observed of all observers.
Ibid. Hamlet. Act iii. Sc. 1. l. 153.

Lady Percy. He was indeed the glass
Wherein the noble youth did dress themselves.
Ibid. II. Henry IV. Act ii. Sc. 3. l. 21.

Lady Percy. He was the mark and glass, copy and book
That fashioned others.
Ibid. II. Henry IV. Act ii. Sc. 3. l. 31.

Fool. There was never yet fair woman, but she made mouths in a glass.
Ibid. King Lear. Act iii. Sc. 2. l. 13.

Our works are the mirror wherein the spirit first sees its natural lineaments.
CARLYLE. *Sartor Resartus.* Bk. ii. Ch. vii.

MIRTH.

(See LAUGHTER; CHEERFULNESS.)

A merry heart maketh a cheerful countenance.
Old Testament. Proverbs xv. 13.

Autolycus (*sings*). A merry heart goes all the day,
Your sad tires in a mile-a.
SHAKESPEARE. *Winter's Tale.* Act iv. Sc. 2. l. 118.

Ariel (*sings*). Merrily, merrily, shall I live now
Under the blossom that hangs on the bough.
Ibid. Tempest. Act v. Sc. 1. l. 93.

Don Pedro. I will only be bold with Benedick for his company, for from the crown of his head to the sole of his foot, he is all mirth; he hath twice or thrice cut Cupid's bow string, and the little hangman dare not shoot at him; he hath a heart as sound as a bell, and his tongue is the clapper, for what his heart thinks, his tongue speaks.
Ibid. Much Ado About Nothing. Act iii. Sc. 2. l. 10.

Beatrice. As merry as the day is long.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 45.

Don Pedro. Your silence most offends me, and to be merry best becomes you: for, out of question, you were born in a merry hour.
Beatrice. No, sure, my lord, my mother cried; but then there was a star danced, and under that I was born.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 346.

Messenger. And frame your mind to mirth and merriment,
Which bars a thousand harms and lengthens life.
Ibid. Taming of the Shrew. Induction. Sc. 2. l. 137.

Rosaline. Biron they call him; but a merrier man,
Within the limit of becoming mirth,
I never spent an hour's talk withal.
Ibid. Love's Labour's Lost. Act ii. Sc. 1. l. 57.
(See under CHEERFULNESS.)

Biron. Mirth cannot move a soul in agony.
Ibid. Love's Labour's Lost. Act v. Sc. 2. l. 857.

Romeo. How oft when men are at the point of death
Have they been merry!
Ibid. Romeo and Juliet. Act v. Sc. 3. l. 89.

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Gratiano. Let me play the fool,
With mirth and laughter let old wrinkles come,
And let my liver rather heat with wine
Than my heart cool with mortifying groans.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 1. l. 80.

Falstaff. Hostess, clap to the doors; watch to-night, pray to-morrow. Gallants, lads, boys, hearts of gold, all the titles of good fellowship come to you! What, shall we be merry? Shall we have a play extempore?
Ibid. 1. Henry IV. Act ii. Sc. 4. l. 305.

Three merry boys, and three merry boys,
And three merry boys are we,
As ever did sing in a hempen string
Under the gallows-tree.
JOHN FLETCHER. *The Bloody Brother.* Act iii. Sc. 2.

Come, thou Goddess fair and free,
In heav'n yclept Euphrosyne,
And by men, heart-easing Mirth.
MILTON. *L'Allegro.* l. 11.

Haste thee, Nymph, and bring with thee
Jest, and youthful Jollity,
Quips, and Cranks, and wanton Wiles,
Nods, and Becks, and wreathed Smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides,
And Laughter holding both his sides.
Ibid. L'Allegro. l. 25.

And if I give thee honour due,
Mirth, admits me of thy crew,
To live with her, and live with thee,
In unreprov'd pleasures free.
Ibid. L'Allegro. l. 37.

An ounce of mirth is worth a pound of sorrow.
BAXTER. *Self-Denial.*

A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.
DRYDEN. *The Secular Masque.* l. 40.

Love fram'd with Mirth, a gay fantastic round:
Loose were her tresses seen, her zone unbound;
And he, amidst his frolic play,
As if he would the charming air repay,
Shook thousand odours from his dewy wings.
WILLIAM COLLINS. *Ode. The Passions.* l. 90.

As Tammie glow'red, amazed and curious,
The mirth and fun grew fast and furious.
BURNS. *Tam o' Shanter.* l. 143.

Teach me half the gladness
That thy brain must know,
Such harmonious madness
From my lips would flow,
The world would listen then, as I am listening now.
SHELLEY. *To a Skylark.* Concluding lines.

And vexed with mirth the drowsy ear of night.
BYRON. *Childe Harold.* Canto i. St. 2.

So many, and so many, and such glee.
KEATS. *Endymion.* Bk. iv. l. 219.

MISER.

The miser is as much without what he has as what he has not.
PUBLILIUS SYRUS. *Maxim* 486.

Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arcâ.

The people hiss me, but I applaud myself at home, when I contemplate the money in my chest.
HORACE. *Satiræ.* Bk. i. Sat. 1. l. 66.

[The speaker is supposed to be a rich miser in Athens. Ben Jonson has copied the sentiment for one of his characters:

Poor worms, they hiss at me whilst I at home
Can be contented to applaud myself—with joy
To see how plump my bags are and my barns.
Every Man Out of His Humor. Act i.]

A mere madness, to live like a wretch and die rich.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Mem. 3. Subsec. 12.

'Tis strange the miser should his cares employ
To gain those riches he can ne'er enjoy;

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Is it less strange the prodigal should waste
His wealth to purchase what he ne'er can taste?
POPE. *Moral Essays.* Epistle iv. l. 1.
(See under PRODIGAL.)

MISFORTUNES.

Πόνος πόνῳ πόνον φέρει.

Woe brings woe upon woe.
SOPHOCLES. *Ajax.* 866. (PLUMPTRE, trans.)

Fere fit malum malo aptissimum.
One misfortune is generally followed closely by another.
LIVY. *Histories.* i. 46.

Fortune is not satisfied with inflicting one calamity.
PUBLILIUS SYRUS. *Maxim* 274.

King. When sorrows come, they come not single spies,
But in battalions!
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 86.

Ceon. One sorrow never comes but brings an heir,
That may succeed as his inheritor.
Ibid. Pericles. Act i. Sc. 4. l. 63.

Queen. One woe doth tread upon another's heel,
So fast they follow.
Ibid. Hamlet. Act iv. Sc. 7. l. 164.

Thus woe succeeds a woe, as wave a wave
HERRICK. *Hesperides.* 48. *Sorrows Succeed.*

Woes cluster; rare are solitary woes:
They love a train, they tread each other's heel.
YOUNG. *Night Thoughts.* Night iii. l. 63.

Solamen miseris socios habuisse doloris.

It is a consolation to the wretched to have companions in misery.
PUBLILIUS SYRUS. *Maxim* 995.

[The probable original of the well-known proverb, "Misery loves company." Before Syrus, however, Thucydides had said:

A fellowship in misfortune having nevertheless to a certain extent a certain alleviation.
Historia. vii. 75.]

Society in shipwreck is a comfort to all.
PUBLILIUS SYRUS. *Maxim* 144.

Grief finds some ease by him that like does beare.
SPENSER. *Daphnaida.* l. 67.

Grief best is pleas'd with grief's society.
SHAKESPEARE. *Rape of Lucrece.* St. 159.

Edgar. But then the mind much sufferance doth o'er-skip,
When grief hath mates.
SHAKESPEARE. *King Lear.* Act iii. Sc. 6. l. 113.

Benvolio. One pain is lessen'd by another's anguish;
One desperate grief cures with another's languish.
Ibid. Romeo and Juliet. Act i. Sc. 2. l. 47.

Misery still delights to trace
Its semblance in another's case.
COWPER. *The Castaway.* St. 10.

And no bond
In closer union knits two human hearts
Than fellowship in grief.
SOUTHEY. *Joan of Arc.* Bk. i. l. 346.

The sad relief
That misery loves—the fellowship of grief.
J. MONTGOMERY. *The West Indies.* Pt. iii. l. 173.
(See under SYMPATHY.)

Dans l'adversité de nos meilleurs amis nous trouvons toujours quelque chose qui ne nous déplaît pas.

In the adversity of our best friends we often find something that is not displeasing to us.
ROCHEFOUCAULD. *Reflections. Maxim* 99.

[This maxim was withdrawn in the third edition of the *Reflections*, probably on account of the outcry it raised. Swift quotes it as the epigraph to his *Verses on His Own Death*, and comments upon it at length:

This maxim more than all the rest
Is thought too base for human breast:
"In all distresses of our friends
We first consult our private ends;
While nature, kindly bent to ease us,
Points out some circumstance to please us."

He defends the sentiment on the ground that as good fortune is relative, its value is sentimentally enhanced by contrast with others' misfortunes. Chesterfield accepted the maxim as a truthful estimate of human depravity: "Those who know the deception and wickedness of the human heart will not be either romantic or blind enough to deny what Rochefoucauld and Swift have affirmed as a general truth" (*Letters*, 129) Burke echoed the general idea: "I am convinced that we have a degree of delight, and that no small one, in the real misfortunes and pains of others" (*The Sublime and the Beautiful.* Pt. i. Sec. 14). Long before Rochefoucauld, Montaigne had said: "In the midst of compassion we feel within us I know not what bitter sweet point of pleasure in seeing others suffer" (*Essays. Of Profit and Honesty*). He quotes in corroboration the first two lines of a famous passage in Lucretius:

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Suave mari magno, turbantibus æquora ventis,
E terra magnum alterius spectare laborem
Non quia vexari quemquam 'st jucunda voluptas
Sed quibus ipse malis careas quia cernere suave 'st.

How sweet to stand, when tempests tear the main,
On the firm cliff and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
De Rerum Natura. ii. 1.

Ben Jonson admits into *Every Man Out of His Humour* an old song which is probably a reminiscence of Lucretius:

I wander not to seek for more:
In greatest storm I sit on shore,
And laugh at those that toil in vain
To get what must be lost again.

Is this to be believed or to be told?
Can then such inbred malice live in man,
To joy in ill, and from another's woes,
To draw his own delight?
TERENCE. *Andria.* Act iv. Sc. 1. l. 1.
(GEORGE COLMAN, trans.)

We have all strength enough to bear the misfortunes of others.
ROCHEFOUCAULD. *Maxim* 19.

Etiam quæ sibi quisque timebat
Unius in miseri exitium conversa tulere.

What each man feared would happen to himself, did not trouble him when he saw that it would ruin another.
VIRGIL. *Æneid.* ii. 130.

I never knew any man in my life, who could not bear another's misfortunes perfectly like a Christian.
POPE. *Thoughts on Various Subjects.*

I never knew a man who could not bear the misfortunes of another like a Christian.
SWIFT. *Thoughts on Various Subjects.*

To bear other people's afflictions, every one has courage enough and to spare.
BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

That is a true proverb which is wont to be commonly quoted, that "all had rather it were well for themselves than for another."
TERENCE. *Andria.* Act ii. Sc. 5, 15. (426).

Silvius. Wherever sorrow is, relief would be;
If you do sorrow at my grief in love,
By giving love, your sorrow and my grief,
Were both extermined.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 5. l. 86.

Malcolm. Give sorrow words: the grief that does not speak
Whispers the o'erfraught heart, and bids it break.
SHAKESPEARE. *Macbeth.* Act iv. Sc. 3. l. 209.

Marcius. To weep with them that weep doth ease some deal;
But sorrow flouted at is double death.
Ibid. Titus Andronicus. Act iii. Sc. 1. l. 245.

Thus do extremest ills a joy possess,
And one woe makes another woe seem less.
DRAYTON. *England's Heroical Epistles.*

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.
LOWELL. *Democracy and Addresses. Democracy.*

Were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the apprehension of such evils as never happened to him, than from those evils which had really befallen him.
ADDISON. *The Spectator.* No. 505.

MISTRUST.

Do not trust all men, but trust men of worth; the former course is silly, the latter a mark of prudence.
DEMOCRITUS. *Ethica. Fragment* 224.

Pistol. Trust none;
For oaths are straws, men's faiths are wafer-cakes,
And hold-fast is the only dog.
SHAKESPEARE. *Henry V.* Act ii. Sc. 3. l. 54.

Queen Elizabeth. Trust not him that hath once broken faith.
Ibid. III. Henry VI. Act iv. Sc. 4. l. 30.

Soldier. O, noble emperor, do not fight by sea,
Trust not to rotten planks.
Ibid. Antony and Cleopatra. Act iii. Sc. 7. l. 63.

Warwick. I hold it cowardice
To rest mistrustful, where a noble heart
Hath pawned an open hand in sign of love.
Ibid. III. Henry VI. Act iv. Sc. 2. l. 8.

Once to distrust is never to deserve.
SAVAGE. *The Volunteer Laureate.* No. 5.

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The saddest thing that can befall a soul
Is when it loses faith in God and woman.
ALEXANDER SMITH. *A Life Drama.* Sc. 12.

MOB.

(See PEOPLE.)

Procul o, procul este, profani!

Back, ye unhallowed!
VIRGIL. *Æneid.* Bk. vi. l. 413. (CONINGTON, trans.)

Odi profanum vulgus et arceo.

I hate the profane vulgar and shun them.
HORACE. *Odes.* Bk. iii. Ode 1. l. 1.

Hence, ye profane! I hate ye all,
Both the great vulgar and the small.
Ibid. (COWLEY, trans.)

Bellua multorum es capitum.

Thou art a many-headed beast.
Ibid. Epistolæ. Bk. i. Ep. 1. l. 76.

Coriolanus. The beast
With many heads butts me away.
SHAKESPEARE. *Coriolanus.* Act iv. Sc. 1. l. 1.

There still remains to mortify a wit
The many-headed monster of the pit.
POPE. *Imitation of Horace.* Epistle i. Bk. ii. l. 304.

Mendici, mimi, balatrones, hoc genus omne.

Beggars, buffoons, and jesters, all this class.

[Id genus omne, "All that class," is often used in the same way to denote in a comprehensive manner any category or description of people or things.]

Cæsar. This common body,
Like to a vagabond flag upon the stream,
Goes to and back, lackeying the varying tide,
To rot itself with motion.
SHAKESPEARE. *Antony and Cleopatra.* Act i. Sc. 4. l. 44.

Archbishop. An habitation giddy and unsure
Hath he that buildeth on the vulgar heart.
Ibid. II. Henry IV. Act i. Sc. 3. l. 89.

Marcius. Your affections are
A sick man's appetite, who desires most that
Which would increase his evil. He that depends
Upon your favors, swims with fins of lead,
And hews down oaks with rushes. Hang ye! Trust ye?
With every minute you do change your mind;
And call him noble that was now your hate,
Him vile that was your garland.
SHAKESPEARE. *Coriolanus.* Act i. Sc. 1. l. 182.

And what the people but a herd confus'd,
A miscellaneous rabble, who extol
Things vulgar, and, well weigh'd, scarce worth the praise?
MILTON. *Paradise Regained.* Bk. iii. l. 49.

Who o'er the herd would wish to reign,
Fantastic, fickle, fierce, and vain?
Vain as the leaf upon the stream,
And fickle as a changeful dream;
Fantastic as a woman's mood,
And fierce as Frenzy's fever'd blood—
Thou many-headed monster thing,
Oh, who would wish to be thy king?
SCOTT. *Lady of the Lake.* Canto v. St. 30.

Hamlet. The play, I remember, pleased not the million; 't was caviare to the general.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 457.

The multitude is always in the wrong.
EARL OF ROSCOMMON. Essay on Translated Verse. l. 184.

Our supreme governors, the mob.
HORACE WALPOLE. *Letter to Sir Horace Mann.* 7th September, 1743.

Learning will be cast into the mire and trodden down under the hoofs of a swinish multitude.
BURKE. *Reflections on the Revolution in France. Works.* Vol. iii.

The great unwashed.
Attributed to LORD BROUGHAM.

Men of genius are rarely much annoyed by the company of vulgar people, because they have a power of looking at such persons as objects of amusement of another race altogether.
COLERIDGE. *Table Talk.* August 20, 1833.

MODERATION.

Give me neither poverty nor riches; feed me with food convenient for me.
Old Testament. Proverbs xxx. 8.

Μηδὲν ἄγαν.

Not too much.

[The phrase is best known in its Latin form, "Ne quid nimis." Diogenes Laertius, in his biography of Solon (i. 2, 16, 63), ascribes it to that philosopher-statesman. It is also attributed to Cleobulus. With the equally famous saying, "Know thyself"

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(see under KNOWLEDGE), it was inscribed over the temple of Apollo at Delphi. It was numerously imitated by the Greeks and the Romans. Its earliest known appearance in poetical literature is in Theognis:

Μηδὲν ἄγαν σπεύδειν πάντων μέσ' ἄριστα.

Be not too zealous; moderation's best
In all things.
THEOGNIS. *Sententiæ.* 335.

The analogous phrase, "Μέτρον ἄριστον" (moderation is best, in Latin, "Optimus modus"), is attributed to Cleobolus by Diogenes Laertius (1, 6, 6, 93), and it is sometimes asserted that these were the words inscribed on the temple of Apollo.]

Id arbitror, Adprime in vita esse utile, ne quid nimis.

I consider it to be a leading maxim in life, not to do anything to excess.
TERENCE. *Andria.* Act i. Sc. 1. l. 34.

There is, said Michael, if thou well observe
The rule of *Not too much*, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayest thou live, till like ripe fruit thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.
MILTON. *Paradise Lost.* Bk. xi. l. 530.

I, who have so much and so universally adored this ἄριστον μέτρον, "excellent mediocrity," of ancient times, and who have concluded the most moderate measure the most perfect, shall I pretend to an unreasonable and prodigious old age?
MONTAIGNE. *Essays.* Bk. iii. Ch. iii. *Of Experience.*

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door
Imbittering all his state.
HORACE. Bk. ii. Ode x. (COWPER, trans.) St. 2.

Keep the golden mean between saying too much and too little.
PUBLILIUS SYRUS. *Maxim* 1072.

Ce n'est pas être sage
D'être plus sage qu'il ne le faut.

It is not wise to be wiser than is necessary.
QUINAULT. *Armide.*

La parfaite raison fuit toute extrémité,
Et veut que l'on soit sage avec sobriété.

Perfect good sense shuns all extremity,
Content to couple wisdom with sobriety.
MOLIÈRE. *Misanthrope.* Act i. l. 1.

Faut d'la vertu, pas trop n'en faut,
L'excès en tout est un défaut.

Be virtuous: not too much; just what's correct:
Excess in anything is a defect.
MONVEL. *Erreur d'un Moment.*

Le juste milieu.
Attributed to KING LOUIS PHILIPPE.

Surtout pas de zele.

Above all, no zeal.
Attributed to TALLEYRAND.

He knows to live who keeps the middle state,
And neither leans on this side nor on that.
POPE. *Imitation of Horace.* Bk. ii. Satire ii. l. 61.

Avoid extremes; and shun the fault of such
Who still are pleas'd too little or too much.
Ibid. Essay on Criticism. Pt. ii. l. 184.

Medio tutissimus ibis.

You will be safer to go in the middle.
OVID. *Metamorphoses.* ii. 137.

His writing has no enthusiasms, no aspiration, contented, self-respecting and keeping the middle of the road.
EMERSON. *Representative Men. Montaigne.*

Est modus in rebus; sunt certi denique fines
Quos ultra citraque nequit consistere rectum.

There is a mean in all things; and, moreover, certain limits on either side of which right cannot be found.
HORACE. *Satiræ.* Bk. i. Satire i. l. 106.

[Conington's translation runs as follows:
Yes, there's a mean in morals. Life has lines
To north or south of which all virtue pines.]

I neither want, nor yet abound,
Enough's a feast, content is crown'd.
I faine not friendship where I hate,
I fawne not on the great (in show),
I prize, I praise a meane estate,
Neither too lofty nor too low;
This, this is all my choice, my cheere,
A minde content, a conscience cleere.
SYLVESTER. *A Contented Mind.* St. 3.

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Hoc erat in votis; modus agri non ita magnus,
Hortus ubi et tecto vicinus jugis aquae fons
Et paullum silvae super his foret.

This used to be my wish: a bit of land,
A house and garden with a spring at hand,
And just a little wood.
HORACE. *Satires.* ii. 6, 1. (CONINGTON, trans.)

I've often wish'd that I had clear,
For life, six hundred pounds a year;
A handsome house to lodge a friend;
A river at my garden's end;
A terrace walk, and half a rood
Of land set out to plant a wood.
SWIFT. *Imitation of Horace.* Bk. ii. Satire 6.

We should aim rather at levelling down our desires than levelling up our means.
ARISTOTLE. *Politica.* ii. 7, 8.

Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb;
Keep clean, be as fruit, earn life, and watch
Till the white-wing'd reapers come!
VAUGHAN. *The Seed Growing Secretly.*

Fool. Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Ride more than thou goest,
Learn more than thou trowest,
Set less than thou throwest.
SHAKESPEARE. *King Lear.* Act i. Sc. 4. l. 117.

Hamlet. I could be bounded in a nut-shell, and count myself a king of infinite space.
Ibid. Hamlet. Act ii. Sc. 2. l. 250.

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours given,—
Dear Chloe, this is wisdom's part;
This is that incense of the heart
Whose fragrance smells to heaven.
COTTON. *The Fireside.* St. 11.

Thus hand in hand through life we'll go;
Its checker'd paths of joy and woe
With cautious steps we'll tread.
Ibid. The Fireside. St. 13.

O, grant me, Heav'n, a middle state,
Neither too humble, nor too great;
More than enough for nature's ends,
With something left to treat my friends.
DAVID MALLET.

I make it a virtue to be content with my middlingness; it is always pardonable, so that one does not ask others to take it for superiority.
GEORGE ELIOT. *Daniel Deronda.*

Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.
POPE. *Ode on Solitude.* p. 1.

Give me, ye gods, the produce of one field,
That so I neither may be rich nor poor;
And having just enough, not covet more.
DRYDEN.

Take the good the gods provide thee.
Ibid. Alexander's Feast. l. 106.

Content with poverty, my soul I arm;
And virtue, though in rags, will keep me warm.
Ibid. Third Book of Horace. Ode 29.

What happiness the rural maid attends,
In cheerful labour while each day she spends!
She gratefully receives what Heav'n has sent,
And, rich in poverty, enjoys content.
GAY. *Rural Sports.* Canto ii. l. 148.

We thinke no greater blisse then such
To be as be we would,
When blessed none but such as be
The same as be they should.
WILLIAM WARNER. *Albion's England.* Bk. x. Ch. lix. St. 68.

Moderation is the silken string running through the pearl-chain of all virtues.
FULLER. *Holy and Profane States.* Bk. iii. *Of Moderation.*
[Quoted also by Bishop Hall in the Introduction to *Christian Moderation* as an Oriental proverb.]

Give me, kind Heaven, a private station,
A mind serene for contemplation:

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Title and profit I resign:
The post of honour shall be mine.
GAY. *Fables.* Pt. ii. *The Vulture, the Sparrow, and Other Birds.* l. 69.

When vice prevails, and impious men bear sway,
The post of honour is a private station.
ADDISON. *Cato.* Act iv. Sc. 4.

Reason's whole pleasure, all the joys of sense,
Lie in three words,—health, peace, and competence:
But health consists with temperance alone,
And peace, O Virtue! peace is all thy own.
POPE. *Essay on Man.* Epistle iv. l. 79.

Corin. He that wants money, means, and content, is without three good friends.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 23.

Studious of ease, and fond of humble things.
AMBROSE PHILLIPS. *From Holland to a Friend in England.*

An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease and alternate labour, useful life,
Progressive virtue, and approving Heaven!
THOMSON. *The Seasons. Spring.* l. 1158.

Man wants but little; nor that little long;
How soon must he resign his very dust,
Which frugal nature lent him for an hour!
YOUNG. *Night Thoughts.* Night iv. l. 114.

Nec multo opus est nec diu.
Not much is wanted nor for long.
SENECA.

Man wants but little here below,
Nor wants that little long.
GOLDSMITH. *Edwin and Angelina; or, The Hermit.* St. 8.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.
GRAY. *Elegy in a Country Churchyard.* St. 19.

Cleon hath a million acres,—ne'er a one have I;
Cleon dwelleth in a palace,—in a cottage I.
CHARLES MACKAY. *Cleon and I.*

Plain living and high thinking are no more:
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence,
And pure religion breathing household laws.
WORDSWORTH. *Sonnet.* Written in London, September, 1820. Concluding lines.

——Believe it not!
The primal Duties shine aloft—like stars;
The Charities that soothe, and heal, and bless,
Are scatter'd at the feet of Man—like flowers.
The gen'rous inclination, the just rule,
Kind wishes, and good actions, and pure thoughts—
No mystery is here; no special boon
For high and not for low, for proudly grac'd,
And not for meek of heart. The smoke ascends
To heav'n as lightly from the Cottage hearth
As from the haughty palace.
Ibid. Excursion. Bk. ix. l. 284.

To be honest, to be kind; to earn a little and to spend a little; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.
R. L. STEVENSON. *A Christmas Sermon.*

MODESTY.

Juliet. I met the youthful lord at Laurence 'cell:
And gave him what becoming love I might,
Not stepping o'er the bounds of modesty.
SHAKESPEARE. *Romeo and Juliet.* Act iv. Sc. 2. l. 27.

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Don Pedro. It is the witness still of excellency
To put a strange face on his own perfection.
SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 3. l. 48.

On their own merits modest men are dumb;
"Plaudite et valete"—Terence—hum!
GEORGE COLMAN THE YOUNGER. *Epilogue to the Heir at Law.*

He saw her charming, but he saw not half
The charms her downcast modesty conceal'd.
THOMSON. *The Seasons. Autumn.* l. 229.

Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn.
GOLDSMITH. *The Deserted Village.* l. 329.

There is a luxury in self-dispraise;
And inward self-disparagement affords
To meditative spleen a grateful feast.
WORDSWORTH. *The Excursion.* Bk. iv. l. 471.

MONEY.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
New Testament. 1. Timothy vi. 10.

Love of money is the mother of all evils.
[According to Diogenes Laertius (vi. 2, 6, 50) this was a saying of Diogenes the Cynic. It is sometimes attributed to Bion.]

Effodiuntur opes irritamenta malorum.
Men dig the earth for gold, seed of unnumbered ills.
OVID. *Metamorphoses.* l. 140.

Money is the sinews of war.
[Diogenes Laertius, in his *Life of Bion* (Bk. iv. Ch. vii., Sec. 3), attributes to Bion the saying τον πλουτον ειναι νευρα πραγματων ("Money is the sinews of affairs").
Plutarch, in his *Life of Cleomenes* (Ch. xxvii.), thus comments on the saying, "He who first called money the sinews of affairs seems to have said this with special reference to war." Accordingly we find Libanius (*Oration XLVI.*) expressly defining money as τα νευρα του πολεμου ("the sinews of war").]

War is a matter not so much of arms as of expenditure, through which arms may be made of service.
THUCYDIDES. *History.* l. 83, 2.

Victuals and ammunition
And money too the sinews of war.
BEAUMONT AND FLETCHER. *The Fair Maid.*

Alcæus mentions Aristodemus in these lines:

'Tis money makes the man; and he who's none
Is counted neither good nor honourable.
DIOGENES LAERTIUS. *Life of Thales.* vii.

Money alone sets all the world in motion.
PUBLILIUS SYRUS. *Maxim* 656.

Rem facias; rem,
Si possis recte, si non, quocunque modo rem.

Make money, money, man;
Well, if so be—if not, which way you can.
HORACE. *Epistolæ.* Bk. i. Ep. 1, l. 65. (CONINGTON, trans.)

[Literally, "A fortune—make a fortune: by honest means if you can; if not, by any means make a fortune." Pope's paraphrase is well known:

Get place and wealth, if possible, with grace;
If not, by any means get wealth and place.
Imitation of Horace. Bk. i. Epistle i. l. 103.]

Unde habeas quaerit nemo, sed oportet habere.
None question whence it comes, but come it must.
JUVENAL. *Satires.* xiv. 207. (GIFFORD, trans.)

The rule get money, still get money, boy:
No matter by what means; money will do
More, boy, than my lord's letter.
BEN JONSON. *Every Man in His Humour.* Act ii. Sc. 3.

Imperat aut servit collecta pecunia cuique.
Gold will be slave or master.
HORACE. *Epistolæ.* Bk. i. Ep. 10. l. 47 (CONINGTON, trans.)

Ford. If money go before, all ways do lie open.
SHAKESPEARE. *The Merry Wives of Windsor.* Act ii. Sc. 2. l. 175.

There is no sanctuary so holy that money cannot profane it, no fortress so strong that money cannot take it by storm.
CICERO. *In Verrem.* l. 2, 4.

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Timon. This yellow slave
Will knit and break religions; bless the accurs'd,
Make the hoar leprosy ador'd; place thieves,
And give them title, knee, and approbation
With senators on the bench.
SHAKESPEARE. *Timon of Athens.* Act iv. Sc.3 l. 33.

Anne Page. O what a world of vile ill-favour'd faults
Looks handsome in three hundred pounds a-year.
Ibid. The Merry Wives of Windsor. Act iii. Sc. 4. l. 32.

Grumio. Nothing comes amiss, so money comes withal.
Ibid. The Taming of the Shrew. Act i. Sc. 2. l. 79.

Money is welcome tho' it be in a dirty clout, but 'tis far more acceptable if it come in a clean handkerchief.
J. HOWELL. *Familiar Letters.* Bk. ii. Letter XXV. *To Mr. P. W.*

Iago. Put money in thy purse.
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 338.

Subject to a kind of disease, which at that time they called lack of money.
RABELAIS. *Works.* Bk. ii. Ch. xvi.

Money brings honor, friends, conquest, and realms.
MILTON. *Paradise Regained.* Bk. ii. l. 422.

Money, th' only power
That all mankind falls down before.
BUTLER. *Hudibras.* Pt. iii. Canto ii. l. 1327.

Les beaux yeux de ma cassette! Il parle d'elle comme un amant d'une maitresse.
The beautiful eyes of my money-box! He speaks of it as a lover of his mistress.
MOLIÈRE. *L'Avare.* Act v. Sc. 3.

Point d'argent, point de Suisse.
No money, no Swiss.
RACINE. *Plaideurs.* l. 1.
[Originally meant as a hit at the venality of the Swiss mercenaries, the phrase is now used in the sense that if you want anything you must pay for it.]

The Almighty Dollar, that great object of universal devotion throughout our land, seems to have no genuine devotees in these peculiar villages.
WASHINGTON IRVING. *The Creole Village.*

Whilst that for which all virtue now is sold,
And almost every vice,—almighty gold.
BEN JONSON. *Epistle to Elizabeth, Countess of Rutland.*

No, let the monarch's bags and others hold
The flattering, mighty, nay, al-mighty gold.
JOHN WALCOT (Peter Pindar). *To Kien Long.* Ode iv.

But the jingling of the guinea helps the hurt that Honor feels.
TENNYSON. *Locksley Hall.* St. 53.

MONUMENT.

Benedick. If a man do not erect in this age his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps. . . . An hour in clamor, and a quarter in rheum.
SHAKESPEARE. *Much Ado About Nothing.* Act v. Sc. 2. l. 80.

Duke of Buckingham. May he live
Longer than I have time to tell his years!
Ever belov'd, and loving, may his rule be!
And, when old Time shall lead him to his end,
Goodness and he fill up one monument!
Ibid. Henry VIII. Act ii. Sc. 1. l. 90.

Iachimo. O sleep, thou ape of death, lie dull upon her!
And be her sense but as a monument,
Thus in a chapel lying!
Ibid. Cymbeline. Act ii. Sc. 2. l. 32.

Because he needs no praise, wilt thou be dumb?
Excuse not silence so, for it lies in thee
To make him much outlive a gilded tomb
And to be praised of ages yet to be.
Ibid. Sonnet CI.

Nothing can cover his high fame but heaven;
No pyramids set off his memories,
But the eternal substance of his greatness,—
To which I leave him.
BEAUMONT AND FLETCHER. *The False One.* Act ii. Sc. 1.

Gold once out of the earth is no more due unto it; what was unreasonably committed to the ground, is reasonably

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resumed from it; let monuments and rich fabricks, not riches, adorn men's ashes.

SIR THOMAS BROWNE. *Hydriotaphia (Urn-Burial).* Ch. iii.

To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations in the advent of the last day, were a contradiction to our beliefs.

Ibid. Hydriotaphia (Urn-Burial). Ch. v.

But monuments themselves memorials need.

CRABBE. *The Borough.* Letter ii.

Those only deserve a monument who do not need one; that is, who have raised themselves a monument in the minds and memories of men.

HAZLITT. *Characteristics.* No. 388.

The marble keeps merely a cold and sad memory of a man who would else be forgotten. No man who needs a monument ever ought to have one.

HAWTHORNE. *English Note-Books.* London, November 12, 1857. *Westminster Abbey.*

And so sepulchred in such pomp dost lie;
That kings for such a tomb would wish to die.

MILTON. *Epitaph on Shakespeare..*
(See under SHAKESPEARE.)

He hath a fair sepulchre in the grateful stomach of the judicious epicure,—and for such a tomb might be content to die.

CHARLES LAMB. *Essays of Elia. An Essay on Roast Pig.*

Forget thyself to marble.

MILTON. *Il Penseroso.* l. 42.

Tombs are the clothes of the dead. A grave is but a plain suit, and a rich monument is one embroidered.

FULLER. *The Holy and Profane States.* Bk. iii. *Of Tombs.*

All buildings are but monuments of death,
All clothes but winding-sheets for our last knell,
All dainty fattings for the worms beneath,
All curious music but our passing bell:
Thus death is nobly waited on, for why?
All that we have is but death's livery.

SHIRLEY.

Who builds a church to God, and not to Fame,
Will never mark the marble with his name.

POPE. *Moral Essays.* Epistle iii. l. 285.

Sorry preëminence of high estate,
Above the vulgar born to rot in state.

ROBERT BLAIR. *The Grave.* l. 134.

Proud e'en in death, here rot in state.

CHURCHILL. *The Ghost.* Bk. ii. l. 726.

The tap'ring pyramid, the Egyptian's pride,
And wonder of the world, whose spiky top
Has wounded the thick cloud.

BLAIR. *The Grave.* l. 190.

Hark! from the tombs a doleful sound.

ISAAC WATTS. *Hymns.* Bk. ii. Hymn 63.

Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honour's voice provoke the silent dust,
Or flatt'ry soothe the dull cold ear of death?

GRAY. *Elegy Written in a Country Churchyard.* St. 11.

Call to mind
That glory's voice is impotent to pierce
The silence of the tomb; but virtue blooms
Even on the wreck of life, and mounts the skies.

KIRKE WHITE. *Inscription for a Monument to the Memory of Cowper.* l. 19.

Wouldst thou behold his monument? look around!

ROGERS. *Italy. Florence.*

[This is a literal translation of Sir Christopher Wren's epitaph in St. Paul's Cathedral:

"Si monumentum requiris, circumspice.'

The epitaph is frequently misquoted with "quæris" substituted for "requiris," *e. g.*.

Sir Christopher Wren's inscription in St. Paul's Church—"Si monumentum quæris, circumspice"—would be equally applicable to a physician buried in a church-yard; both being interred in the midst of their own works.

HORACE SMITH. *The Tin Trumpet.*]

So flits the world's uncertain span!
Nor zeal for God, nor love for man,
Gives mortal monuments a date
Beyond the power of Time and Fate.

SCOTT. *Rokeby.* Canto vi. St. 1. l. 27.

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Our poor work may perish; but thine shall endure! This monument may moulder away, the solid ground it rests upon may sink down to a level of the sea, but thy memory shall not fail! Wheresoever among men a heart shall be found that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit.
DANIEL WEBSTER. *Address.* Charlestown, Mass., June 17, 1825. *The Bunker Hill Monument.*

Ye shall not pile, with servile toil,
Your monuments upon my breast,
Nor yet within the common soil
Lay down the wreck of power to rest,
Where man can boast that he has trod
On him that was "the scourge of God."
EDWARD EVERETT. *Dirge of Alaric the Visigoth.* St. 3.

MOON.

As when the moon, refulgent lamp of night,
O'er heaven's clear azure spreads her sacred light,
When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene;
Around her throne the vivid planets roll,
And stars unnumbered gild the glowing pole,
O'er the dark trees a yellower verdure shed,
And tip with silver every mountain's head.
HOMER. *Iliad.* Bk. viii. l. 687. (POPE, trans.)

He . . . thought the moon was made of green cheese.
RABELAIS. *Works.* Bk. i. Ch. xi.

Romeo. Lady, by yonder blessed moon I swear,
That tips with silver all these fruit-tree tops.
Juliet. O, swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 107.
(See under OATH.)

Or thinke, that the moone is made of a greene cheese.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. vii.

Hubert. My lord, they say five moons were seen to-night:
Four fixed, and the fifth did whirl about
The other four in wondrous motion.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 182.

Late, late yestreen I saw the new moone,
Wi' the auld moon in hir arme.
THOMAS PERCY. *Reliques. Sir Patrick Spence.* St. 7.

I saw the new moon late yestreen,
Wi' the auld moon in her arm.
SCOTT. *Minstrelsy of the Scottish Border.*

Let the air strike our tune,
Whilst we show reverence to yond peeping moon.
THOMAS MIDDLETON. *The Witch.* Act v. Sc. 2.

[These lines are introduced also into *Macbeth*, Act iv., Sc. 1. Doubtless they are part of a song of older date than either Middleton or Shakespeare.]

Queen and huntress, chaste and fair,
Now the sun is laid to sleep,
Seated in thy silver car,
State in wonted manner keep.
Hesperus entreats thy light,
Goddess, excellently bright!
BEN JONSON. *Hymn. To Cynthia.*

The neighboring moon,
(So call that opposite fair star), her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid-heaven.
With borrow'd light her countenance triform
Hence fills and empties to enlighten th' earth,
And in her pale dominion checks the night.
MILTON. *Paradise Lost.* Bk iii. l. 725.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth.
ADDISON. *Spectator.* No. 465. *Ode.* St. 2.

The dews of summer night did fall;
The moon (sweet regent of the sky)
Silver'd the walls of Cumnor Hall,
And many an oak that grew thereby.
WILLIAM J MICKLE. *Cumnor Hall.*

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Jove, thou regent of the skies.
POPE. *The Odyssey.* Bk. ii. l. 42.

Now Cynthia, named fair regent of the night.
GAY. *Trivia.* Bk. iii. l. 4.

And hail their queen, fair regent of the night.
DARWIN. *The Botanic Garden.* Pt. i. Canto ii. l. 90.

The moon had climbed the highest hill
Which rises o'er the source of Dee,
And from the eastern summit shed
Her silver light on tower and tree.
JOHN LOWE. *Mary's Dream.* 43.

How like a queen comes forth the lonely Moon
From the slow opening curtains of the clouds;
Walking in beauty to her midnight throne!
GEORGE CROLY. *Diana.*

The moving moon went up the sky,
And nowhere did abide;
Softly she was going up,
And a star or two beside.
COLERIDGE, *The Rhyme of the Ancient Mariner.* Pt. iv. St. 10.

The moón looks
On many brooks,
The brook can see no moon but this.
MOORE, *Irish Melodies. While Gazing on the Moon's Light.* St. 2.

[This image was suggested by the following thought, which occurs somewhere in Sir William Jones's *Works:* "The moon looks upon many night-flowers; the night-flower sees but one moon."
Note by MOORE.]

Like moonlight o'er a troubled sea,
Brightening the storm it cannot calm.
Ibid. The Loves of the Angels. Second Angel's Story. St. 48.

If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild, but to flout, the ruins gray.
SCOTT. *Lay of the Last Minstrel.* Canto ii. St. 1.

Art thou pale for weariness
Of climbing heaven, and gazing on the earth,
Wandering companionless
Among the stars that have a different birth,—
And ever changing, like a joyless eye
That finds no object with its constancy?
SHELLEY. *To the Moon.*

Oh! to see it by moonlight,—when mellowly shines
The light o'er its palaces, gardens, and shrines;
When the waterfalls gleam like a quick fall of stars,
And the nightingale's hymn from the Isle of Chenars
Is broken by laughs and light echoes of feet,
From the cool shining walks where the young people meet.
THOMAS MOORE. *Lalla Rookh. The Light of the Harem.* l. 15.

That orbed maiden, with white fire laden,
Whom mortals call the moon.
SHELLEY. *The Cloud.* St. 4.

Tha moon put forth a little diamond peak
No bigger than an unobserved star,
Or tiny point of fairy scimetar.
KEATS. *Endymion.* Bk. iv. l. 499.

The devil's in the moon for mischief; they
Who call'd her chaste, methinks, began too soon
Their nomenclature: there is not a day,
The longest, not the twenty-first of June,
Sees half the business in a wicked way,
On which three single hours of moonshine smile—
And then she looks so modest all the while!
BYRON. *Don Juan.* Canto i. St. 118.

Come o'er the moonlit sea,
The waves are brightly glowing.
CHARLES JEFFERYS. *The Moonlit Sea.*

Meet me by moonlight alone,
And then I will tell you a tale
Must be told by the moonlight alone,
In the grove at the end of the vale!
J. A. WADE. *Meet Me by Moonlight.*

I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city,
Behind the dark church-tower.

I saw her bright reflection
In the waters under me,
Like a golden goblet falling
And sinking into the sea.
LONGFELLOW. *The Bridge.*

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MORNING.

(See SUNRISE.)

Full many a glorious morning have I seen
Flatter the mountain tops with sovereign eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchemy.
SHAKESPEARE. *Sonnet.* XXXIII.

Richard. See how the morning opes her golden gates,
And takes her farewell of the glorious sun!
How well resembles it the prime of youth,
Trimm'd like a younker prancing to his love.
Ibid. III. Henry VI. Act ii. Sc. 1. l. 21.

Troilus. The busy day,
Wak'd by the lark, hath rous'd the ribald crows,
And dreaming night will hide our joys no longer.
Ibid. Troilus and Cressida. Act iv. Sc. 2. l. 8.

Sweet is the breath of morn, her rising sweet,
With charm of earliest birds.
MILTON. *Paradise Lost.* Bk. iv. l. 641.

Romeo. Look, love, what envious streaks
Do lace the severing clouds in yonder east.
Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountain tops.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 5. l. 9.

Horatio. But, look, the morn, in russet mantle clad,
Walks o'er the dew of yon high eastern[1] hill.
Ibid. Hamlet. Act i. Sc. 1. l. 166.

Till morning fair
Came forth with pilgrim steps in amice gray.
MILTON. *Paradise Regained.* Bk. iv. l. 426.

[1] "Eastward" in Folio.

Aaron. As when the golden sun salutes the morn,
And, having gilt the ocean with his beams,
Gallops the zodiac in his glistering coach,
And overlooks the highest peering hills.
SHAKESPEARE. *Titus Andronicus.* Act ii. Sc. 1. l. 5.

Under the opening eyelids of the morn.
MILTON. *Lycidas.* l. 26.

Flames in the forehead of the morning sky.
Ibid. Lycidas. l. 171.

Now morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd, so custom'd; for his sleep
Was aëry light, from pure digestion bred.
Ibid. Paradise Lost. Bk. v. l. 1.

Morn,
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light.
Ibid. Paradise Lost. Bk. vi. l. 2.

Haste hither, Eve, and, worth thy sight, behold
Eastward among those trees what glorious shape
Comes this way moving, seems another morn
Risen on mid noon.
Ibid. Paradise Lost. Bk. v. l. 308.

Another morn
Risen on mid-noon.
WORDSWORTH. *The Prelude.* Bk. vi. l. 197.

The sun had long since, in the lap
Of Thetis, taken out his nap,
And, like a lobster boil'd, the morn
From black to red began to turn.
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 29.

Day, peeping from the east, makes the sun turn from black to red, like a boiled lobster.
RABELAIS. *Works.* Bk. v. Ch. vii.

As far as Phœbus first doth rise,
Until in Thetis' lap he lies.
SIR ARTHUR GORGES.

The meek-eyed Morn appears, mother of Dews.
THOMSON. *The Seasons. Summer* l. 47.

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Behold how brightly breaks the morning!
Though bleak our lot, our hearts are warm.
JAMES KENNEY. *Behold How Brightly Breaks.*

There shall he love, when genial morn appears,
Like pensive Beauty smiling in her tears.
THOMAS CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 95.

She stood breast-high amid the corn
Clasp'd by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.
THOMAS HOOD. *Ruth.*

'Tis always morning somewhere in the world.
R. H. HORNE. *Orion.* Bk. iii. Canto ii. (See under HOPE.)

O Father, touch the east, and light
The light that shone when Hope was born.
TENNYSON. *In Memoriam.* Pt. xxx.

In the morning of the world
When earth was nigher heaven than now.
BROWNING. *Pippa Passes.* Pt. iii.

The yellow fog came creeping down
The bridges, till the houses' walls
Seemed changed to shadows, and St. Paul's
Loomed like a bubble o'er the town.
OSCAR WILDE. *Impression du Matin.*

The breezy call of incense-breathing morn.
GRAY. *Elegy in a Country Church-yard.* St. 5.

Dewy morn
With breath all incense, and with cheek all bloom,
Laughing the clouds away with playful scorn,
And living as if earth contained no tomb.
BYRON. *Childe Harold.* Canto iii. St. 98.

MORTALITY.

(See LIFE; MAN; SKELETON.)

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.
Old Testament. Job xiv. 1, 2.

As of the green leaves on a thick tree, some fall, and some grow.
Ibid. Ecclesiasticus xiv. 18.

Like leaves on trees the race of man is found,—
Now green in youth, now withering on the ground;
Another race the following spring supplies:
They fall successive, and successive rise.
HOMER. *The Iliad.* Bk. vi. l. 181. (POPE, trans.)

All, that in this world is great or gay
Doth, as a vapor, vanish and decay.
SPENSER. *Ruins of Time.* l. 55.

Mark how fleeting and paltry is the estate of man,—yesterday in embryo, to-morrow a mummy or ashes. So for the hair's-breadth of time assigned to thee live rationally, and part with life cheerfully, as drops the ripe olive, extolling the season that bore it and the tree that matured it.
MARCUS AURELIUS. *Meditations.* iv. 48.

Memento mori.

Remember you must die.
Motto of the Order of the Death's Head.

[A reminder of our latter end. The Egyptians passed round a skull at their feasts for this purpose: and behind the Roman general in his triumphal chariot stood a slave whispering in his ear, "Respice post te, hominem memento te" ("Look behind you, remember that you are but a man"). The Russian Tsars used to be presented with specimens of marble at their coronation, from which to select one for their tombs.]

Μέμνησ' ὅτι θνητὸς ὑπάρχεις.
Remember that thou art mortal.
PHOCYLIDES. *Sententiæ.* 109.

Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres.

Pale death, with impartial step, knocks at the hut of the poor and the palaces of kings.
HORACE. *Odes.* Ode i. Bk. 4. l. 13.

Hamlet. Imperious Cæsar, dead and turn'd to clay,
Might stop a hole to keep the wind away:
O! that that earth, which kept the world in awe,
Should patch a wall, to expel the winter's flaw!
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 207.

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Expende Hannibalem: quot libras in duce summo
Invenies?

Produce the urn that Hannibal contains,
And weigh the mighty dust which yet remains;
And is this all?
JUVENAL. *Satires.* x. 147. (GIFFORD, trans.)

Warwick. Why, what is pomp, rule, reign, but earth and dust?
And, live we how we can, yet die we must.
SHAKESPEARE. *III. Henry VI.* Act v. Sc. 2. l. 27.

Queen. All that lives must die,
Passing through nature to eternity.
Ibid. Hamlet. Act i. Sc. 2. l. 72.

Antony. But yesterday, the word of Cæsar might
Have stood against the world: now lies he there,
And none so poor to do him reverence.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 118.

Antony. O mighty Cæsar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure?
Ibid. Julius Cæsar. Act iii. Sc. 1. l. 149.

Prince Henry. Ill-weaved ambition, how much art thou shrunk!
When that this body did contain a spirit,
A kingdom for it was too small a bound:
But now two paces of the vilest earth
Is room enough.
Ibid. I. Henry IV. Act v. Sc. 4. l. 88.

Richard. Let's talk of graves, of worms and epitaphs;
Make dust our paper; and with rainy eyes
Write sorrow on the bosom of the earth.
Let's choose executors and talk of wills:
And yet not so, for what can we bequeath,
Save our deposed bodies to the ground?
Our lands, our lives, and all are Bolingbroke's,
And nothing can we call our own but death,
And that small model of the barren earth
Which serves as paste and cover to our bones.

For heaven's sake let us sit upon the ground,
And tell sad stories of the death of kings:—
How some have been depos'd, some slain in war;
Some haunted by the ghosts they have depos'd;
Some poison'd by their wives, some sleeping kill'd;
All murder'd.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 145.

To smell to a turf of fresh earth is wholesome for the body; no less are thoughts of mortality cordial to the soul.
THOMAS FULLER. *The Virtuous Lady.*

I made a posy while the day ran by;
Here will I smell my remnant out, and tie
My life within this band.
But time did beckon to the flowers, and they
By noon most cunningly did steal away,
And wither'd in my hand.
HERBERT. *The Church. Life.*

That flesh is but the glass, which holds the dust
That measures all our time; which also shall
Be crumbled into dust.
Ibid. The Temple. Church Monuments. St. 4.

Man's life is like unto a winter's day,—
Some break their fast and so depart away;
Others stay dinner, then depart full fed;
The longest age but sups and goes to bed.
O reader, then behold and see!
As we are now, so must you be.
JOSEPH HENSHAW. *Horæ Succisivæ.*
(See under INN.)

The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate,
Death lays his icy hand on kings.
Scepter and crown
Must tumble down.

And, in the dust, be equal made
With the poor crooked scythe and spade.
SHIRLEY. *Contention of Ajax and Ulysses.* Sc. 5.

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Scilicet omne sacrum Mors importuna profanat,
Omnibus obscuras injicit illa manus.
Death lays his impious touch on all things rare:
His shadowy hands no sacred office spare.
OVID. *Art of Love.* iii. 9. 19.

The prince, who kept the world in awe,
The judge, whose dictate fix'd the law,
The rich, the poor, the great, the small,
Are levell'd: death confounds 'em all.
GAY. *Fables.* Pt. ii. Fable 16. *The Ravens, Sexton, and Earth-worm.* l. 143.

Our days begin with trouble here,
Our life is but a span,
And cruel death is always near,
So frail a thing is man.
New England Primer.

Or like a wind that chafes the flood,
Or bubbles which on water stood;
Even such is man, whose borrow'd light
Is straight call'd in, and paid to-night.
The Wind blows out, the bubble dies,
The Spring entomb'd in Autumn lies;
The Dew's dried up, the Star is shot.
The Flight is past, and man forgot.
DR. H. KING. *Sic Vita.*

This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,—
There's nothing true but Heaven.
MOORE. *This World is all a Fleeting Show.*

Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain,
Thou art gone, and for ever!
SCOTT. *Lady of the Lake.* Canto iii. St. 16. *Coronach.*

Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.
POPE. *Essay on Man.* Epistle iii. l. 19.

For what are men who grasp at praise sublime,
But bubbles on the rapid stream of time,
That rise, and fall, that swell, and are no more,
Born, and forgot, ten thousand in an hour?
YOUNG. *Love of Fame.* Satire ii. l. 285.

So peaceful rests, without a stone, a name,
What once had beauty, titles, wealth, and fame,
How lov'd, how honour'd once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be!
POPE. *Elegy to the Memory of an Unfortunate Lady.* l. 69.

Where is the dust that has not been alive?
The spade, the plough, disturb our ancestors;
From human mould we reap our daily bread.
YOUNG. *Night Thoughts.* Night ix. l. 91.

Here lies James Quinn. Deign, reader, to be taught,
Whate'er thy strength of body, force of thought,
In Nature's happiest mould however cast,
To this complexion thou must come at last.
GARRICK. *Epitaph on Quinn in the Abbey Church at Bath, England.* MURPHY. *Life of Garrick.* Vol. ii. p. 38.

[The last line is frequently attributed to Shakespeare, obviously in confused reminiscence of the analogous address applied by Hamlet to Yorick's skull: "Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favor she must come" (*Hamlet*, Act v., Sc. 1, l. 186).]
(See under SKULL.)

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:—
The paths of glory lead but to the grave.
GRAY. *Elegy in a Country Church-yard.* St. 9.

All, soon or late, are doom'd that path to tread.
HOMER. *The Odyssey.* Bk. xii. l. 31. (POPE, trans.)

Omnes una manet nox
Et calcanda semel via leti.

Yes, all await the night,
The downward journey all one day must tread.
HORACE. *Odes.* Bk. i. Ode 28. l. 15.

One destin'd period men in common have,

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The great, the base, the coward, and the brave,
All food alike for worms, companions in the grave.
LANSDOWNE. *On Death.*

Thy shadow, Earth, from pole to Central Sea,
Now steals along upon the moon's meek shine
In even monochrome and curving line
Of imperturbable serenity.
And can immense Mortality but throw
So small a shade, and Heaven's high human scheme
Be hemmed within the coast yon arc implies?
HARDY. *At a Lunar Eclipse.*

To contemplation's sober eye,
Such is the race of man;
And they that creep, and they that fly,
Shall end where they began,
Alike the busy and the gay.
But flutter through life's little day.
GRAY. *Ode. On the Spring.* St. 4.

And thou hast walked about (how strange a story!)
In Thebes' streets three thousand years ago,
When the Memnonium was in all its glory.
HORACE SMITH. *Address to the Mummy at Belzoni's Exhibition.*

My life is like the summer rose,
That opens to the morning sky:
But ere the shades of evening close,
Is scattered on the ground—to die.
R. H. WILDE. *Summer Rose. Lament of the Captive.* St. 1.

If I had thought thou couldst have died
I might not weep for thee;
But I forgot, when by thy side,
That thou couldst mortal be!
It never through my mind had passed,
That time would e'er be o'er
When I on thee should look my last,
And thou shouldst smile no more!
CHARLES WOLFE. *Song. The Death of Mary.*

Oh why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud.
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.
WILLIAM KNOX. *Mortality.*

All that's bright must fade,—
The brightest still the fleetest;
All that's sweet was made
But to be lost when sweetest.
MOORE. *All that's Bright Must Fade.*

Once, in the flight of ages past,
There lived a man:—and who was he?
Mortal! howe'er thy lot be cast,
That man resembled thee.
. . . . . .
He saw whatever thou hast seen;
Encountered all that troubles thee:
He was—whatever thou hast been;
He is—what thou shalt be.
J. MONTGOMERY. *The Common Lot.*

Oh threats of Hell and hopes of Paradise!
One thing at least is certain,—*This* Life flies;
One thing is certain and the rest is Lies;
The Flower that once has blown for ever dies.
EDWARD FITZGERALD. *Rubaiyat of Omar Khayyam.* St. 63.

'Tis but a Tent where takes his one day's rest
A Sultan to the realm of Death addrest;
The Sultan rises, and the dark Ferrásh
Strikes, and prepares it for another Guest.
Ibid. Rubaiyat of Omar Khayyam. St. 45.

A Moment's Halt—a momentary taste
Of *Being* from the Well amid the Waste—
And Lo! the phantom Caravan has reach'd
The *Nothing* it set out from—Oh, make haste!
Ibid. Rubaiyat of Omar Khayyam. St. 48.

The world will turn when we are earth
As though we had not come nor gone;
There was no lack before our birth,
When we are gone there will be none.
OMAR KHAYYAM. (BODENSTET, trans.)

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Lo! as the wind is so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
EDWIN ARNOLD. *The Light of Asia.* Bk. iii. l. 25.

MOTHER.

Stabat mater dolorosa
Juxta crucem lacrymosa
Qua pendebat Filius.

At the cross her station keeping
Stood the mournful mother weeping,
Where He hung, the dying Lord.
ANON. *Stabat Mater.* (DR. IRONS, trans.)

King Richard. A grandam's name is little less in love,
Than is the doting title of a mother.
SHAKESPEARE. *Richard III.* Act iv. Sc. 1. l. 300.

Lady Macduff. The poor wren,
The most diminutive of birds, will fight,
Her young ones in her nest, against the owl.
Ibid. Macbeth. Act iv. Sc. 2. l. 9.

Ægeon. Almost at fainting under
The pleasing punishment that women bear.
Ibid. Comedy of Errors. Act i. Sc. 1. l. 47.

In the first days
Of my distracting grief, I found myself
As women wish to be who love their lords.
JOHN HOME. *Douglas.* Act i. Sc. 1.

My dear angel has been qualmish of late, and begins to grow remarkably round in the waist, so that I cannot leave her in such an interesting situation, which I hope will produce something to crown my felicity.
SMOLLETT. *Roderick Random.* (1748.) Last chapter, last paragraph.

Alas! worlds fall—and woman, since she fell'd
The world (as since that, history, less polite
Than true, hath been a creed so strictly held),
Has not yet given up the practice quite.
Poor thing of usages! coerced—compell'd,
Victim when wrong, and martyr oft when right,
Condemned to child-bed, as men for their sins
Have shaving, too, entailed upon their chins,—
A daily plague, which, in the aggregate,
May average on the whole with parturition.
BYRON. *Don Juan.* Canto xiv. St. 23.

I tell you there isn't a thing under the sun that needs to be done at all, but what a man can do better than a woman, unless it's bearing children, and they do that in a poor make-shift way; it had better ha' been left to the men—it had better ha' been left to the men.
GEORGE ELIOT. *Adam Bede.* [Put into the mouth of Bartle Massey.]

Exeter. And all my mother came into mine eyes
And gave me up to tears.
SHAKESPEARE. *Henry V.* Act iv. Sc. 6. l. 31.

Bastard. Heaven guard my mother's honor and my land.
Ibid. King John. Act i. Sc. 1. l. 70.

Hamlet. O, wonderful son, that can so astonish a mother!
Ibid. Hamlet. Act iii. Sc. 2. l. 319.

Where yet was ever found a mother,
Who'd give her booby for another?
GAY. *Fables.* Pt. i. Fable iii. l. 33. *The Mother, the Nurse, and the Fairy.*

A mother only knows a mother's fondness.
LADY MARY WORTLEY MONTAGU. *Letters. To the Countess of Bute.* July 22, 1754.

But strive still to be a man before your mother.
COWPER. *Connoisseur. Motto of No. 5.*

Thou wilt scarce be a man before thy mother.
BEAUMONT AND FLETCHER. *Love's Cure.* Act ii. Sc. 2.

My mother! when I learn'd that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretched even then, life's journey just begun?
Perhaps thou gavest me, though unfelt, a kiss;
Perhaps a tear, if souls can weep in bliss—
Ah, that maternal smile! it answers—Yes.
COWPER. *On the Receipt of My Mother's Picture.* l. 21.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother.
ANN TAYLOR. *My Mother.* St. 6.

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His mother from the window look'd,
With all the longing of a mother.
JAMES LOGAN. *Braes of Yarrow.* St. 4.

The cold winds swept the mountain-height,
And pathless was the dreary wild,
And 'mid the cheerless hours of night
A mother wandered with her child:
As through the drifting snows she press'd,
The babe was sleeping on her breast.
SEBA SMITH. *The Snow Storm.*

There was a place in childhood that I remember well,
And there a voice of sweetest tone bright fairy tales did tell.
SAMUEL LOVER. *My Mother Dear.*

A mother is a mother still,
The holiest thing alive.
COLERIDGE. *The Three Graves.* St. 10.

In the Heavens above,
The angels, whispering to one another,
Can find, among their burning terms of love,
None so devotional as that of "mother."
E. A. POE. *To My Mother.*

Mother is the name for God in the lips and hearts of little children.
THACKERAY. *Vanity Fair.* Vol. ii. Ch. 12.

For the hand that rocks the cradle
Is the hand that rules the world.
WILLIAM ROSS WALLACE. *What Rules the World.*

The bearing and the training of a child
Is woman's wisdom.
TENNYSON. *The Princess.* Canto v. l. 456.

Womanliness means only motherhood;
All love begins and ends there,—roams enough,
But, having run the circle, rests at home.
R. BROWNING. *The Inn Album.* vii.

Maids must be wives and mothers, to fulfil
Th' entire and holiest end of woman's being.
FRANCES ANNE KEMBLE. *Woman's Heart.*

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him, and though he trip and fall,
He shall not blind his soul with clay.
TENNYSON. *The Princess.* Canto vii. l. 308.

A woman's love
Is mighty, but a mother's heart is weak,
And by its weakness overcomes.
JAMES RUSSELL LOWELL. *Legend of Brittany.* Pt. ii. St. 43.

Youth fades; love droops; the leaves of friendship fall;
A mother's secret hope outlives them all.
O. W. HOLMES. *The Mother's Secret.* l. 117.

MOUNTAINS.

Then the omnipotent Father with his thunder made Olympus tremble, and from Ossa hurled Pelion.
OVID. *Metamorphoses.*

[An allusion to the myth of the Titans, who piled Mount Pelion and Mount Ossa upon Olympus in order to scale the dwellings of the Gods, but were overwhelmed by Jupiter. The myth belongs to the same cycle as the Biblical story of the tower of Babel. Homer tells the story in the eleventh book of the *Odyssey*. The most famous lines are thus translated by various hands:

They were setting on
Ossa upon Olympus, and upon
Steep Ossa leavy Pelius.
CHAPMAN. *Homer's Odyssey.* Bk. xi. l. 426.

Heav'd on Olympus tott'ring Ossa stood;
On Ossa Pelion nods with all his wood.
POPE. *Odyssey.* Bk. xi. l. 387.

To the Olympian summit they essay'd
To heave up Ossa, and to Ossa's crown
Branch-waving Pelion.
COWPER. *Odyssey.* Bk. xi. l. 379.

To fling
Ossa upon Olympus, and to pile
Pelion with all its growth of leafy woods
On Ossa.
BRYANT. *Odyssey.* Bk. xi. l. 389.

I would have you call to mind the strength of the ancient giants, that undertook to lay the high mountain Pelion on the top of Ossa, and set among those the shady Olympus.
RABELAIS. *Works.* Bk. iv. Ch. xxxviii.

Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, "If the hill will not come to Mahomet, Mahomet will go to the hill."
BACON. *Essays. Of Boldness.*

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So pleased at first the towering Alps we try,
Mount o'er the vales and seem to tread the sky;
The eternal snows appear already pass'd,
And the first clouds and mountains seem the last:
But those attain'd, we tremble to survey
The growing labours of the lengthen'd way;
The increasing prospect tires our wandering eyes,
Hills peep o'er hills, and Alps on Alps arise!

POPE. *Essay on Criticism.* Pt. ii. l. 25.

All as a pilgrim who the Alps doth pass,

When he some heaps of hills hath overwent,
Begins to think on rest, his journey spent,
Till, mounting some tall mountain, he doth find
More heights before him than he left behind.

DRUMMOND.

[As Pope imitated Drummond, so he in turn was imitated by Rousseau, who likens successful conquerors to "those inexperienced travellers who, finding themselves for the first time in the Alps, imagine that they can clear them with every mountain, and, when they have reached the summit, are discouraged to see higher mountains in front of them." *Emile.* Bk. iv. See Walsh's *Handy Book of Literary Curiosities*, p. 45, for other parallelisms.]

Alps on Alps in clusters swelling,
Mighty, and pure, and fit to make
The ramparts of a Godhead's dwelling!

MOORE. *Rhymes on the Road.* Extract i. l. 26.

As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

GOLDSMITH. *The Deserted Village.* l. 189.

Rave ceaselessly; but thou, most awful Form!
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it
As with a wedge! But when I look again
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!
O dread and silent Mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone.

COLERIDGE. *Hymn Before Sunrise in the Vale of Chamouni.* l. 5.

Lands, intersected by a narrow frith,
Abhor each other. Mountains interpos'd
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.

COWPER. *Task.* Bk. ii. *The Time-Piece.* l. 16.

See the mountains kiss high heaven,
And the waves clasp one another.

SHELLEY. *Love's Philosophy.*

Oh, thou Parnassus whom I now survey,
Not in the phrensy of a dreamer's eye,
Not in the fabled landscape of a lay,
But soaring snow-clad through thy native sky,
In the wild pomp of mountain majesty!

BYRON. *Childe Harold.* Canto i. St. 60.

The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine.

Ibid. Childe Harold. Canto iii. St. 55.

Mont Blanc is the monarch of mountains;
They crown'd him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow.

Ibid. Manfred. Act i. Sc. 1.

That speck of white just on its marge
Is Pella; see, in the evening glow
How sharp the silver spear-heads charge
When Alp meets Heaven in snow.

Ibid. Childe Harold. Canto ix.

MOURNING.

It is better to go to the house of mourning than to go to the house of feasting.

Old Testament. Ecclesiastes vii. 2.

Leontes. Once a day I'll visit
The chapel where they lie: and tears shed there

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Shall be my recreation: so long as Nature
Will bear up with this exercise, so long
I daily vow to use it.
SHAKESPEARE. *The Winter's Tale.* Act iii. Sc. 2. l. 235.

Duke. To mourn a mischief that is past and gone,
Is the next way to draw new mischief on.
Ibid. Othello. Act i. Sc. 3. l. 204.

Queen Margaret. Wise men ne'er sit and wail their loss,
But cheerly seek how to redress their harms.
Ibid. III. Henry VI. Act v. Sc. 4. l. 1.

King. How is it that the clouds still hang on you?
Hamlet. Not so, my lord; I am too much i' the sun.
Queen. Good Hamlet, cast thy nighted colour off,
And let thine eye look like a friend on Denmark.
Do not, for ever, with thy vailed lids
Seek for thy noble father in the dust.
Thou know'st, 'tis common; all that lives must die,
Passing through nature to eternity.
Hamlet. Ay, madam, it is common.
Queen. If it be,
Why seems it so particular with thee?
Hamlet. Seems, madam! nay it is; I know not seems.—
'Tis not alone my inky cloak, good mother,
Nor customary suits of solemn black,
Nor windy suspiration of forc'd breath,
No, nor the fruitful river in the eye,
Nor the dejected haviour of the visage,
Together with all forms, modes, shews of grief,
That can denote me truly: these indeed, seem;
For they are actions that a man might play:
But I have that within which passeth show;
These, but the trappings and the suits of woe.
Ibid. Hamlet. Act i. Sc. 2. l. 66.

Hamlet. That it should come to this!
But two months dead! nay, not so much, not two;
So excellent a king; that was, to this,
Hyperion to a satyr: so loving to my mother,
That he might not beteem the winds of heaven
Visit her face too roughly. Heaven and earth!
Must I remember? why, she would hang on him,
As if increase of appetite had grown
By what it fed on: And yet, within a month,—
Let me not think on 't—Frailty, thy name is woman!—
A little month; or ere those shoes were old,
With which she follow'd my poor father's body,
Like Niobe, all tears;—why she, even she,—
O heaven! a beast, that wants discourse of reason,
Would have mourn'd longer,—married with my uncle,
My father's brother; but no more like my father,
Than I to Hercules: Within a month;
Ere yet the salt of most unrighteous tears
Had left the flushing of her galled eyes,
She married:—O most wicked speed, to post
With such dexterity to incestuous sheets;
It is not, nor it cannot come to good.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 138.

Lives there whom pain hath evermore pass'd by
And sorrow shunned with an averted eye?
Him do thou pity, him above the rest,
Him of all hopeless mortals most unbless'd.
WM. WATSON. *Epigrams.*

King Richard. My grief lies all within,
And these external manners and laments
Are merely shadows to the unseen grief,
That swells with silence in the tortur'd soul.
SHAKES. *Richard II.* Act iv. Sc. 1. l. 295.

Lafeu. Moderate lamentation is the

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right of the dead; excessive grief the enemy to the living.

SHAKESPEARE. *All's Well that Ends Well.* Act i. Sc. 1. l. 48.

Capulet. All things that we ordained festival,
Turn from their office to black funeral:
Our instruments, to melancholy bells;
Our wedding cheer, to a sad burial feast;
Our solemn hymns to sullen dirges change;
Our bridal flowers serve for a buried corse,
And all things change them to the contrary.

Ibid. Romeo and Juliet. Act iv. Sc. 5. l. 84.

Hamlet. Nay, then, let the devil wear black, for I'll have a suit of sables.

Ibid. Hamlet. Act iii. Sc. 2. l. 124.

There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end?

MILTON. *Paradise Lost.* Bk. ii. l. 184.

What though no friends in sable weeds appear,
Grieve for an hour, perhaps, then mourn a year;
And bear about the mockery of woe
To midnight dances, and the public show?

POPE. *Elegy to the Memory of an Unfortunate Lady.* l. 55.

Then flash'd the living lightning from her eyes,
And screams of horror rend the affrighted skies.
Not louder shrieks to pitying Heaven are cast,
When husbands, or when lapdogs, breathe their last;
Or when rich China vessels, fallen from high,
In glittering dust and painted fragments lie!

Ibid. Rape of the Lock. Canto iii. l. 155.

O! sing unto my roundelay,
O! drop the briny tear with me.
Dance no more at holiday,
Like a running river be;
My love is dead,
Gone to his death bed
All under the willow tree.

THOMAS CHATTERTON. *Ælla. Minstrel's Song.*

When Dido found Æneas would not come
She mourned in silence and was Di do dum.

RICHARD PORSON. *Impromptu.*

Each lonely scene shall thee restore;
For thee the tear be duly shed;
Belov'd till life can charm no more,
And mourn'd till Pity's self be dead.

WILLIAM COLLINS. *Dirge in Cymbeline.* Concluding lines.

They bear him to his resting place—
In slow procession sweeping by;
I follow at a stranger's space;
His kindred they, his sweetheart I.
Unchanged my gown of garish dye,
Though sable-sad is their attire;
But they stand round with griefless eye,
Whilst my regret consumes like fire!

THOMAS HARDY. *Wessex Poems, She.*

When musing on companions gone,
We doubly feel ourselves alone.

SIR W. SCOTT. *Marmion.* Canto ii. Introduction. St. vi.

Ah, surely nothing dies but something mourns.

BYRON. *Don Juan.* Canto iii. St. 108.

He that lacks time to mourn, lacks time to mend.
Eternity mourns that. 'Tis an ill cure
For life's worst ills, to have no time to feel them.
Where sorrow's held intrusive and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.

SIR HENRY TAYLOR. *Philip Van Artevelde.* Act i. Sc. 5. l. 38.

Ah, what avails the sceptred race,
Ah, what the form divine!
What every virtue, every grace!
Rose Aylmer, all were thine.
Rose Aylmer, whom these watchful eyes
May weep, but never see,
A night of memories and of sighs
I consecrate to thee.

W. S. LANDOR. *Rose Aylmer.*

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[The lady to whose memory these lines are dedicated was one of Landor's early loves; she died suddenly and prematurely in India. Instead of repeating the name, Landor originally wrote in the second stanza "Sweet Aylmer."]

MOUSE.

I hold a mouse's wit not worth a leke
That hath but on hole for to sterten to.
CHAUCER. *Wyfe of Bath's Prologue.* l. 572.

Consider the little mouse, how sagacious an animal it is which never entrusts his life to one hole only.
PLAUTUS. *Truculentus.* Act iv. Sc. 4. l. 15.

The mouse that always trusts to one poor hole
Can never be a mouse of any soul.
POPE. *Paraphrase of the Wife of Bath. Her Prologue.* l. 298.

The mouse that hath one hole is quickly taken.
HERBERT. *Jacula Prudentum.*

It had need to bee
A wylie mouse that should breed in the cats eare.
J. HEYWOOD. *Proverbs.* Pt. ii. Ch. v.

A hardy mouse that is bold to breede
In cattis eeris.
Order of Foles. MS. circa 1450.

Edgar. But mice and rats and such small deer
Have been Tom's food for seven long year.
SHAKESPEARE. *King Lear.* Act iii. Sc. 4. l. 135.

Ratons and myse and soch smale dere,
That was his mete that vii yere.
UNKNOWN. *Life of Sir Beves.*

Wee, sleekit, cowrin', tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi' bickering brattle!
I wad be laith to rin and chase thee,
Wi' murd'ring pattle!
BURNS. *To a Mouse.*

MURDER.

Whoso sheddeth man's blood, by man shall his blood be shed.
Old Testament. Genesis ix. 6.

Clarence. Erroneous vassals! the great King of kings
Hath in the table of his law commanded That thou shalt do no murder: and wilt thou, then,
Spurn at his edict and fulfill a man's?
SHAKESPEARE. *Richard III.* Act i. Sc. 4. l. 191.

Mordre wol out, that see we day by day.
CHAUCER. *The Nonnes Preestes Tale.* l. 15,058.

Hamlet. For murder, though it hath no tongue, will speak
With most miraculous organ.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 589.

Hamlet. Till then sit still my soul: foul deeds will rise,
Though all the earth o'erwhelm them, to men's eyes.
Ibid. Hamlet. Act i. Sc. 2. l. 255.

Iago. Guiltiness will speak
Though tongues were out of use.
Ibid. Othello. Act v. Sc. 1. l. 109.

Yet heav'n will still have murder out at last.
DRAYTON. *Ideas.* iii.

Murder may pass unpunish'd for a time,
But tardy justice will o'ertake the crime.
DRYDEN. *The Cock and the Fox.* l. 285.

Bolingbroke. They love not poison that do poison need,
Nor do I thee; though I did wish him dead,
I hate the murderer, love him murdered.
The guilt of conscience take thou for thy labour,
But neither my good word nor princely favour.
SHAKESPEARE. *Richard II.* Act v. Sc. 6. l. 38.

Pembroke. All murders past do stand excus'd in this;
And this, so sole, and so unmatchable,
Shall give a holiness, a purity,
To the yet-unbegotten sin of time's,
And prove a deadly bloodshed but a jest,
Exampled by this heinous spectacle.
Ibid. King John. Act iv. Sc. 3. l. 51.

Macduff. Confusion now hath made his masterpiece!
Most sacrilegious murder hath broke ope
The Lord's anointed temple, and stole thence
The life o' the building.
Ibid. Macbeth. Act ii. Sc. 3. l. 64.

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Ghost. Murder most foul, as in the best it is;
But this most foul, strange and unnatural.
SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 27.

Antony. O, pardon me, thou bleeding piece of earth,
That I am meek and gentle with these butchers!
Thou art the ruins of the noblest man
That ever lived in the tide of times.
Woe to the hand that shed this costly blood
Over thy wounds now do I prophesy.
Ibid. Julius Cæsar. Act iii. Sc. 1. l. 254.

Macbeth. There shall be done
A deed of dreadful note.
Ibid. Macbeth. Act iii. Sc. 2. l. 44.

Macbeth. Blood hath been shed ere now, i' the olden time,
Ere human statute purg'd the gentle weal;
Ay, and since too, murders have been perform'd
Too terrible for the ear: the time has been,
That, when the brains were out, the man would die,
And there an end; but now they rise again,
With twenty mortal murders on their crowns,
And push us from our stools: this is more strange
Than such a murder is . . .
Ibid. Macbeth. Act iii. Sc. 4. l. 76.

Macbeth. Will all great Neptune's ocean wash this blood
Clean from my hand? No; this my hand will rather
The multitudinous seas incarnadine,
Making the green one red.
Ibid. Macbeth. Act ii. Sc. 2. l. 60.

Lady Macbeth. Yet who would have thought the old man to have had so much blood in him?
Ibid. Macbeth. Act v. Sc. 1. l. 38.

Othello. Not Cassio kill'd! then murder's out of tune,
And sweet revenge grows harsh.
Ibid. Othello. Act v. Sc. 2. l. 115.

Othello. Put out the light, and then put out the light:
If I quench thee, thou flaming minister,
I can again thy former light restore
Should I repent me; but once put out thy light,
Thou cunning'st pattern of excelling nature,
I know not where is that Promethean heat
That can thy light relume.
SHAKESPEARE. *Othello.* Act v. Sc. 2. l. 7.

Ghost. But, soft! methinks I scent the morning air;
Brief let me be. Sleeping within my orchard,
My custom always of the afternoon,
Upon my secure hour thy uncle stole,
With juice of cursed hebenon in a phial,
And in the porches of mine ears did pour
The leperous distilment.
Ibid. Hamlet. Act i. Sc. 5. l. 59.

Ghost. Thus was I, sleeping, by a brother's hand,
Of life, of crown, of queen, at once despatch'd;
Cut off even in the blossoms of my sin,
Unhousel'd, disappointed, unanel'd;
No reckoning made, but sent to my account
With all my imperfections on my head.
Ibid. Hamlet. Act i. Sc. 5. l. 74.

Unrespited, unpitied, unrepriev'd.
MILTON. *Paradise Lost.* Bk. ii. l. 185.

Unwept, unhonored, uninterred he lies.
POPE. *Homer's Iliad.* Bk. xxii. l. 484.

Unwept, unnoted, and for ever dead.
Ibid. Homer's Odyssey. Bk. v. l. 402.

Without a grave, unknelled, uncoffined, and unknown.
BYRON. *Childe Harold.* Canto iv. St. 179.

To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung.
SIR W. SCOTT. *Lay of the Last Minstrel.* Canto vi. St. 1.

Unwept, unshrouded, and unsepulchred.
SOUTHEY. *A Tale of Paraguay.* Canto i. St. xi.

Hamlet. Now might I do it, pat, now he is praying;
And now I'll do 't;—and so he goes to heaven:

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And so am I reveng'd? That would be scann'd:
A villain kills my father; and, for that,
I, his sole son, do this same villain send
To heaven.
O, this is hire and salary, not revenge.
He took my father grossly, full of bread;
With all his crimes broad blown, as flush as May;
And, how his audit stands, who knows, save heaven?
But, in our circumstance and course of thought,
'Tis heavy with him. And am I then reveng'd,
To take him in the purging of his soul,
When he is fit and season'd for his passage?
No.
Up, swords; and know thou a more horrid hent:
When he is drunk, asleep, or in his rage:
Or in the incestuous pleasure of his bed;
At gaming, swearing; or about some act
That has no relish of salvation in 't:
Then trip him, that his heels may kick at heaven;
And that his soul may be as damn'd, and black,
As hell to which it goes.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 3. l. 76.

Frankford. Oh me unhappy! I have found them lying
Close in each other's arms, and fast asleep.
But that I would not damn two precious souls,
Bought with my Saviour's blood, and send them, laden
With all their scarlet sins upon their backs,
Unto a fearful judgment, their two lives
Had met upon my rapier!
THOMAS HEYWOOD. *A Woman Killed with Kindness.*

The very air rests thick and heavily,
Where murder has been done.
JOANNA BAILLIE. *Orra.* Act iii. Sc. 2.

There was a manhood in his look,
That murder could not kill!
HOOD. *The Dream of Eugene Aram.* St. 16.

Assassination has never changed the history of the world.
BENJAMIN DISRAELI. *Speech.* May, 1865.

MUSE.

If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering, or inspires
Easy my unpremeditated verse;
Since first this subject for heroic song
Pleased me, long choosing and beginning late.
MILTON. *Paradise Lost.* Bk. ix. l. 20.

When panting virtue her last efforts made
You brought your Clio to the virgin's aid.
WILLIAM SOMERVILLE. *Poetical Address to Mr. Addison.*

[Addison signed his papers in the *Spectator* with one or the other of the letters making up the name Clio, the muse of history. These lines delighted Dr. Johnson: "The couplet which mentions Clio is written with the most exquisite delicacy of praise; it exhibits one of those happy strokes which are seldom attained."]

MUSIC.

Eftsoones they heard a most melodious sound.
SPENSER. *Faerie Queene.* Bk. ii. Canto xii. St. 70.

Cleopatra. Give me some music; music, moody food
Of us that trade in love.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 5, l. 1.

A lamentable tune is the sweetest musick to a woeful mind.
SIR P. SIDNEY. *Arcadia.* Bk. ii.

Peter. When griping grief the heart doth wound,
And doleful dumps the mind oppress,
Then music with her silver sound,
With speedy help doth lend redress.
SHAKESPEARE. *Romeo and Juliet.* Act iv. Sc. 5. l. 123.

[These lines are quoted by Peter to the musicians. Evidently they are a reminiscence of the ancient song preserved by Thomas Percy:

Where gripinge grefes the hart would wounde,
And dolefulle dumps the mynde oppresse,
There music with her silver sound
With spede is wont to send redresse.
PERCY. *Reliques. A Song to the Lute in Musicke.*]

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Music the fiercest grief can charm,
And fate's severest rage disarm.
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above.
POPE. *Ode on St. Cecilia's Day.* St. 7.

Duke. If music be the food of love, play on;
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.
That strain again! it had a dying fall:
O, it came o'er my ear like the sweet sound
That breathes upon a bank of violets,
Stealing and giving odour!
SHAKESPEARE. *Twelfth Night.* Act I. Sc. 1. l. 1.

Twitched strings, the clang of metal, beaten drums,
Dull, shrill, continuous, disquieting;
And now the stealthy dancer comes
Undulantly with cat-like steps that cling.
SYMONS. *Javanese Dancers.*

Lorenzo. How sweet the moon-light sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears; soft stillness, and the night,
Become the touches of sweet harmony.
Sit, Jessica. Look! how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubim;
Such harmony is in immortal souls.
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
SHAKESPEARE. *Merchant of Venice.* Act v. Sc. 1. l. 54.

And sure there is music even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument; for there is music wherever there is harmony, order, or proportion; and thus far we may maintain the music of the spheres.
SIR THOMAS BROWNE. *Religio Medici.* Pt. ii. Sec. ix.

Ring out, ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the base of Heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.
MILTON. *Hymn On the Morning of Christ's Nativity.* St. 13.

When his veering gait
And every motion of his starry train
Seem governed by a strain
Of music, audible to him alone.
WORDSWORTH. *The Triad.* l. 48.

Jessica. I am never merry, when I hear sweet music.
Lorenzo. The reason is, your spirits are attentive;
For do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing, and neighing loud,
Which is the hot condition of their blood;
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turn'd to a modest gaze,
By the sweet power of music. Therefore, the poets
Did feign that Orpheus drew trees, stones, and floods;
Since nought so stockish, hard, and full of rage,
But music for the time doth change his nature.
SHAKESPEARE. *Merchant of Venice.* Act v. Sc. 1. l. 69.

Music hath charms to soothe a savage breast,[1]
To soften rocks, or bend a knotted oak.
I've read that things inanimate have moved,
And, as with living souls, have been inform'd
By magic numbers and persuasive sound.
CONGREVE. *The Mourning Bride.* Act i. Sc. 1.

Music's force can tame the furious beast:
Can make the wolf or foaming boar restrain
His rage; the lion drop his crested mane
Attentive to the song.
PRIOR. *Solomon.* Bk. ii. l. 67.

[1] This line is constantly misquoted with "the" substituted for "a" or "beast" for "breast."

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Othello. She will sing the savageness out of a bear.
SHAKESPEARE. *Othello.* Act iv. Sc. i. l. 184.

Lorenzo. The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted.
Ibid. The Merchant of Venice. Act v. Sc. 1. l. 83.

The man who cannot laugh is not only fit for treasons, stratagems, and spoils; but his whole life is already a treason and a stratagem.
CARLYLE. *Sartor Resartus.* Bk. i. Ch. v.

Is there a heart that music cannot melt?
Alas! how is that rugged heart forlorn!
BEATTIE. *The Minstrel.* Bk. i. St. 56.

Richard. How sour sweet music is,
When time is broke and no proportion kept!
So is it in the music of men's lives.
SHAKESPEARE. *Richard II.* Act v. Sc. 5. l. 42.

Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arming to battle.
MILTON. *Paradise Lost.* Bk. i. l. 549.

Up he rode
Follow'd with acclamation and the sound
Symphonious of ten thousand harps that tuned
Angelic harmonies; the earth, the air
Resounded, thou remember'st, for thou heard'st;
The heavens and all the constellations rung,
The planets in their station listening stood,
While the bright pomp ascended jubilant.
Ibid. Paradise Lost. Bk. vii. l. 557.

Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.
MILTON. *Paradise Lost.* Bk. i. l. 540.

There let the pealing organ blow,
To the full voiced quire below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.
Ibid. Il Penseroso. l. 161.

Lap me in soft Lydian airs,
Married to immortal verse,
Such as the meeting soul may pierce,
In notes, with many a winding bout
Of linked sweetness long drawn out.
Ibid. L'Allegro. l. 136.

Untwisting all the chains that tie
The hidden soul of harmony.
Ibid. L'Allegro. l. 143.

Who shall silence all the airs and madrigals that whisper softness in chambers?
Ibid. Areopagitica.

Such sweet compulsion doth in music lie.
Ibid. Arcades. l. 68.

Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment?
Ibid. Comus. l. 244.

Music, the mosaic of the air.
MARVELL. *Music's Empire.* 17.

Music is nothing else but wild sounds civilized into time and tune.
THOMAS FULLER. *History of the Worthies of England.* Ch. x. *Writers. Musicians.*

Enough of mournful melodies, my lute!
Be henceforth joyous, or be henceforth mute.
Song's breath is wasted when it does but fan
The smouldering infelicity of man.
WM. WATSON. *Epigrams.*

Hark! the numbers soft and clear,
Gently steal upon the ear;
Now louder, and yet louder rise
And fill with spreading sounds the skies.
POPE. *Ode for Music on St. Cecilia's Day.*

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Light quirks of music, broken and uneven,
Make the soul dance upon a jig to Heav'n.
POPE. *Moral Essays.* Epistle iv. l. 143.

Music resembles poetry: in each
Are nameless graces which no methods teach
And which a master-hand alone can reach.
Ibid. Essay on Criticism. Pt. i. l. 143.

As some to church repair,
Not for the doctrine, but the music there.
Ibid. Essay on Criticism. Pt. ii. l. 142.

Music, the greatest good that mortals know,
And all of heaven we have below.
ADDISON. *Song for St. Cecilia's Day.* iii.

Music religious heat inspires,
It wakes the soul, and lifts it high,
And wings it with sublime desires,
And fits it to bespeak the Deity.
Ibid. A Song for St. Cecilia's Day. St. 4.

Where through the long-drawn aisle and fretted vault
The pealing anthem swells the note of praise.
GRAY. *Elegy Written in a Country Churchyard.* St. 10.

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.
So sleeps the pride of former days,
So glory's thrill is o'er;
And hearts that once beat high for praise
Now feel that pulse no more.
MOORE. *The Harp that Once Through Tara's Halls.*

I pant for the music which is divine;
My heart in its thirst is a dying flower;
Pour forth the sound like enchanted wine,
Loosen the notes in a silver shower;
Like a herbless plain for the gentle rain
I gasp, I faint till they wake again.
SHELLEY. *Music.*

When Music, heavenly maid, was young,
While yet in early Greece she sung,
The Passions oft, to hear her swell,
Throng'd around her magic cell,
Exulting, trembling, raging, fainting,
Possest beyond the Muse's painting.
COLLINS. *The Passions.* l. 1.

Fill'd with fury, rapt, inspired.
Ibid. The Passions. l. 10.

'Twas sad by fits, by starts 't was wild.
Ibid. The Passions. l. 28.

In hollow murmurs died away.
Ibid. The Passions. l. 68.

O Music! sphere-descended maid,
Friend of Pleasure, Wisdom's aid!
Ibid. The Passions. l. 95.

With melting airs or martial, brisk or grave;
Some chord in unison with what we hear
Is touched within us, and the heart replies.
COWPER. *The Task.* Bk. vi. l. 8.

Soft is the music that would charm forever;
The flower of sweetest smell is shy and lowly.
WORDSWORTH. *Not Love, Not War.*

Bright gem, instinct with music, vocal spark.
Ibid. A Morning Exercise.

Music's golden tongue
Flattered to tears this aged man and poor.
KEATS. *The Eve of St. Agnes.* St. 3.

The silver snarling trumpets 'gan to chide.
Ibid. The Eve of St. Agnes. St. 4.

What fairy-like music steals over the sea,
Entrancing our senses with charmed melody?
MRS. C. B. WILSON. *What Fairy-like Music.*

And when she had passed, it seemed like the ceasing of exquisite music.
LONGFELLOW. *Evangeline.* Pt. i. l. 62.

For the beauty of a lovely woman is like music: what can one say more?
GEORGE ELIOT. *Adam Bede.*

And music pours on mortals
Her magnificent disdain.
EMERSON. *The Sphinx.*

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A velvet flute-note fell down pleasantly,
Upon the bosom of that harmony,
And sailed and sailed incessantly,
As if a petal from a wild-rose blown
Had fluttered down upon that pool of tone,
And boatwise dropped o' the convex side
And floated down the glassy tide
And clarified and glorified
The solemn spaces where the shadows bide.
From the warm concave of that fluted note
Somewhat, half song, half odor forth did float
As if a rose might somehow be a throat.
SIDNEY LANIER. *The Symphony.*

NAME.

Clarum et venerabile nomen.

An illustrious and ancient name.
LUCAN. *Pharsalia.* IX. 208.

Stat magni nominis umbra.

Remains the shadow of a mighty name.
Ibid. Pharsalia. I. 135.

Dixi omnia, quum hominem nominavi.

I have said everything when I have named the man.
PLINY THE YOUNGER. *Epistolæ.* IV. 22.

"What is thy name, faire maid?" quoth he.
"Penelophon, O King!" quoth she.
PERCY. *Reliques. King Cophetua and the Beggar Maid.* St. 6.

[Shakespeare, quoting this ancient ballad in *Love's Labour's Lost*, Act IV., Sc. 1, l. 65, gives the beggar's name as Zenelophon.]

Duke. Who may, in the ambush of my name, strike home.
SHAKESPEARE. *Measure for Measure.* Act I. Sc. 3. l. 41.

Juliet. O, Romeo, Romeo! wherefore art thou Romeo?
Deny thy father and refuse thy name:
Or if thou wilt not, be but sworn my love,
And I'll no longer be a Capulet.
Ibid. Romeo and Juliet. Act II. Sc. 2. l. 33.

Juliet. What's in a name? That which we call a rose,
By any other name would smell as sweet;
So Romeo would, were he not Romeo call'd,
Retain that dear perfection which he owes
Without that title: Romeo, doff thy name;
And for that name, which is no part of thee,
Take all myself.
SHAKESPEARE. *Romeo and Juliet.* Act II. Sc. 2. l. 43.

That which we call a Snob, by any other name would still be snobbish.
THACKERAY. *Book of Snobs.*

Juliet. Bondage is hoarse, and may not speak aloud;
Else would I tear the cave where echo lies,
And make her airy tongue more hoarse than mine
With repetition of my Romeo's name.
SHAKESPEARE. *Romeo and Juliet.* Act II. Sc. 2. l. 160.

Mrs. Page. I cannot tell what the dickens his name is.
Ibid. Merry Wives of Windsor. Act III. Sc. 2. l. 15.

Ferdinand. I do beseech you
(Chiefly that I might set it in my prayers),
What is your name?
Ibid. Tempest. Act III. Sc. 1. l. 34.

Bastard. And if his name be George, I'll call him Peter;
For new-made honour doth forget men's names.
Ibid. King John. Act I. Sc. 1. l. 186.

Cassius. Brutus and Cæsar: what should be in that Cæsar?
Why should that name be sounded more than yours?
Write them together, yours is as fair a name;
Sound them, it doth become the mouth as well;
Weigh them, it is as heavy; conjure with 'em,—
Brutus will start a spirit as soon as Cæsar.

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Now, in the names of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great? Age, thou art shamed!
Rome, thou hast lost the breed of noble bloods!
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 142.

Macbeth. How now, you secret, black, and midnight hags?
What is't you do?
All Witches. A deed without a name.
Ibid. Macbeth. Act iv. Sc. 1. l. 48.

And left the name at which the world grew pale
To point a moral or adorn a tale.
DR. JOHNSON. *Vanity of Human Wishes.*

His opinion was that there was a strange kind of magic bias which good or bad names, as he called them, irresistibly impressed upon our characters and conduct. . . . How many Cæsars and Pompeys, he would say, by mere inspiration of the names, have been rendered worthy of them! And how many, he would add, are there who might have done exceeding well in the world, had not their characters and spirits been totally depressed and Nicodemus'd into nothing.
LAURENCE STERNE. *Tristram Shandy.* Bk. i. l. 19.

Oh, breathe not his name! let it sleep in the shade,
Where cold and unhonour'd his relics are laid.
THOMAS MOORE. *O Breathe Not His Name.*

Oh no? we never mention her,—
Her name is never heard;
My lips are now forbid to speak
That once familiar word.
THOMAS HAYNES BAYLY. *Oh No! We Never Mention Her.*

He left a Corsair's name to other times,
Linked with one virtue, and a thousand crimes.
BYRON. *The Corsair.* Canto iii. St. 24.

I have a passion for the name of "Mary,"
For once it was a magic sound to me,
And still it half calls up the realms of fairy,
Where I beheld what never was to be.
BYRON. *Don Juan.* Canto v. St. 4.

Oh, Amos Cottle!—Phœbus! what a name!
Ibid. English Bards and Scotch Reviewers. l. 399.

A nickname is the hardest stone that the devil can throw at a man.
HAZLITT. *Political Essays: On Court Influence.*

Nicknames and whippings, when they are once laid on, no one has discovered how to take off.
LANDOR. *Imaginary Conversations: Peter Leopold and President Du Paty (Du Paty).*

And last of all an Admiral came,
A terrible man with a terrible name,—
A name which you all know by sight very well,
But which no one can speak, and no one can spell.
SOUTHEY. *The March to Moscow.* St. 8.

I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain; there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair-seeming name.
LOWELL. *A Glance Behind the Curtain.* l. 251.

I cannot love my lord, and not his name.
TENNYSON. *Geraint and Enid.* l. 92.

Our men scarce seem in earnest now:
Distinguished names!—but 'tis somehow,
As if they played at being names
Still more distinguished, like the games
Of children.
ROBERT BROWNING. *Waring.* i.

NAPOLEON I.

Grand, gloomy, and peculiar, he sat upon the throne a sceptred hermit, wrapped in the solitude of his own originality.
CHARLES PHILLIPS. *The Character of Napoleon.*

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Yes! where is he, the champion and the child
Of all that's great or little, wise or wild?
Whose game was empires, and whose stakes were thrones,
Whose table earth—whose dice were human bones?
BYRON. *The Age of Bronze.* St. 3.

On a lone barren isle, where the wild roaring billows
Assail the stern rock, and the loud tempests rave,
The hero lies still, while the dew-drooping willows,
Like fond weeping mourners, lean over his grave.
The lightnings may flash and the loud thunders rattle;
He heeds not, he hears not, he's free from all pain;
He sleeps his last sleep, he has fought his last battle;
No sound can awake him to glory again!
LEONARD HEATH. *The Grave of Bonaparte.*

To the very last, he [Napoleon] had a kind of idea; that, namely, of *la carrière ouverte aux talents*—the tools to him that can handle them.
CARLYLE. *Essays: Sir Walter Scott.*

L'Angleterre prit l'aigle et l'Autriche l'aiglon.

England took the eagle and Austria the eaglet.
VICTOR HUGO.

[L'Aiglon means "the Eaglet," and therefore is a proper description of the son of the Eagle (L'Aigle), *i. e.*, Napoleon himself, who transferred the imperial eagles of Rome to his own standard. It was Victor Hugo in this famous line who first applied the respective terms to father and son.]

NATION.

And hath made of one blood all nations of men.
New Testament. Acts xvii. 26.

It hath been an opinion that the French are wiser than they seem, and the Spaniards seem wiser than they are. But howsoever it be between nations, certainly it is so between man and man.
BACON. *Essays. Of Seeming Wise.*

Better one suffer, than a nation grieve.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 416.

England is a paradise for women and hell for horses; Italy a paradise for horses and hell for women, as the proverb goes.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 3. Memb. 1. Subsec. 2.

It is a goodly sight to see
What Heaven hath done for this delicious land![1]
What fruits of fragrance blush on every tree!
What goodly prospects o'er the hills expand!
BYRON. *Childe Harold.* Canto i. St. 15.

Except by name, Jean Paul Friedrich Richter is little known out of Germany. The only thing connected with him, we think, that has reached this country is his saying,—imported by Madame de Staël, and thankfully pocketed by most newspaper critics,—"Providence has given to the French the empire of the land; to the English that of the sea; to the Germans that of—the air!
CARLYLE. *Essays. Richter (Edinburgh Review, 1827).*

A nation's right to speak a nation's voice,
And own no power but of the nation's choice!
MOORE. *Fudge Family in Paris.* Letter xi. l. 3.

Men, upon the whole,
Are what they can be—nations, what they would.
E. B. BROWNING. *Casa Guidi Windows.* Pt. i.

A people is but the attempt of many
To rise to the completer life of one;
And those who live as models for the mass
Are singly of more value than they all.
ROBERT BROWNING. *Luria.* Act v.

NATURE.

I am whatever was, or is, or will be: and my veil no mortal ever took up.
PLUTARCH. *Of Isis and Osiris.*

[1] Portugal.

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I am the things that are, and those that are to be, and those that have been. No one ever lifted my skirts: the fruit which I bore was the sun.

PROCLUS. *On Plato's Timæus.* (Inscription in the temple of Neith, at Sais, Egypt.)

See one promontory (said Socrates of old), one mountain, one sea, one river, and see all.

BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 4. Subsec. 7.

Out of the book of Natur's learned brest.

DU BARTAS. *Divine Weekes and Dayes.* Second week. Fourth day. Bk. ii. (JOHN SYLVESTER, trans.)

Nature vicarye of the Almighty Lord.

CHAUCER. *Parlement of Foules.* l. 379.

Nature, the Handmaid of God Almighty.

HOWELL. *Familiar Letters.* Bk. ii. *Letter. To Dr. T. P.*

What more felicitie can fall to creature
Than to enjoy delight with libertie,
And to be lord of all the workes of Nature,
To raine in th' aire from earth to highest skie,
To feed on flowres and weeds of glorious feature,
To take whatever thing doth please the eie?

SPENSER. *Muiopotmos: or, The Fate of the Butterflie.* l. 209.

Duke. And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

SHAKESPEARE. *As You Like It.* Act ii. Sc. 1. l. 15.

On every thorn delightful wisdom grows;
In every rill a sweet instruction flows.

EDWARD YOUNG. *Love of Fame.* Satire i. l. 249.

And live like Nature's bastards, not her sons.

MILTON. *Comus.* l. 727.

If Nature be a phantasm, as thou say'st,
A splendid fiction and prodigious dream,
To reach the real and true I'll make no haste,
More than content with worlds that only seem.

WM. WATSON. *Epigrams.*

To-morrow to fresh woods, and pastures new.

MILTON. *Lycidas.* Concluding line.

With thee conversing I forget all time,
All seasons, and their change, all please alike:
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glist'ring with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful ev'ning mild; then silent night
With this her solemn bird and this fair moon,
And these the gems of heaven, her starry train.

Ibid. Paradise Lost. Bk. iv. l. 639.

'Tis sweet to be awaken'd by the lark,
Or lull'd by falling waters; sweet the hum
Of bees, the voice of girls, the song of birds,
The lisp of children, and their earliest words.

BYRON. *Don Juan.* 1-123.

Betwixt them lawns or level downs and flocks
Grazing the tender herb were interposed,
Or palmy hillock; or the flowery lap
Of some irriguous valley spread her store,
Flowers of all hue, and without thorn the rose.
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape and gently creeps
Luxuriant; meanwhile murmuring waters fall
Down the slope hills dispersed, or in a lake,
That to the fringèd bank with myrtle crowned
Her crystal mirror holds, unite their streams.
The birds their quire apply; airs, vernal airs,

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Breathing the smell of field and grove, attune
The trembling leaves.
MILTON. *Paradise Lost.* Bk. iv. l. 252.

The perfections of Nature show that she is the image of God; her defects show that she is only his image.
PASCAL. *Thoughts.* Ch. xii.

Nature, so far as in her lies,
Imitates God.
TENNYSON. *On a Mourner.*

But who can paint
Like Nature? Can Imagination boast,
Amid its gay creation, hues like hers?
Or can it mix them with that matchless skill,
And lose them in each other, as appears
In every bud that blows?
THOMSON. *The Seasons. Spring.* l. 466.

Oh, what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn that death
Has lifted up for all, that he shall go
To his long resting-place without a tear.
LONGFELLOW. *Autumn.* Concluding lines.

Nature! great parent! whose unceasing hand
Rolls round the seasons of the changeful year;
How mighty, how majestic are thy works!
With what a pleasing dread they swell the soul
That sees astonish'd, and astonish'd sings!
THOMSON. *The Seasons. Winter.* l. 106.

I care not, Fortune, what you me deny:
You cannot rob me of free Nature's grace;
You cannot shut the windows of the sky
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns, by living stream, at eve:
Let health my nerves and finer fibres brace,
And I their toys to the great children leave:
Of fancy, reason, virtue, naught can me bereave.
LONGFELLOW. *Castle of Indolence.* Canto ii. St. 8.

The course of Nature is the art of God.
YOUNG. *Night Thoughts.* Night ix. l. 1267.
(See under ART.)

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
POPE. *Essay on Man.* Epistle i. l. 267.

Slave to no sect, who takes no private road,
But looks through nature up to nature's God.
Ibid. Essay on Man. Epistle iv. l. 331.

Ever charming, ever new,
When will the landscape tire the view?
JOHN DYER. *Grongar Hill.* l. 102.

My banks they are furnish'd with bees,
Whose murmur invites one to sleep;
My grottoes are shaded with trees,
And my hills are white over with sheep.
SHENSTONE. *A Pastoral Ballad.* Pt. ii. *Hope.*

The throssil whusslit in the wood,
The burn sang to the trees,
And we with Nature's heart in tune,
Concerted harmonies;
And on the knowe abune the burn,
For hours thegither sat
In the silentness o' joy, till baith
Wi' very gladness grat.
WILLIAM MOTHERWELL. *Jeanie Morrison.* St. 8.

Nature, exerting an unwearied power,
Forms, opens, and gives scent to every flower;
Spreads the fresh verdure of the field and leads
The dancing Naiads through the dewy meads.
COWPER. *Table Talk.* Bk. i. l. 690.

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Nor rural sights alone, but rural sounds,
Exhilarate the spirit, and restore
The tone of languid Nature.
COWPER. *The Task.* Bk. i. l. 187. *The Sofa.*

And recognizes ever and anon
The breeze of Nature stirring in his soul.
WORDSWORTH. *The Excursion.* Bk. iv. l. 591.

As in the eye of Nature he has lived,
So in the eye of Nature let him die!
Ibid. The Old Cumberland Beggar. Last lines.

Vain is the glory of the sky,
The beauty vain of field and grove,
Unless, while with admiring eye
We gaze, we also learn to love.
Ibid. Poems of the Fancy. xxiii.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.
Ibid. The Tables Turned. St. 6.

The soft blue sky did never melt
Into his heart; he never felt
The witchery of the soft blue sky!
Ibid. Peter Bell. Pt. i. St. 15.

On a fair prospect some have looked,
And felt, as I have heard them say,
As if the moving time had been
A thing as steadfast as the scene
On which they gazed themselves away.
Ibid. Peter Bell. Pt. i. St. 16.

As if the man had fixed his face,
In many a solitary place,
Against the wind and open sky!
Ibid. Peter Bell. Pt. i. St. 26.

The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep and gloomy wood,
Their colours and their forms, were then to me
An appetite; a feeling and a love,
That had no need of a remoter charm,
By thought supplied, nor any interest
Unborrowed from the eye.—That time is past,
And all its aching joys are now no more,
And all its dizzy raptures.
Ibid. Lines on Tintern Abbey. l. 76.

I have learned
To look on Nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create,
And what they perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.
WORDSWORTH. *Lines on Tintern Abbey.* l. 88.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy that steals away
Their sharpness ere he is aware.
WILLIAM CULLEN BRYANT. *Thanatopsis.* l. 1.

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Go forth under the open sky, and list
To Nature's teachings.
WILLIAM CULLEN BRYANT. *Thanatopsis.* l. 14.

The hills
Rocked-ribbed and ancient as the sun,—the vales
Stretching in pensive quietness between;
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old Ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man.
Ibid. Thanatopsis. l. 37.

But on and up, where Nature's heart
Beats strong amid the hills.
RICHARD MONCKTON MILNES (Lord Houghton). *Tragedy of the Lac de Gaube.* St. 2.

Nature which is the time-vesture of God, and reveals Him to the wise, hides Him from the foolish.
CARLYLE. *Sartor Resartus.* Bk. iii. Ch. viii.

Nature is a mutable cloud which is always and never the same.
EMERSON. *Essays. First Series. History.*

By fate, not option, frugal Nature gave
One scent to hyssop and to wall-flower,
One sound to pine-groves and to water-falls,
One aspect to the desert and the lake.
It was her stern necessity; all things
Are of one pattern made; bird, beast, and flower,
Song, picture, form, space, thought, and character
Deceive us, seeming to be many things,
And are but one.
Ibid. Xenophones.

I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even:
He sings the song, but it cheers not now,
For I did not bring home the river and sky;
He sang to my ear,—they sang to my eye.
Ibid. Each and All. l. 13.

For what are they all in their high conceit,
When man in the bush with God may meet?
Ibid. Good-bye. Concluding lines.

The never idle workshop of Nature.
MATTHEW ARNOLD. *Elegiac Poems. Epilogue.*

I strove with none, for none was worth my strife;
Nature I loved; and next to Nature, Art.
I warm'd both hands against the fire of life;
It sinks, and I am ready to depart.
LANDOR. *Dying Speech of an Old Philosopher.*

NATURE, HUMAN.

Let us a little permit Nature to take her own way; she better understands her own affairs than we.
MONTAIGNE. *Essays.* Bk. iii. Ch. xiii. *Of Experience.*

The book of Nature is that which the physician must read; and to do so he must walk over the leaves.
PARACELSUS.
(See *Encyclopædia Britannica*, ninth edition, vol. xviii., p. 234.)

Let them learn to be wise by easier means, let them observe the hind of the forest and the linnet of the grove, let them consider the life of animals, whose motions are regulated by instinct; they obey their guide and are happy. Let us, therefore, at length, cease to dispute and learn to live; . . . and carry with us this simple and intelligible maxim, that deviation from Nature is deviation from happiness.
DR. JOHNSON. *Rasselas.* Ch. xxii.

So Wordsworth says of the birds:
With Nature never do *they* wage
A foolish strife; they see
A happy youth, and their old age
Is beautiful and free.
The Fountain. St. 11.

Nunquam aliud Natura aliud Sapientia dicit.

Nature never says one thing, Wisdom another.
JUVENAL. *Satiræ.* xiv. 321.

Naturam expellas furcâ, tamen usque recurret.

You may turn Nature out of doors with a pitchfork, but she will still return.
HORACE. *Epistolæ.* Bk. i. Ep. 10. l. 24.
[Destouches imitates this line in his *Glorieux*, 3, 5:
Je ne le sais que trop:
Chassez le naturel, il revient au galop.
I know it only too well: drive out the natural, it returns in a gallop.]

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For all that Nature by her mother-wit[1]
Could frame in earth.
SPENSER. *Faerie Queene.* Bk. iv. Canto x. St. 21.

To man the earth seems altogether
No more a mother, but a step-dame rather.
DU BARTAS. *Divine Weekes and Workes. First week, third day.*

It is far from easy to determine whether she [Nature] has proved to him a kind parent or a merciless stepmother.
PLINY THE ELDER. *Natural History.* Bk. vii. Sec. 1.

Ulysses. One touch of Nature makes the whole world kin,
That all, with one consent, praise new-born gawds,
Though they are made and moulded of things past,
And give to dust, that is a little gilt,
More laud than gilt o'er-dusted;
The present eye praises the present object.
SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 3. l. 175.

[The first line is constantly misinterpreted. As the context shows, it does not mean that common sympathy is stirred by a revelation of a common humanity, but that one passion (*i. e.*, one touch of nature) common to everybody is love of novelty.]

All argument will vanish before one touch of nature.
COLMAN. *The Poor Gentleman.* Act v. Sc. 1.

Some touch of Nature's genial glow.
SCOTT. *Lord of the Isles.* Canto iii. St. 14.

Wolsey. And Nature does require
Her times of preservation, which perforce
I, her frail son, amongst my brethren mortal,
Must give my tendance to.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 2. l. 147.

Belarius. How hard it is to hide the sparks of Nature!
Ibid. Cymbeline. Act iii. Sc. 3. l. 79.

[1] From jigging veins of rhyming mother-wits.
MARLOWE. *Prologue to Tamberlane.*

Leontes. How sometimes Nature will betray its folly,
Its tenderness, and make itself a pastime
To harder bosoms!
SHAKESPEARE. *Winter's Tale.* Act i. Sc. 2. l. 151.

Soothsayer. In Nature's infinite book of secrecy
A little I can read.
Ibid. Antony and Cleopatra. Act i. Sc. 2. l. 8.

Accuse not Nature, she hath done her part;
Do thou but thine!
MILTON. *Paradise Lost.* Bk. viii. l. 561.

Art may err, but nature cannot miss.
DRYDEN. *The Cock and Fox.* l. 452.

To me more dear, congenial to my heart,
One native charm, than all the gloss of art.
GOLDSMITH. *Deserted Village.* l. 253.
(See under ART.)

Gie me ae spark o' Nature's fire,
That's a' the learning I desire.
BURNS. *Epistle to L. J. Sapraik.* Epistle 1. St. 13.

Nothing in nature, much, less conscious being,
Was e'er created solely for itself.
YOUNG. *Night Thoughts.* Night ix. l. 711.

Certainly nothing is unnatural that is not physically impossible.
R. B. SHERIDAN. *The Critic.* Act ii. Sc. 1.

Nature stamp'd us in a heavenly mould.
CAMPBELL. *Pleasures of Hope.* Pt. i. l. 498.

Nature never did betray
The heart that loved her.
WORDSWORTH. *Lines composed a few miles above Tintern Abbey.* l. 123.

True fiction hath an higher end, and scope
Wider than fact; it is nature's possible,
Contrasted with life's actual mean.
P. J. BAILEY. *Festus. Proem.*

NAVY.

Ships,
Fraught with the ministers and instruments
Of cruel war.
SHAKESPEARE. *Troilus and Cressida. Prologue.* l. 3.

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The royal navy of England has ever been its greatest defence and ornament; it is its ancient and natural strength,—the floating bulwark of our island.
SIR WM. BLACKSTONE. *Commentaries.* Vol. i. Bk. i. Ch. xiii.

All in the Downs the fleet was moor'd.
GAY. *Sweet William's Farewell to Black-eyed Susan.*

"Why, my Lord," replied Ben—"it with truth may be said,
While a bald pate I long have stood under;
There are so many Captains walk'd over my head,
That to see me quite scalp'd were no wonder!"
J. COLLINS. *Ben Black.*

Britannia needs no bulwarks,
No towers along the steep;
Her march is o'er the mountain waves,
Her home is on the deep.
CAMPBELL. *Ye Mariners of England.* St. 3.

They saw the cables loosened, they saw the gangways cleared,
They heard the women weeping, they heard the men that cheered;
Far off, far off, the tumult faded and died away,
And all alone the sea-wind came singing up the Bay.
HENRY NEWBOLT. *The Sailing of the Long Ships.*

NECESSITY.

Mater artium necessitas.

Necessity is the mother of invention.
Latin Proverb.

Χρεία διδάσκει, καν βραδύς τις ἦ, σοφον.

Necessity will teach a man, however slow he be, to be wise.
EURIPIDES. *Fragment* 709

Magister artis ingenique largitor Venter.

Hunger is the teacher of the arts and the bestower of invention.
PERSIUS. *Prologue.* l. 10.

Necessity, mother of invention.
WYCHERLEY. *Love in a Wood.* Act iii. Sc. 3.

Obliged by hunger and request of friends.
POPE. *Epistle to Dr. Arbuthnot. Prologue to the Satires.* l. 44.

Clifford: So cowards fight, when they can fly no farther;
So doves do peck the falcon's piercing talons;
So desperate thieves, all hopeless of their lives,
Breathe out invectives 'gainst the officers.
SHAKESPEARE. *Henry VI.* Pt. iii. Act i. Sc. 4. l. 40.

Danger deviseth shifts; wit waits on fear.
Ibid. Venus and Adonis. l. 690.

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things, impossible to thought,
Have been by need to full perfection brought.
DRYDEN. *Wife of Bath.* l. 473.

Necessity—thou best of peacemakers,
As well as surest prompter of invention.
SCOTT. *Peveril of the Peak.* Heading of Ch. xxvi.

Necessity, my friend, is the mother of courage, as of invention.
WALTER SCOTT. *Quentin Durward.* Ch. xxiii.

Necessity,—the proper parent of an art so nearly allied to invention.
SHERIDAN. *The Critic.* Act i. Sc. 2.

A wise man never refuses anything to necessity.
PUBLILIUS SYRUS. *Maxim* 540.

We give to necessity the praise of virtue.
QUINTILIAN. *Institutiones Oratoriæ.* Bk. i. 8, 14.

Thanne is it wysdom, as thynketh me,
To maken vertu of necessite.
CHAUCER. *The Knighte's Tale.* l. 3043.

Il faisoit de nécessité vertu.
He made a virtue of necessity.
RABELAIS. *Gargantua.* i. 11.

Second Outlaw. To make a virtue of necessity.
SHAKESPEARE. *Two Gentlemen of Verona.* Act iv. Sc. 1. l. 64.

Gaunt. All places that the eye of heaven visits
Are to a wise man ports and happy havens.
Teach thy necessity to reason thus:
There is no virtue like necessity.
Ibid. Richard II. Act i. Sc. 3. l. 275.

Not mine the saying is, but wisdom's saw:
"Stronger is naught than dread necessity."
EURIPIDES. *Helena.* 513. (A. S. WAY, trans.)

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Yet do I hold that mortal foolish who strives against the stress of necessity.
EURIPIDES. *Hercules Furens.* l. 281.

One of his sayings was, "Even the gods cannot strive against necessity."
DIOGENES LAERTIUS. *Life of Pittacus.* iv.

Necessity knows no law except to conquer.
PUBLILIUS SYRUS. *Maxim* 553.

Necessitas non habet legem.

Necessity has no law.
LANGLAND. *Piers the Plowman* (Skeat's ed.). Passus xiv. 45.

Neode hap no lawe.
Ibid. Piers the Plowman. Passus xxiii. l. 10.

Necessity has no law. I know some attorneys of the name.
BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

Lear. Necessity's sharp pinch!
SHAKESPEARE. *King Lear.* Act ii. Sc. 4. l. 210.

Edmund. As if we were villains by necessity, fools by heavenly compulsion.
Ibid. King Lear. Act i. Sc. 2. l. 116.
(See under STAR.)

Necessity urges desperate measures.
CERVANTES. *Don Quixote.* Pt. i. Bk. iii. Ch. xxiii.

So spake the Fiend, and with necessity, The tyrant's plea, excused his devilish deeds.
MILTON. *Paradise Lost.* Bk. iv. l. 393.

Necessity is the argument of tyrants; it is the creed of slaves.
WILLIAM PITT (Earl of Chatham). *Speech on the Indian Bill.* November, 1783.

Necessity and chance
Approach not me, and what I will is fate.
MILTON. *Paradise Lost.* Bk. vii. l. 172.

Necessity never made a good bargain.
B. FRANKLIN. *Poor Richard's Almanac.*

Necessity, thou mother of the world!
SHELLEY. *Queen Mab.* vi. l. 198.

I must bear
What is ordained with patience, being aware
Necessity doth front the universe
With an invincible gesture.
MRS. BROWNING. *Prometheus Bound.* l. 117.

NEGRO.

Can the Ethiopian change his skin, or the leopard his spots?
Old Testament. Jeremiah xiii. 23.

Αἰθίοπα σμήχειν ἐπιχειρῶ.

I am endeavoring to wash an Ethiopian white.
LUCIAN. *Adversus Indoctum.* 23.

Proteus. The old saying is,
Black men are pearls in beauteous ladies' eyes.
Julia. 'Tis true such pearls as put out ladies' eyes.
SHAKESPEARE. *Two Gentlemen of Verona.* Act v. Sc. 2. l. 11.

Black is a pearl in a woman's eye.
GEORGE CHAPMAN. *An Humorous Day's Mirth.*

But our captain counts the image of God—nevertheless his image—cut in ebony as if done in ivory, and in the blackest Moors he sees the representation of the King of Heaven.
THOMAS FULLER. *The Good Sea-captain.*

Am I not a man and a brother?

[Motto on a medallion by Wedgwood (1787), representing a negro in chains, with one knee on the ground, and both hands lifted up to heaven. This was adopted as the seal of the Antislavery Society of London.]

NEIGHBOR; NEIGHBORING.

Thou shalt love thy neighbour as thyself.
New Testament. Matthew xix. 19.

Ἀγάπα τὸν πλησίον.

Love thy neighbour.
THALES. (*Stobæus Florilegium.* iii. 59, c.)

Bishop of Ely. The strawberry grows underneath the nettle,
And wholesome berries thrive and ripen best
Neighbour'd by fruit of baser quality.
SHAKESPEARE. *Henry V.* Act i. Sc. 1. l. 58.

What is nearest touches us most. The passions rise higher at domestic than at imperial tragedies.
DR. JOHNSON. *Letter to Mrs. Thrale.*

A man's best things are nearest him,—
Lie close about his feet.
LORD HOUGHTON. *The Men of Old.* St. 7.

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O thou sculptor, painter, poet!
Take this lesson to thy heart:
That is best which lieth nearest;
Shape from that thy work of art.
LONGFELLOW. *Gaspar Becerra.* Concluding lines.
(See under DUTY.)

A mastiff dog
May love a puppy cur for no more reason
Than that the twain have been tied up together.
TENNYSON. *Queen Mary.* Act i. Sc. iv.

NEW ENGLAND.

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky,
Their giant branches toss'd.
MRS. HEMANS. *The Landing of the Pilgrim Fathers in New England.* St. 1.

What sought they thus afar?
Bright jewels of the mine,
The wealth of seas, the spoils of war?
—They sought a faith's pure shrine.
Ibid. The Landing of the Pilgrim Fathers. St. 9.

I first drew in New England's air, and from her hearty breast
Sucked in the tyrant-hating milk that will not let me rest;
And if my words seem treason to the dullard and the tame,
'Tis but my Bay-state dialect,—our fathers spoke the same.
J. R. LOWELL. *On the Capture of Fugitive Slaves near Washington.* St. 2.

I shall enter on no encomium upon Massachusetts; she needs none. There she is. Behold her, and judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston and Concord and Lexington and Bunker Hill; and there they will remain forever.
DANIEL WEBSTER. *Second Speech on Foote's Resolution.* January 26, 1831.

NEWS.

How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!
Old Testament. Isaiah lii. 7.

As cold waters to a thirsty soul, so is good news from a far country.
Old Testament. Proverbs xxv. 25.

It is good news, *worthy of all acceptation;* and yet not too good to be true.
MATHEW HENRY. *Commentaries. I. Timothy i. 15.*

Cleopatra. Though it be honest, it is never good
To bring bad news; give to a gracious message
An host of tongues: but let ill tidings tell
Themselves when they be felt.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 5. l. 85.

Messenger. The nature of bad news infects the teller.
Ibid. Antony and Cleopatra. Act i. Sc. 2. l. 92.

Northumberland. The first bringer of unwelcome news
Hath but a losing office; and his tongue
Sounds ever after as a sullen bell,
Remember'd knolling a departing friend.
Ibid. Henry IV. Pt. ii. Act i. Sc. 1. l. 100.

Clown. Hey, Robin, jolly Robin,
Tell me how thy lady does.
Ibid. Twelfth Night. Act iv. Sc. 2. l. 70.

A Robyn,
Jolly Robyn,
Tell me how thy leman does.
A Robyn, Jolly Robyn.

Cleopatra. Prithee, friend,
Pour out the pack of matter to mine ear,
The good and bad together.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 5. l. 53.

Cleopatra. Ram thou thy fruitful tidings in mine ears,
That long time have been barren.
Ibid. Antony and Cleopatra. Act ii. Sc. 5. l. 26.

Hubert. Old men, and beldams, in the streets
Do prophesy upon it dangerously:
Young Arthur's death is common in their mouths:
And, when they talk of him, they shake their heads,
And whisper one another in the ear;
And he that speaks doth gripe the hearer's wrist;

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Whilst he that hears makes fearful action,
With wrinkled brows, with nods, with rolling eyes.
I saw a smith stand with his hammer, thus,
The whilst his iron did on the anvil cool,
With open mouth swallowing a tailor's news;
Who, with his shears and measure in his hand,
Standing on slippers—which his nimble haste
Had falsely thrust upon contrary feet—
Told of a many thousand warlike French,
That were embatteled and rank'd in Kent:
Another lean, unwashed artificer
Cuts off his tale, and talks of Arthur's death.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 185.

Biondello. Master, master! news, old news, and such news as you never heard of!
Ibid. Taming of the Shrew. Act iii. Sc. 2. l. 30.

Hubert. O! my sweet sir, news fitting to the night,
Black, fearful, comfortless and horrible.
Ibid. King John. Act v. Sc. 6. l. 19.

Falstaff. There's villainous news abroad.
Ibid. I. Henry IV. Act ii. Sc. 4. l. 323.

Celia. Here comes Monsieur le Beau.
Rosalind. With his mouth full of news.
Celia. Which he will put on us as pigeons feed their young.
Rosalind. Then shall we be news-crammed.
Ibid. As You Like It. Act i. Sc. 2. l. 83.

King John. Be Mercury, set feathers to thy heels
And fly, like thought, from them to me again.
Ibid. King John. Act iv. Sc. 2. l. 174.

Ill news is wing'd with fate, and flies apace.
DRYDEN. *Threnodia Augustalis.* l. 49.

Ill news hath wings, and with the wind doth go:
Comfort's a cripple, and comes ever slow.
DRAYTON. *The Baron's Wars.* Bk. ii. 28.

Evil news fly faster still than good.
T. KYD. *The Spanish Tragedy.* Act i.

For evil news rides post, while good news baits.
MILTON. *Samson Agonistes.* l. 1538.

He's gone, and who knows how he may report
Thy words by adding fuel to the flame?
Ibid. Samson Agonistes. l. 1350.

Let the greatest part of the news thou hearest be the least part of what thou believest, lest the greater part of what thou believest be the least part of what is true. Where lies are easily admitted the father of lies will not easily be excluded.
QUARLES. *Enchiridion.* Cent. ii. No. 50.

Where village statesmen talk'd with looks profound,
And news much older than their ale went round.
GOLDSMITH. *The Deserted Village.* l. 223.

News, the manna of a day.
GREEN. *The Spleen.* l. 169.

NEWSPAPERS.

Ask how to live? Write, write, write anything;
The world 's a fine believing world, write news!
BEAUMONT AND FLETCHER. *Wit Without Money.* Act ii.

I am a printer, and a printer of news; and I do hearken after them, wherever they be at any rates; I'll give anything for a good copy now, be it true or false, so it be news.
B. JONSON. *News from the New World.*

The newspapers! Sir, they are the most villainous, licentious, abominable, infernal,—not that I ever read them! No—I make it a rule never to look into a newspaper.
R. B. SHERIDAN. *The Critic.* Act i. Sc. 2.

Caused by a dearth of scandal should the vapours
Distress our fair ones—let them read the papers.
GARRICK. *Prologue to Sheridan's School for Scandal.*

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How shall I speak thee or thy power address,
Thou god of our Idolatry, the Press!
COWPER. *Progress of Error.* l. 452.
(See under PRINTING.)

He comes, the herald of a noisy world,
With spatter'd boots, strapp'd waist, and frozen locks;
News from all nations lumbering at his back.
Ibid. The Task. Bk. iv. *The Winter Evening.* l. 5.

Hear, land o' cakes, and brither Scots,
Frae Maidenkirk to Johnny Groat's;
If there's a hole in a' your coats,
I rede you tent it:
A chiel's amang you taking notes,
And, faith, he'll prent it.
BURNS. *On Capt. Grose's Peregrinations Through Scotland.*

Here shall the Press the People's right maintain,
Unawed by influence and unbribed by gain;
Here patriot Truth her glorious precepts draw,
Pledged to Religion, Liberty, and Law.
JOSEPH STORY. *Motto of the Salem Register.* Adopted 1802. WM. W. STORY'S *Life of Joseph Story.* Vol. i. Ch. vi.

Lively or sad, life's meanest, mightiest things,
The fate of fighting cocks or fighting kings.
CHARLES SPRAGUE. *Curiosity.*

The press is the fourth estate of the realm.
CARLYLE. *Heroes and Hero-worship.* Sec. 5.

Behold the whole huge earth sent to me hebdomadally in a brown-paper wrapper.
LOWELL. *Biglow Papers.* Series i. No. 6.

NEWTON, SIR ISAAC.

Nature and Nature's laws lay hid in night:
God said, "Let Newton be!" and all was light.
POPE. *Epitaph Intended for Sir I. Newton.*

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.
NEWTON. *Quoted in Brewster's Memoir.* Vol. ii. Ch. xxvii.

Newton (that proverb of the mind), alas!
Declared, with all his grand discoveries recent,
That he himself felt only "like a youth
Picking up shells by the great ocean, Truth."
BYRON. *Don Juan.* Canto vii. St. 5.

Deep versed in books, and shallow in himself,
Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
MILTON. *Paradise Regained.* Bk. iv. l. 327.

Where the statue stood
Of Newton, with his prism and silent face,
The marble index of a mind forever
Voyaging through strange seas of thought alone.
WORDSWORTH. *The Prelude.* Bk. iii. l. 60.

NIGHT.

Watchman, what of the night?
Old Testament. Isaiah xxi. 11.

Macbeth. What is the night?
Lady Macbeth. Almost at odds with morning, which is which.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 4. l. 126.

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.
New Testament. John ix. 4.

Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι γίγνεται.

By night comes counsel to the wise.
MENANDER. *Monosticha.* 150.

[Usually quoted in its French form, "La nuit porte conseil." This is the motto of the New York *Herald.*]

It was evening here,
But upon earth the very noon of night.
DANTE. *Purgatorio.* Canto xv. l. 5.

This dead of midnight is the noon of thought,
And Wisdom mounts her zenith with the stars.
MRS. BARBAULD. *A Summer's Evening Meditation.*

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And smale foules maken melodie,
That slepen alle night with open eye,
So priketh hem nature in hir corages;
Than longen folk to gon on pilgrimages.
CHAUCER. *Canterbury Tales. Prologue.* l. 9.

Hamlet. 'Tis now the very witching time of night,
When churchyards yawn and hell itself breathes out
Contagion to this world.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 377.

When it draws near to witching time of night.
BLAIR. *The Grave.* l. 55.

'Tis the witching hour of night,
Orbed is the moon and bright,
And the stars they glisten, glisten,
Seeming with bright eyes to listen—
For what listen they?
KEATS. *A Prophecy.* l. 1.

Macbeth. Now o'er the one-half world
Nature seems dead; and wicked dreams abuse
The curtain'd sleeper[1]; witchcraft celebrates
Pale Hecate's offerings; and wither'd murder,
Alarumed by his sentinel, the wolf,
Whose howl's his watch, thus with his stealthy pace,
With Tarquin's ravishing strides, towards his design
Moves like a ghost.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 1. l. 50.

Hamlet. Making night hideous.
Ibid. Hamlet. Act i. Sc. 4. l. 54.

Silence, ye wolves! while Ralph to Cynthia howls,
And makes night hideous; answer him, ye owls.
POPE. *The Dunciad.* Bk. iii. l. 165.

Banquo. I must become a borrower of the night
For a dark hour or twain.
SHAKESPEARE. *Macbeth.* Act iii. Sc. 1. l. 27.

Horatio. In the dead vast[2] and middle of the night.
Ibid. Hamlet. Act i. Sc. 2. l. 198.

[1] "Sleep" in Folio.
[2] This is the reading of the quarto. Other old copies read "waste," which modern editors have sometimes changed into "waist."

Till sable Night, mother of dread and fear,
Upon the world dim darkness doth display,
And in her vaulted prison stows the day.
SHAKESPEARE. *The Rape of Lucrece.* l. 117.

Puck. Now the hungry lion roars,
And the wolf behowls the moon;
Whilst the heavy ploughman snores,
All with weary task foredone.
Ibid. Midsummer Night's Dream. Act v. Sc. 1.[1] l. 360.

Juliet. Come, gentle night, come, loving, blackbrow'd night.
Ibid. Romeo and Juliet. Act iii. Sc. 2. l. 20.

Juliet. Come, civil night,
Thou sober-suited matron all in black
. . . . . .
With thy black mantle.
Ibid. Romeo and Juliet. Act iii. Sc. 2. l. 10.

Beaford. The day begins to break, and night is fled,
Whose pitchy mantle overveil'd the earth.
Ibid. I. Henry VI. Act ii. Sc. 2. l. 1.

Night's black mantle covers all alike.
DU BARTAS. *Divine Weekes. First week, first day.*

A night of tears! for the gusty rain
Had ceased, but the eaves were dripping yet;
And the moon looked forth, as tho' in pain,
With her face all white and wet.
OWEN MEREDITH (LORD LYTTON). *The Wanderer.* Bk. ii. *The Portrait.*

Now had Aurora displayed her mantle over the blushing skies, and dark night withdrawn her sable veil.
CERVANTES. *Don Quixote.* Pt. i. Bk. iii. Ch. vi.

Sable-vested Night, eldest of things.
MILTON. *Paradise Lost.* Bk. ii. l. 962.

Night was drawing and closing her curtain (a sky full of silent suns, not a breath of breeze moving in it), up above the world and down beneath it.
RICHTER. *Flower, Fruit, and Thorn Pieces.* Bk. i. Ch. ii. (EWING, trans.)

Whilst twilight's curtain spreading far,
Was pinned with a single star.
MACDONALD CLARKE. *Death in Disguise.* l. 227. (Boston ed., 1833.)

[1] Sc. 2, l. 1, in some editions.

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[Mrs. F. M. Child, in an obituary notice of Clarke, quoted these lines in this form, which has become widely accepted:

Now twilight lets her curtain down
And pins it with a star.]

I heard the trailing garments of the Night
Sweep through her marble halls.
LONGFELLOW. *Hymn to the Night.* St. 1.

Macbeth. Come, seeling night,
Skarf up the tender eye of pitiful day;
And with thy bloody and invisible hand
Cancel and tear to pieces that great bond
Which keeps me pale!
SHAKESPEARE. *Macbeth.* Act iii. Sc. 2. l. 46.

Angelo. This will last out a night in Russia,
When nights are longest there.
Ibid. Measure for Measure. Act ii. Sc. 1. l. 139.

Portia. This night methinks is but the daylight sick.
Ibid. Merchant of Venice. Act v. Sc. 1. l. 124.

Midnight brought on the dusky hour
Friendliest to sleep and silence.
MILTON. *Paradise Lost.* Bk. v. l. 667.

O thievish Night
Why shouldst thou, but for some felonious end,
In thy dark lantern thus close up the stars,
That nature hung in heaven, and filled their lamps
With everlasting oil, to give due light
To the misled and lonely traveller?
Ibid. Comus. l. 195.

When night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Ibid. Paradise Lost. Bk. i. l. 500.

Eldest Night
And Chaos, ancestors of Nature.
Ibid. Paradise Lost. Bk. ii. l. 894.

Nor fragrance after showers,
Nor grateful evening mild, nor silent night
With this her solemn bird, nor walk by moon
Or glittering starlight, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?
MILTON. *Paradise Lost.* Bk. iv. l. 658.

. . . for now began
Night with her sullen wings to double-shade
The desert; fowls in their clay nests were couch'd,
And now wild beasts came forth, the woods to roam.
Ibid. Paradise Regained. Bk. i. l. 499.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.
LONGFELLOW. *The Day is Done.*

Darkness now rose,
As daylight sunk, and brought in low'-ring Night,
Her shadowy offspring.
MILTON. *Paradise Regained.* Bk. iv. l. 397.

Night, sable goddess! from her ebon throne,
In rayless majesty, now stretches forth
Her leaden sceptre o'er a slumbering world.
Silence, how dead! and darkness, how profound!
Nor eye, nor list'ning ear, an object finds;
Creation sleeps. 'Tis as the general pulse
Of life stood still, and nature made a pause;
An awful pause! prophetic of her end.
YOUNG. *Night Thoughts.* Night i. l. 18.

Now black and deep the Night begins to fall,
A shade immense! Sunk in the quenching Gloom,
Magnificent and vast, are heaven and earth.
Order confounded lies; all beauty void,
Distinction lost, and gay variety
One universal blot: such the fair power
Of light, to kindle and create the whole.
THOMSON. *The Seasons. Autumn.* l. 1138.

Swiftly walk over the western wave,
Spirit of Night!
SHELLEY. *To Night.*

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How beautiful this night! the balmiest sigh
Which vernal zephyrs breathe in evening's ear
Were discord to the speaking quietude
That wraps this moveless scene. Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world.
SHELLEY. *Queen Mab.* Pt. iv. l. 1.

How beautiful is night!
A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain
Breaks the serene of heaven:
In full-orbed glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads
Like the round ocean, girdled with the sky.
How beautiful is night!
ROBERT SOUTHEY. *Thalaba.* Bk. i. St. 1.

The stars are forth, the moon above the tops
Of the snow-shining mountains—Beautiful!
I linger yet with Nature, for the night
Hath been to me a more familiar face
Than that of man; and in her starry shade
Of dim and solitary loveliness
I learn'd the language of another world.
BYRON. *Manfred.* Act iii. Sc. 4.

For the night
Shows stars and women in a better light.
Ibid. Don Juan. Canto ii. St. 152.

And the best of all ways
To lengthen our days
Is to steal a few hours from the night, my dear.
MOORE. *The Young May Moon.* l. 8.

There is a budding morrow in midnight.
KEATS. *Sonnet to Homer.*

Night is the time to weep,
To wet with unseen tears
Those graves of memory where sleep
The joys of other years.
JAMES MONTGOMERY. *Night.* St. 4.

The scene was more beautiful far to the eye
Than if day in its pride had arrayed it.
PAUL MOON JAMES. *The Beacon.*

And o'er them the lighthouse looked lovely as hope,—
That star of life's tremulous ocean.
Ibid. The Beacon.

I felt her presence, by its spell of might,
Stoop o'er me from above;
The calm, majestic presence of the Night,
As of the one I love.
LONGFELLOW. *Hymn to the Night.* St. 2.

The night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven
But the cold light of stars;
And the first watch of night is given
To the red planet Mars.
Ibid. The Light of Stars. St. 1.

God makes sech nights, all white an' still
Fur'z you can look or listen,
Moonshine an' snow on field an' hill,
All silence an' all glisten.
LOWELL. *The Courtin'.* St. 1.

The light white cloud swam over us. Anon
We heard the lion roaring from his den;
We saw the large white stars rise one by one,
Or, from the darken'd glen,
Saw God divide the night with flying flame,
And thunder on the everlasting hills.
I heard Him, for He spake, and grief became
A solemn scorn of ills.
TENNYSON. *A Dream of Fair Women.* St. 56.

NIGHTINGALE.

The nightingale, as soon as April bringeth
Unto her rested sense a perfect waking,

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While late bare earth, proud of new clothing, springeth,
Sings out her woes, a thorn her song-book making.
And mournfully bewailing,
Her throat in tunes expresseth
What grief her breast oppresseth.
SIR PHILIP SIDNEY. *O Philomela Fair.*

Juliet. Wilt thou be gone? it is not yet near day:
It was the nightingale, and not the lark,
That pierc'd the fearful hollow of thine ear;
Nightly she sings on yond pomegranate tree:
Believe me, love, it was the nightingale.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 5. l. 1.

Lord. Wilt thou have music? hark, Apollo plays,
And twenty caged nightingales do sing.
Ibid. Taming of the Shrew. Induction. Sc. 2. l. 33.

What bird so sings, yet does so wail?
O, 'tis the ravish'd nightingale—
Jug, jug, jug, jug,—tereu—she cries,
And still her woes at midnight rise.
LYLY. *The Songs of Birds.*

Sweet bird that shunn'st the noise of folly,
Most musical, most melancholy!
Thee, chauntress, oft, the woods among,
I woo, to hear thy even-song.
MILTON. *Il Penseroso.* l. 61.

"Most musical, most melancholy" bird!
A melancholy bird! Oh! idle thought!
In nature there is nothing melancholy.
COLERIDGE. *The Nightingale.* l. 18.

O nightingale, that on yon bloomy spray
Warblest at eve, when all the woods are still;
Thou with fresh hope the lover's heart dost fill
While the jolly hours lead on propitious May.
MILTON. *Sonnet.* i. *To the Nightingale.*

To the poplar shade,
Where, all abandon'd to despair, she sings
Her sorrows through the night; and on the bough
Sole-sitting, still, at every dying fall,
Takes up again her lamentable strain
Of winding woe; till, wide around, the woods
Sigh to her song, and with her wail resound.
THOMSON. *Seasons. Spring.* l. 720.

Thy liquid notes that close the eye of day.
MILTON. *Sonnet. To the Nightingale.*

The olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long.
Ibid. Paradise Regained. Bk. iv. l. 244.

One nightingale in an interfluous wood
Satiate the hungry dark with melody.
SHELLEY. *The Woodman and the Nightingale.* St. 2.

O Nightingale,
Cease from thy enamoured tale.
Ibid. Scenes from Calderon's "Magico Prodigioso." Sc. 3.

Thou wast not born for death, immortal bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown.
KEATS. *To a Nightingale.* St. 7.

Where the nightingale doth sing
Not a senseless, tranced thing,
But divine melodious truth.
Ibid. Ode, "Bards of Passion and of Mirth." l. 17.

Hark! ah, the nightingale—
The tawny-throated!
Hark, from that moonlit cedar what a burst!
What triumph! hark!—what pain!
O wanderer from a Grecian shore,
Still, after many years, in distant lands,
Still nourishing in thy bewilder'd brain
That wild, unquench'd, deep-sunken, old-world pain—
Say, will it never heal?
MATH. ARNOLD. *Philomela.*

NO.

One made the observation of the people of Asia that they were all slaves to one man, merely because they could not pronounce that syllable No.
PLUTARCH. *Morals. Of Bashfulness.*

Have you not heard it said full oft,
A woman's nay doth stand for nought.
C. MARLOWE. *Passionate Pilgrim.* St. 14.

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Julia. And yet, I would I had o'erlook'd the letter.
It were a shame to call her back again,
And pray her to a fault for which I chid her.
What fool is she, that knows that I am a maid,
And would not force the letter to my view!
Since maids, in modesty, say *No* to that
Which they would have the profferer construe *Ay*.
Fie, fie! how wayward is this foolish love,
That, like a testy babe, will scratch the nurse,
And presently, all humbled, kiss the rod!
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 2. l. 50.

The lasse saith no, and would full faine:
And this is Love, as I heare saine.
SIR WALTER RALEIGH. *What is Love?*

Maids' nays are nothing, they are shy,
But to desire what they deny.
HERRICK. *Hesperides. Aphorism.* 131.

And whispering, "I will ne'er consent," consented.
BYRON. *Don Juan.* Canto i. St. 117.

I have heard, indeed, that two negatives make an affirmative; but I never heard before that two nothings ever made anything.
DUKE OF BUCKINGHAM. *Speech in the House of Lords.*

O Damsel Dorothy! Dorothy Q.!
Strange is the gift that I owe to you;
. . . . . .
What if, a hundred years ago,
Those close-shut lips had answered No,
When forth the tremulous question came
That cost the maiden her Norman name,
And under the folds that look so still
The bodice swelled with the bosom's thrill?
Should I be I, or would it be
One-tenth another, to nine-tenths me?
O. W. HOLMES. *Dorothy Q.* St. 5.

NOBILITY.

(See ARISTOCRACY; RANK.)

The nobly born must nobly meet his fate.
EURIPIDES. *Alcmene.* Fragment 100.

Whoso by nature 's formed for noble deeds,
E'en though his skin be dark, is nobly born.
MENANDER. *Fabulæ Incertæ.* Fragment 4, 11, or
EPICHARMUS. *Fabulæ Incertæ.* Fragment 118, 14.

A noble soul is like a ship at sea,
That sleeps at anchor when the ocean's calm;
But when she rages, and the wind blows high,
He cuts his way with skill and majesty.
BEAUMONT AND FLETCHER. *The Honest Man's Fortune.* Act iv. Sc. 1.

Ay, these look like the workmanship of heaven;
This is the porcelain clay of human kind,
And therefore cast into these noble moulds.
DRYDEN. *Don Sebastian.* Act i. Sc. 1.

The precious porcelain of human clay.
BYRON. *Don Juan.* Canto iv. St. 11.

Whoe'er amidst the sons
Of reason, valor, liberty, and virtue
Displays distinguished merit, is a noble
Of Nature's own creating.
THOMSON. *Coriolanus.* Act iii. Sc. 3.

Titles are marks of honest men, and wise:
The fool or knave that wears a title lies.
YOUNG. *Love of Fame.* Satire i. l. 145.

Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.
TENNYSON. *Lady Clara Vere de Vere.* St. 7.

Better not to be at all
Than not be noble.
Ibid. The Princess. Pt. ii. l. 79.

Very rich he is in virtues, very noble—noble, certes;
And I shall not blush in knowing that men call him lowly born.
E. B. BROWNING. *Lady Geraldine's Courtship.* Concluding lines.

NONSENSE.

(See FOLLY.)

Misce stultitiam consiliis brevem:
Dulce est desipere in loco.

Mingle a little folly with your wisdom; a little nonsense now and then is pleasant.
HORACE. *Carmina.* Bk. iv. Ode 12, l. 27.

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[Conington's translation runs as follows:
Be for once unwise; when time allows
'Tis sweet to play the fool.]

Aliquando et insanire jucundum est.

It is pleasant at times to play the madman.

SENECA. *De Tranquillitate Animi.* xvii. 10.

A little nonsense now and then
Is relished by the wisest men.

ANON.

A careless song, with a little nonsense in it now and then, does not misbecome a monarch.

HORACE WALPOLE. *Letter to Sir Horace Mann.* 1770.

Qui vit sans folie n'est pas si sage qu'il croit.

He who lives without committing any folly is not so wise as he thinks.

LA ROCHEFOUCAULD. *Maximes.* 209.

Questio subtillissima, utrum Chimera, in vacuo bombinans, possit comedere secundas intentiones; et fuit debatuta per decem hebdomadas in concilio Constantiensi.

A most subtle question, whether a chimera buzzing in space could devour second intentions, and was debated for ten daily sittings in the Council of Constance.

RABELAIS. *Works.* Bk. ii. Ch. vii.

[Rabelais pretends that this bit of nonsense was the title of a book which Pantagruel, on his visit to Paris, noticed in the library of St. Victor. It is an obvious burlesque of the mediæval scholastic disputations.]

Go, call a coach, and let a coach be call'd,
And let the man who calleth be the caller,
And in his calling let him nothing call
But "Coach! Coach! Coach! Oh, for a coach, ye gods!"

CAREY. *Chrononhotonthologos.* Act i. Sc. 3.

An oyster may be crossed in love! Who says
A whale's a bird?—Ha! did you call my love?—
He's here! he's there! he's everywhere!
Ah me! he's nowhere!

R. B. SHERIDAN. *The Critic. A Tragedy Rehearsed.* Act iii. Sc. 1.

Fluttering spread thy purple pinions,
Gentle Cupid, o'er my heart;
I, a slave in thy dominions;
Nature must give way to art.

POPE. *Song by a Person of Quality.*

So she went into the garden to cut a cabbage-leaf to make an apple-pie; and at the same time a great she-bear coming up the street pops its head into the shop. "What! no soap?" So he died, and she very imprudently married the barber; and there were present the Picninnies and the Joblilies and the Garulilies and the Great Panjandrum himself with the little round button at top. And they all fell to playing the game of "catch as catch can" till the gunpowder ran out at the heels of their boots.

SAMUEL FOOTE.

[Written to test the powers of one who had bragged that he could commit to memory any dozen lines at the first reading.]

Bombastes. So have I heard on Afric's burning shore
A hungry lion give a grievous roar;
The grievous roar echoed along the shore.
Artax. So have I heard on Afric's burning shore
Another lion give a grievous roar;
And the first lion thought the last a bore.

WILLIAM B. RHODES *Bombastes Furioso.* Act i. Sc. 4.

If down his throat a man should choose,
In fun, to jump or slide,
He'd scrape his shoes against his teeth,
Nor dirt his own inside.

Or if his teeth were lost and gone,
And not a stump to scrape upon,
He'd see at once how very pat
His tongue lay there, by way of mat,
And he would wipe his feet on *that!*

EDMUND CANNON. *Impromptu.*

There was an Old Man who said, "How
Shall I flee from this horrible Cow?
I will sit on this stile, and continue to smile,
Which may soften the heart of that Cow."

EDMUND LEAR. *Book of Nonsense.*

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The piper he piped on the hill-top high
(*Butter and eggs and a pound of cheese*),
Till the cow said, "I die," and the goose said, "Why?"
And the dog said nothing, but searched for fleas.
C. S. CALVERLEY. *Ballad of the Period.*

They dined on mince, with slices of quince,
Which they ate with a runcible spoon,
And hand in hand, on the edge of the sand,
They danced by the light of the moon,
The moon!
The moon!
They danced by the light of the moon!
EDMUND LEAR. *The Owl and the Pussy Cat.*

They sought it with thimbles, they sought it with care;
They pursued it with forks and hope;
They threatened its life with a railway share;
They charmed it with smiles and soap.
C. L. DODGSON. *The Hunting of the Snark.*

But the principal failing occurred in the sailing,
And the Bellman, perplexed and distressed,
Said he *had* hoped, at least, when the wind blew due East,
That the ship would *not* travel due West!
Ibid. The Hunting of the Snark.

'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.
"Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!"
Ibid. Jabberwocks.

NOSE.

Speed. O jest unseen, inscrutable, invisible,
As a nose on a man's face, or a weather-cock on a steeple.
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 1. l. 124.

As clear and as manifest as the nose in a man's face.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 3. Memb. 4. Subsec. 1.

Nose, nose, nose, nose!
And who gave thee that jolly red nose?
Sinament and Ginger, Nutmegs and Cloves,
And that gave me my jolly red nose.
RAVENSCROFT. *Deuteromela. Song No. 7.* (1609.)

[Quoted in BEAUMONT and FLETCHER, *The Knight of the Burning Pestle*, Act i. Sc. 3.]

So saying, with delight he snuffed the smell
Of mortal change on earth.
MILTON. *Paradise Lost.* Bk. x. l. 275.

So scented the grim feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Ibid. Paradise Lost. Bk. x. l. 272.

If the nose of Cleopatra had been shorter, the whole face of the earth would have been changed.
PASCAL. *Thoughts.* Ch. viii. 29. (O. W. WIGHT, trans.)

Ah, qui jamais auroit pu dire
Que ce petit nez retroussé
Changerait les lois d'un empire?
Ah, who could have ever foretold that that little retroussé nose would change the laws of an empire.
CHARLES SIMON FAVART. *Les Trois Sultanes.*

[Favart's tragedy is virtually a dramatization of Marmontel's tale founded on the history of Soleiman the Magnificent, Sultan of the Ottomans (1490–1566). Soleiman's favorite Sultana was Roxelane, who had been born a slave in Russia. Marmontel says that she would never have been espoused by the Sultan had not her nose been retroussé, thus affording a pleasant relief from the Saracenic hook-nose. To this day a retroussé nose is known in France as a nose *à la Roxelane.*]

Lightly was her slender nose
Tip-tilted like the petal of a flower.
TENNYSON. *Gareth and Lynette.*

She's an angel in a frock,
With a fascinating cock
To her nose.
FREDERICK LOCKER LAMPSON. *My Mistress's Brats.*

Any nose
May ravage with impunity a rose.
R. BROWNING. *Sordello.* Bk. vi.

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NOTHING.

De nihilo nihil, in nihilum nil posse reverti.

Nothing can come from nothing. Apt and plain!

Nothing return to nothing. Good again!

PERSIUS. *Satires.* iii. 83. (GIFFORD, trans.)

[Literally:

Out of nothing nothing can come, and nothing can become nothing.

Matter being considered eternal, the creation of the world out of nothing, and its ultimate resolution into nothingness, was held by the school of Epicurus to be absurd.

Nil igitur fieri de nilo posse putandum es,
Semine quando opus est rebus.

We cannot conceive of matter being formed of nothing, since things require a seed to start from.

LUCRETIUS. *De Rerum Natura.* i. 206.

Οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδὲ εἰς τὸ οὐκ ὂν ἀπέρχεται.

Nothing proceeds from nothingness, as also nothing passes away into non-existence.

MARCUS AURELIUS. *Quod Sibi Ipsi Scripsit. Meditations.* iv. 4.

Haud igitur redit ad nihilum res ulla.

Nothing therefore returns to nothingness.

LUCRETIUS. *De Rerum Natura.* i. 242.

As having nothing and yet possessing all things.

New Testament. II. Corinthians vi. 10.

I have everything, yet have nothing; and although I possess nothing, still of nothing am I in want.

TERENCE. *Eunuchus.* Act ii. Sc. 2, 12. (243.)

Ad Kalendas Græcas.

At the Greek Kalends. The next day after never.

[As the Greeks had no Kalends, the phrase is used of anything that can never possibly take place. According to Suetonius, the saying was often in the mouth of Augustus in speaking of the probability of his paying his creditors.]

There is nothing to write about, you say. Well, then, write and let me know just this,—that there *is* nothing to write about; or tell me in the good old style if you are well. That's right. I am quite well.

PLINY THE YOUNGER. *Letters.* Bk. i. Letter xi. 1.

Bassanio. Where every something, being blent together,
Turns to a wild of nothing.

SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 2. l. 184.

Richard. Whate'er I be,
Nor I, nor any man that but man is,
With nothing shall be pleas'd, till he be eas'd
With being nothing.

Ibid. Richard II. Act v. Sc. 5. l. 39.

Nothing speaks our grief so well
As to speak nothing.

CRASHAW. *Upon the Death of a Gentleman.* l. 27.

Nothing! thou elder brother e'en to shade.

ROCHESTER. *Poem on Nothing.*

They have learned nothing and forgotten nothing.

[This saying concerning the Bourbons is attributed to Talleyrand. In a letter of the Chevalier de Panat to Mallet du Pan, January, 1796, it occurs almost literally,—"No one is right; no one could forget anything nor learn anything."]

Nothing was born;
Nothing will die;
All things will change.

TENNYSON. *Nothing Will Die.* St. 3.

A life of nothings, nothing worth,
From that first nothing ere his birth
To that last nothing under earth.

Ibid. The Two Voices. St. 3.

NOVELTY.

There is no new thing under the sun.

Old Testament. Ecclesiastes i. 9.

There is nothing new except what has been forgotten.

[Saying attributed to Mademoiselle Bertin, milliner to Marie Antoinette.

"There is nothing new except that which has become antiquated," was the motto of the "Revue Rétrospective."]

Est quoque cunctarum novitas carissima rerum.

In all things what we most prize is novelty.

OVID. *Epistolæ ex Ponto.* iii. 4, 51.

Natura hominum novitatis avida.

Human nature is greedy of novelty.

PLINY THE ELDER. *Natural History.* Bk. xii. Sec. 5.

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Indeed, what is there that does not appear marvellous when it comes to our knowledge for the first time? How many things, too, are looked upon as quite impossible until they have been actually effected?

PLINY THE ELDER. *Natural History.* Bk. vii. Sec. 6.

There's naught so easy, but when it was new
Seemed difficult of credence, and there's naught
So great, so wonderful, when first 'tis seen,
But men will later cease to marvel at it.

LUCRETIUS. *De Rerum Natura.* ii. 1024.

Let not things, because they are common, enjoy for that the less share of our consideration.

PLINY THE ELDER. *Natural History.* Bk. xix. Sec. 59.

New opinions are always suspected and usually opposed, for no other reason than because they are not already common.

LOCKE. *Essay on the Human Understanding. Dedicatory Epistle.*

Clothing the palpable and familiar
With golden exhalations of the dawn.

SCHILLER. *Death of Wallenstein.* Act i. Sc. 1. (COLERIDGE, trans.)

King Henry. Rob, murder, and commit
The oldest sins the newest kind of ways.

SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 5. l. 127.

Ah well I wot that a new broome sweepeth cleane.

LYLY. *Euphues.*

Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.

POPE. *Essay on Criticism.* Pt. ii. l. 133.

Strange the world about me lies
Never yet familiar grown—
Still disturbs me with surprise,
Haunts me like a face half known.

In this house with starry dome,
Floored with gem-like plains and seas,
Shall I never feel at home,
Never wholly be at ease?

WM. WATSON. *World-Strangeness.*

There was another fine passage, too, which he struck out: "When I was a young man, being anxious to distinguish myself, I was perpetually starting new propositions. But I soon gave this over; for I found that generally what was new was false."

BOSWELL. *Life of Johnson.* Vol. vii. Ch. viii. (1779.)

I have read their platform, and though I think there are some unsound places in it, I can stand upon it pretty well. But I see nothing in it both new and valuable. "What is valuable is not new, and what is new is not valuable."

DANIEL WEBSTER. *Works.* Vol. iii. *Speech at Marshfield,* September 1, 1848.

This new page opened in the book of our public expenditures, and this new departure taken, which leads into the bottomless gulf of civil pensions and family gratuities.

T. H. BENTON. *Speech in the United States Senate against a Grant to President Harrison's Widow,* April, 1841.

NUDITY.

And they were both naked, the man and his wife, and were not ashamed.

Old Testament. Genesis ii. 25.

And he said, Naked came I out of my mother's womb, and naked shall I return thither.

Ibid. Job i. 21.

Naked came we into the world, and naked shall we depart from it.

ÆSOP. *Fables.* CXX. *The Bald-headed Horseman.*

Lear. Poor naked wretches, whereso'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your looped and windowed raggedness, defend you
From seasons such as these?

SHAKESPEARE. *King Lear.* Act iii. Sc. 4. l. 28.

A kind and gentle heart he had,
To comfort friends and foes:
The naked every day he clad,
When he put on his clothes.

GOLDSMITH. *Elegy on the Death of a Mad Dog.*

Lives the man that can figure a naked Duke of Windlestraw addressing a naked House of Lords?

CARLYLE. *Sartor Resartus.* Bk. i. Ch. ix.

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We shift and bedeck and bedrape us,
Thou art noble and nude and antique.
SWINBURNE. *Dolores.*

NUMBERS.

Why is it that we entertain the belief that for every purpose odd numbers are the most effectual?
PLINY THE ELDER. *Natural History.* Bk. XXVIII. Ch. V.
(See under CHANCE; LUCK.)

One on God's side is a majority.
WENDELL PHILLIPS. *Speech.* Harper's Ferry, November 1, 1859.

That cause is strong which has not a multitude, but one strong man behind it.
LOWELL. *Democracy and Other Addresses.* Address, Chelsea, Mass., December 22, 1885.

Shall we judge a country by the majority or by the minority? By the minority, surely.
EMERSON. *Conduct of Life. Considerations by the Way.*

OATH.

'Η γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.
My tongue has sworn it, but my mind's unsworn.
EURIPIDES. *Hippolyta.* 612.
[Cicero's Latin translation is often quoted: Juravi lingua, mentem injuratam gero.]

Biron. Or, having sworn too hard-a-keeping oath,
Study to break it and not break my troth.
SHAKESPEARE. *Love's Labour's Lost.* Act I. Sc. 1. l. 65.

Salisbury. It is a great sin to swear unto a sin,
But greater sin to keep a sinful oath.
Ibid. II. Henry VI. Act v. Sc. 1. l. 182.

Clarence. Perhaps, thou wilt object my holy oath?
To keep that oath were more impiety
Than Jephtha's, when he sacrific'd his daughter.
Ibid. III. Henry VI. Act v. Sc. 1. l. 89.

Ease would recant
Vows made in pain, as violent and void.
MILTON. *Paradise Lost.* Bk. IV. l. 96.

He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made?
SAMUEL BUTLER. *Hudibras.* Pt. II. Canto II. l. 877.

It is not the oath that makes us believe the man, but the man the oath.
ÆSCHYLUS. *Fragment* 385.

Diana. 'Tis not the many oaths that make the truth;
But the plain single vow that is vow'd true.
SHAKESPEARE. *All's Well that Ends Well.* Act IV. Sc. 2. l. 21.

Hamlet. Makes marriage vows
As false as dicers' oaths.
Ibid. Hamlet. Act III. Sc. 4. l. 45.

Longaville. What fool is not so wise
To lose an oath to win a paradise?
Ibid. Love's Labour's Lost. Act IV. Sc. 3. l. 72.

Sir Toby Belch. For it comes to pass oft that a terrible oath, with a swaggering accent sharply twanged off, gives manhood more approbation than ever proof itself would have earned him.
Ibid. Twelfth Night. Act III. Sc. 4. l. 169.

Shylock. An oath, an oath, I have an oath in heaven:
Shall I lay perjury upon my soul?
No, not for Venice.
Ibid. Merchant of Venice. Act IV. Sc. 1. l. 223.

Hotspur. Swear me, Kate, like a lady as thou art,
A good mouth-filling oath.
Ibid. I. Henry IV. Act III. Sc. 1. l. 254.

Juliet. Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry,
And I'll believe thee.
Ibid. Romeo and Juliet. Act II. Sc. 2. l. 112.
(See under GODS and MOON.)

Take not His name, who made thy mouth, in vain;
It gets thee nothing, and hath no excuse.
HERBERT. *Temple. Church Porch.* St. 10.

Vows with so much passion, swears with so much grace,
That 't is a kind of Heaven to be deluded by him.
NATHANIEL LEE. *The Rival Queens; or, Alexander the Great.* Act I. Sc. 1.

I will take my corporal oath on it.
CERVANTES. *Don Quixote.* Pt. I. Bk. IV. Ch. X.

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Oaths are but words, and words but wind.
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 107.

Un menteur est toujours prodigue de serments.

A liar is always lavish of oaths.
CORNEILLE. *Le Menteur.* iii. 5.

A giurar presti i mentitor son sempre.
Liars are always most disposed to swear.
ALFIERI. *Virginia.* ii. 3.

And for the support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor.
THOMAS JEFFERSON. *Declaration of Independence.*

They fix attention, heedless of your pain,
With oaths like rivets forced into the brain;
And e'en when sober truth prevails throughout,
They swear it, till affirmance breeds a doubt.
COWPER. *Conversation.* l. 63.

And hast thou sworn on every slight pretence,
Till perjuries are common as bad pence,
While thousands, careless of the damning sin,
Kiss the book's outside, who ne'er look'd within?
Ibid. Expostulation. l. 384.

Jack was embarrassed—never hero more,
And as he knew not what to say, he swore.
BYRON. *The Island.* Canto iii. St. 5.

A demd, damp, moist, unpleasant body!
DICKENS. *Nicholas Nickelby.* Ch. xxxiv.

I made them lay their hands in mine and swear
To reverence the King, as if he were
Their conscience, and their conscience as their King.
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honour his own word as if his God's,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until he won her.
TENNYSON. *Idylls of the King. Guinevere.* l. 463.

OBEDIENCE.

York. Let them obey that know not how to rule.
SHAKESPEARE. *II. Henry VI.* Act v. Sc. 1. l. 6.

One so small
Who knowing nothing knows but to obey.
TENNYSON. *Idylls of the King. Guinevere.* l. 183.

Wolsey. The hearts of princes kiss obedience,
So much they love it: but to stubborn spirits,
They swell, and grow as terrible as storms.
SHAKESPEARE. *Henry VIII.* Act iii. Sc. 1. l. 162.

Antiochus. It fits thee not to ask the reason why,
Because we bid it.
Ibid. Pericles. Act i. Sc. 1. l. 157.

Henceforth I learn that to obey is best,
And love with fear the only God.
MILTON. *Paradise Lost.* Bk. xii. l. 561.

Let thy child's first lesson be obedience, and the second will be what thou wilt.
BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

Power, like a desolating pestilence,
Pollutes whate'er it touches; and obedience,
Bane of all genius, virtue, freedom, truth,
Makes slaves of men, and of the human frame
A mechanized automaton.
SHELLEY. *Queen Mab.* iii. l. 183.

Obedience is the bond of rule.
TENNYSON. *Morte d'Arthur.* l. 94.

Obedience is the courtesy due to kings.
Ibid. Launcelot and Elaine. St. 31.

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By contenting ourselves with obedience we become divine.
EMERSON. *Essays.* (First series.) *Spiritual Laws.*

OBLIVION.

It is sometimes expedient to forget who we are.
PUBLILIUS SYRUS. *Maxim* 233.

We may with advantage at times forget what we know.
Ibid. Maxim 234.

Cancelled from heaven and sacred memory,
Nameless in dark oblivion let them dwell.
MILTON. *Paradise Lost.* Bk. vi. l. 379.

Did therewith bury in oblivion.
WILLIAM BROWNE. *Britannia's Pastorals.* Bk. ii. Song 2.

Duke. 'Gainst the tooth of time
And razure of oblivion.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 12.
(See MERIT.)

Iago. Men are men; the best sometimes forget.
Ibid. Othello. Act ii. Sc. 3. l. 233.

Oblivion is not to be hired.
SIR THOMAS BROWNE. *Hydriotaphia.* Ch. v.

Far off from these a slow and silent stream,
Lethè, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
MILTON. *Paradise Lost.* Bk. ii. l. 582.

Thus let me live, unseen, unknown,
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.
POPE. *Ode on Solitude.* Concluding lines.

How happy is the blameless vestal's lot!
The world forgetting, by the world forgot:
Eternal sunshine of the spotless mind!
Each prayer accepted, and each wish resign'd;
Labour and rest, that equal periods keep;
"Obedient slumbers that can wake and weep";
Desires composed, affections ever even.
POPE. *Eloisa to Abelard.* l. 207.

Of all affliction taught a lover yet,
'Tis sure the hardest science to forget.
Ibid. Eloisa to Abelard. l. 189.

As flashes of dawn that mists from an east wind smother
With fold upon fold,
The past years gleam that linked us one with another.
SWINBURNE. *A Century of Roundels.*

The only pang my bosom dare not brave
Must be to find forgetfulness in thine.
BYRON. *The Corsair.* Canto i. St. 14.

Him who ne'er listened to the voice of praise
The silence of neglect can ne'er appall.
BEATTIE. *The Minstrel.* Bk. i St. 2.

Some write their wrongs in marble: he, more just,
Stoop'd down serene and wrote them in the dust,
Trod under foot, the sport of every wind,
Swept from the earth and blotted from his mind.
There, secret in the grave, he bade them lie,
And grieved they could not 'scape the Almighty eye.
SAMUEL MADDEN. *Boulter's Monument.*

Oblivion is the dark page whereon memory writes her lightbeam characters, and makes them legible; were it all light, nothing could be read there, any more than if it were all darkness.
CARLYLE. *Essays. On History Again.*

But each day brings its petty dust
Our soon-chok'd souls to fill,
And we forget because we must,
And not because we will.
MATTHEW ARNOLD. *Absence.*

OBSERVATION.

Bastard. For he is but a bastard to the time,
That doth not smack of observation.
SHAKESPEARE. *King John.* Act i. Sc. 1. l. 208.

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Jaques. In his brain,
Which is as dry as the remainder biscuit
After a voyage, he hath strange places cramm'd
With observation, the which he vents
In mangled forms.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 38.

Armado. How hast thou purchased this experience?
Moth. By my penny of observation.
Ibid. Love's Labour's Lost. Act iii. Sc. 1. l. 23.

Let observation with expansive view
Survey mankind from China to Peru.
DR. JOHNSON. *Variety of Human Wishes.* l. 1.

[De Quincy, in his *Essay on Rhetoric*, quotes approvingly from "a little biographical sketch of Dr. Johnson, published immediately after his death," the objection that the above lines are desperately tautological. Put in other words they mean simply "Let observation with extensive observation observe mankind extensively." It has also been pointed out that the phrase "from China to Peru" is not original:

The wonders of each region view
From frozen Lapland to Peru.
SOAME JENYNS. *Epistle to Lord Lovelace.* (1713.)

'Tis nothing, when a fancied scene's in view,
To skip from Covent Garden to Peru.
SIR RICHARD STEELE. *Prologue to* AMBROSE PHILLIPS' *The Distressed Mother.*

All human race, from China to Peru,
Pleasure, howe'er disguised by art, pursue.
THOMAS WARTON. *Universal Love of Pleasure.*]

OBSTINACY.

(See WILL.)

Novi ego ingenium viri
Indocile: flecti non potest, frangi potest.
I know the stubborn temper of the man;
He may be broken but can ne'er be bent.
SENECA. *Thyestes.* 199.

A man may well bring a horse to the water.
But he cannot make him drinke without he will.
JOHN HEYWOOD. *Proverbs.* Bk. i. Ch. xi.

Camillo. You may as well
Forbid the sea for to obey the moon,
As, or by oath, remove; or counsel, shake
The fabric of his folly, whose foundation
Is pil'd upon his faith, and will continue
The standing of his body.
SHAKESPEARE. *The Winter's Tale.* Act i. Sc. 2. l. 427.

Man is a creature of a wilful head,
And hardly driven is, but eas'ly led.
S. DANIEL. *The Queen's Arcadia.* Act iv. Sc. 5.

For fools are stubborn in their way,
As coins are harden'd by th' allay;
And obstinacy's ne'er so stiff
As when 'tis in a wrong belief.
BUTLER. *Hudibras.* Pt. iii. Canto ii. l. 481.

He that complies against his will
Is of his own opinion still.
Ibid. Hudibras. Pt. iii. Canto iii. l. 547.

Persistently misquoted (and improved) thus:
"A man convinced against his will," etc.

Mrs. Malaprop. (She is) as headstrong as an allegory on the banks of the Nile.
SHERIDAN. *The Rivals.* Act iii. Sc. 2.

OCEAN.

(See SEA.)

Camillo. To unpathed waters, undreamed shores.
SHAKESPEARE. *The Winter's Tale.* Act iv. Sc. 4. l. 558.

Well pleased they slack their course, and many a league
Cheered with the grateful smell old Ocean smiles.
MILTON. *Paradise Lost.* Bk. iv. l. 164.

Where the broad ocean leans against the land.
GOLDSMITH. *The Traveller.* l. 288.
(See under HOLLAND.)

Past are three summers since she first beheld
The ocean; all around the child await
Some exclamation of amazement here.
She coldly said, her long-lasht eyes abased,
Is this the mighty ocean? is this all?
That wondrous soul Charoba once possest,—
Capacious, then, as earth or heaven could hold,
Soul discontented with capacity.—

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Is gone (I fear) forever. Need I say
She was enchanted by the wicked spells
Of Gebir, whom with lust of power inflamed
The western winds have landed on our coast?
I since have watcht her in lone retreat,
Have heard her sigh and soften out the name.
LANDOR. *Gebir.* Bk. ii.

Once more upon the waters! yet once more!
And the waves bound beneath me as a steed
That knows his rider. Welcome, to their roar!
Swift be their guidance, wheresoe'er it lead!
Though the strain'd mast should quiver as a reed,
And the rent canvas fluttering strew the gale,
Still must I on; for I am as a weed,
Flung from the rock, on Ocean's foam, to sail
Where'er the surge may sweep, the tempest's breath prevail.
BYRON. *Childe Harold.* Canto iii. St. 2.

Roll on, thou deep and dark blue Ocean —roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore;—upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.
Ibid. Childe Harold. Canto iv. St. 179.
(See under MURDER.)

Time writes no wrinkle on thy azure brow—
Such as creation's dawn beheld, thou rollest now.
Ibid. Childe Harold. Canto iv. St. 182.

His deeds inimitable, like the sea
That shuts still as it opes, and leaves no tracts
Nor prints of precedent for poor men's facts.
GEORGE CHAPMAN. *Bussy d'Ambois.* Act i. Sc. 1.

See Time has touched me gently in his race,
And left no odious furrows in my face.
CRABBE. *Tales of the Hall.* Bk. xvii. *The Widow.* St. 3.

And thou, vast ocean! on whose awful face
Time's iron feet can print no ruin-trace.
R. MONTGOMERY. *The Omnipresence of the Deity.* Pt. i.

Thou glorious mirror, where th' Almighty's form
Glasses itself in tempests; all in time,
Calm or convulsed, in breeze, or gale, or storm,
Icing the pole, or in the torrid clime,
Dark-heaving;—boundless, endless, and sublime,
Th' image of Eternity—the throne
Of th' Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.
BYRON. *Childe Harold.* Canto iv. St. 183.

And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.
Ibid. Childe Harold. Canto iv. St. 184.

I'll bid him welcome, clap his mane,
And hug his breakers to my breast.
GEORGE GRAY. *The Storm.*

He laid his hand upon "the ocean's mane,"
And played familiar with his hoary locks.
POLLOK. *The Course of Time.* Bk. iv. l. 389.

Old ocean's gray and melancholy waste.
BRYANT. *Thanatopsis.* l. 43.

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A life on the ocean wave,
A home on the rolling deep,
Where the scattered waters rave,
And the winds their revels keep!
EPES SARGENT. *A Life on the Ocean Wave.*

OFFICE.

Places do not ennoble men, but men make places illustrious.
PLUTARCH. *Laconic Apothegms. Agesilaus.*

No post the man
Ennobles;—man the post!
BULWER LYTTON. *King Arthur.* Bk. xii.

Men in great place are thrice servants,—servants of the sovereign or state, servants of fame, and servants of business.
BACON. *Essays. Of Great Place.*

The phrase, "Public office is a public trust," has of late become common property.
CHARLES SUMNER. (May 31, 1872.)

[It seems to have been a gradual evolution, whose processes may be studied in the following excerpts:

It is not fit the public trusts should be lodged in the hands of any till they are first proved, and found fit for the business they are to be intrusted with.
MATHEW HENRY. *Commentaries. Timothy iii.*

To execute laws is a royal office; to execute orders is not to be a king. However, a political executive magistracy, though merely such, is a great trust.
BURKE. *On the French Revolution.*

When a man assumes a public trust, he should consider himself as public property.
THOMAS JEFFERSON, *in a conversation with Baron Humboldt.* (See RAYNER. *Life of Jefferson.*) p. 356.

Government is a trust, and the officers of the government are trustees; and both the trust and the trustees are created for the benefit of the people.
HENRY CLAY. *Speech at Ashland, Ky.* March, 1829.

The very essence of a free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party.
JOHN C. CALHOUN. *Speech.* July 13, 1835.]

Whenever a man has cast a longing eye on offices, a rottenness begins in his conduct.
THOMAS JEFFERSON. *Letter to Tench Coxe.* 1799.

OMENS.

Nomen atque omen.

An omen in the name.
PLAUTUS. *Persa.* Act iv. Sc. 4. l. 73.

Horatio. In what particular thought to work I know not;
But, in the gross and scope of mine opinion,
This bodes some strange eruption to our state.
SHAKESPEARE. *Hamlet.* Act i. Sc. 1. l. 67.

Horatio. In the most high and palmy state of Rome,
A little ere the mightiest Julius fell,
The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets:
As stars with trains of fire and dews of blood,
Disasters in the sun; and the moist star,
Upon whose influence Neptune's empire stands,
Was sick almost to dooms-day with eclipse.
Ibid. Hamlet. Act i. Sc. 1. l. 113.

Lenox. The night has been unruly: where we lay,
Our chimneys were blown down; and, as they say,
Lamentings heard i' the air, strange screams of death,
And prophesying, with accents terrible,
Of dire combustion and confus'd events,
New-hatch'd to the woful time. The obscure bird
Clamour'd the livelong night; some say, the earth
Was feverous, and did shake.
Ibid. Macbeth. Act ii. Sc. 3. l. 52.

Calphurnia. When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes.
Ibid. Julius Cæsar. Act ii. Sc. 2. l. 30.

Third Citizen. When clouds appear, wise men put on their cloaks;
When great leaves fall, the winter is at hand;
When the sun sets, who doth not look for night?

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Untimely storms make men expect a dearth:
All may be well; but, if God sort it so,
'Tis more than we deserve, or I expect.
SHAKESPEARE. *Richard III.* Act ii. Sc. 3. l. 32.

King Henry. The owl shriek'd at thy birth, an evil sign;
The night-crow cried, aboding luckless time;
Dogs howl'd, and hideous tempests shook down trees;
The raven rook'd her on the chimney's top,
And chattering pies in dismal discords sung.
Ibid. III. Henry VI. Act. v. Sc. 6. l. 47.

That raven on yon left-hand oak
(Curse on his ill-betiding croak)
Bodes me no good.
GAY. *Fables. The Farmer's Wife and the Raven.* l. 27.

It wasn't for nothing that the raven was just now croaking on my left hand.
PLAUTUS. *Aulularia.* Act iv. Sc. 3.

This day black omens threat the brightest fair
That e'er deserved a watchful spirit's care;
Some dire disaster, or by force or slight;
But what, or where, the fates have wrapt in night.
Whether the nymph shall break Diana's law,
Or some frail China jar receive a flaw;
Or stain her honour, or her new brocade;
Forget her prayers, or miss a masquerade;
Or lose her heart, or necklace, at a ball;
Or whether Heaven has doom'd that Shock must fall.
POPE. *Rape of the Lock.* Canto ii. l. 101.

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.
CAMPBELL. *Lochiel's Warning.* l. 55.

Sed ita a principio inchoatum esse mundum ut certis rebus certa signa præcurrerent.

Thus in the beginning the world was so made that certain signs come before certain events.
CICERO. *Divinatione.* Liber i. Cap. 52.

Often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow.
SCHILLER. *Death of Wallenstein.* Act v. Sc. 1. (COLERIDGE, trans.)

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present.
SHELLEY. *A Defence of Poetry.*

OPINION.

Quot homines tot sententiæ; suus cuique mos.

As many men, so many minds; every one his own way.
TERENCE. *Phormio.* Act ii. Sc. 4.

Quot capitum vivunt, totidem studiorum Millia.

Count all the folks in the world, you'll find
A separate fancy for each separate mind.
HORACE. *Satires.* ii. 1, 27. (CONINGTON, trans.)

So many heads, so many wits.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. iii.

As the saynge is, so many heades, so many wyttes.
QUEEN ELIZABETH. *Godly Meditacyon of the Christen Soule.*

There never was in the world two opinions alike, no more than two hairs, or two grains; the most universal quality is diversity.
MONTAIGNE. *Essays. Of the Resemblance of Children to their Fathers.*

Talk what you will of taste, my friend, you'll find
Two of a face as soon as of a mind.
POPE. *Satires and Epistles.* Satire vi. l. 268.

Enobarbus. Men's judgments are
A parcel of their fortunes; and things outward
Do draw the inward quality after them,
To suffer all alike.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 13. l. 31.

Gratiano. Fish not, with this melancholy bait,
For this fool gudgeon, this opinion.
Ibid. Merchant of Venice. Act i. Sc. 1. l. 102.

Thersites. A plague of opinion! a man may wear it on both sides, like a leather jerkin,
Ibid. Troilus and Cressida. Act iii. Sc. 3. l. 265.

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Macbeth. I have bought
Golden opinions from all sorts of people,
Which would be worn now in their newest gloss,
Not cast aside so soon.
SHAKESPEARE. *Macbeth.* Act i. Sc. 7. l. 32.

Opinion in good men is but knowledge in the making.
MILTON. *Areopagitica.*

Opinion! which on crutches walks,
And sounds the words another talks.
LLOYD. *The Poet.* l. 55.

Some praise at morning what they blame at night,
But always think the last opinion right.
POPE. *Essay on Criticism.* Pt. ii. l. 230.

'Tis with our judgments as our watches, none
Go just alike, yet each believes his own.
Ibid. Essay on Criticism. Pt. i. l. 9.

But as when an authentic watch is shown,
Each man winds up and rectifies his own,
So in our very judgments.
SIR JOHN SUCKLING. *Aglaura.* Epilogue.

Monuments of the safety with which errors of opinion may be tolerated where reason is left free to combat it.
THOMAS JEFFERSON. *Inaugural Address,* March 4, 1801.

Men are never so good or so bad as their opinions.
MACKINTOSH. *Ethical Philosophy.*

Popular opinions, on subjects not palpable to sense, are often true, but seldom or never the whole truth.
JOHN STUART MILL. *On Liberty.* Ch. ii.

Truth is one forever absolute, but opinion is truth filtered through the moods, the blood, the disposition of the spectator.
WENDELL PHILLIPS. *Orations, Speeches, Lectures, and Letters. Idols.*

The chief good is the suspension of the judgment, which tranquillity of mind follows like its shadow.
DIOGENES LAERTIUS. *Pyrrho.* xi.

I traversed a dominion
Whose spokesmen spake out strong
Their purpose and opinion
Through pulpit, press, and song.
I saw, in web unbroken,
Its history outwrought
Not as the loud had spoken,
But as the mute had thought.
HARDY. *Wessex Poems.*

OPPORTUNITY.

Let us eat and drink, for to-morrow we die.
New Testament. I. Corinthians xv. 32.

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry.
Old Testament. Ecclesiastes viii. 15.

Drink, sport, for life is mortal, short upon earth our days;
But death is deathless, once a man is dead.
AMPHIS. *Gynaecocratia. Fragment.*

Eat, drink, and play, and think that is bliss:
There is no heaven but this;
There is no hell
Save earth, which serves the purpose doubly well.
A. H. CLOUGH. *Spirit's Song in Dipsychus.*

Behold, now is the accepted time; behold, now is the day of salvation.
New Testament. II. Corinthians vi. 2.

Carpe diem.
Seize the present day.
HORACE. *Odes.* Bk. i. Ode 11. l. 8.

[The context runs as follows:

Sapias, vina liques et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas: carpe diem, quam minimum credula postero.

Strain your wine, and prove your wisdom: life is short, should hope be more?
In the moment of our talking, envious time has slipped away.
Seize the present; trust to-morrow e'en as little as you may.
(CONINGTON, trans.)].

Catch, then, oh catch the transient hour;
Improve each moment as it flies!
Life 's a short summer, man a flower;
He dies—alas! how soon he dies!
DR. JOHNSON. *Winter. An Ode.*

Dum vivimus, vivamus.
UNKNOWN.

[The earliest known appearance of this familiar Latin phrase is in *Inscriptiones Grutuli*, a mediæval collection of proverbs.]

"Live, while you live," the epicure would say,
"And seize the pleasures of the present day";

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"Live, while you live," the sacred preacher cries,
"And give to God each moment as it flies."
Lord, in my views let both united be;
I live in pleasure, when I live to Thee.
PHILIP DODDRIDGE. *Lines written under Motto of his Family Arms.*

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream then a shadowy lie?
Toil on, poor heart, unceasingly;
And thou shalt find thy dream to be
A truth and noonday light to thee.
ELLEN STURGIS HOOPER. *Life a Duty.*

Let us crown ourselves with rose-buds, before they be withered.
Old Testament. Apocrypha. Wisdom of Solomon. ii. 8.

Carpite florem,
Qui nisi carptus erit, turpiter ipse cadet.

Pluck the flower,
For if you pluck it not, 'twill fade and fall.
OVID. *Art of Love.* iii. 179.

Gather therefore the rose whilest yet is prime,
For soone comes age that will her pride deflowre;
Gather the rose of love whilest yet is time,
Whilest loving thou mayst loved be with equall crime.
SPENSER. *The Faerie Queene.* Bk. ii. Canto xii. St. 75.

Make use of time, let not advantage slip;
Beauty within itself should not be wasted:
Fair flowers that are not gather'd in their prime,
Rot and consume themselves in little time.
SHAKESPEARE. *Venus and Adonis.* St. 22.

Strong is the soul, and wise, and beautiful;
The seeds of god-like power are in us still;
Gods are we, bards, saints, heroes, if we will.
MATH. ARNOLD. *Written in Emerson's Essays.*

Sweet lady mine! while yet 'tis time,
Requite my passion and my truth,
And gather in their blushing prime
The roses of your youth.
RONSARD. *Lines to His Mistress.* Concluding lines. (THACKERAY, trans.)

If you let slip time, like a neglected rose,
It withers on the stock with languish'd head.
MILTON. *Comus.* l. 743.

Gather ye rosebuds while ye may,
Old time is still a flying:
And this same flower that smiles to-day
To-morrow will be dying.
HERRICK. *Hesperides. To the Virgins, to Make Much of Time.*

Then be not coy, but use your time,
And while you may, go marry;
For having lost but once your prime,
You may for ever tarry.
Ibid. Hesperides. To the Virgins, to Make Much of Time.

Life let us cherish, while yet the taper glows,
And the fresh flow'ret pluck ere it close;
Why are we fond of toil and care?
Why choose the rankling thorn to wear?
J. M. USTERI. *Life Let Us Cherish.*

Nunc est profecto, interfici, cum perpeti me possum,
Ne hoc gaudium contaminet vita aegritudine aliqua.

Now sure 's the moment when I ought to die,
Lest some hereafter bitterness in life
Impair this joy.
TERENCE. *Eunuchus.* Act iii. Sc. 5, 8. (W. F. H. KING, trans.)

Othello. If it were now to die,
'Twere now to be most happy; for, I fear,
My soul hath her content so absolute,
That not another comfort like to this
Succeeds in unknown fate.
SHAKESPEARE. *Othello.* Act ii. Sc. 1. l. 187.

And could we choose the time, and choose aright,
'Tis best to die, our honour at the height.
DRYDEN. *Palamon and Arcite.* Bk. iii. l. 1086.

Ottima. Sebald, as we lay,
Who said, "Let death come now! 'tis right to die!
Right to be punished! nought completes such bliss
But woe!" Who said that?
ROBERT BROWNING. *Pippa Passes.*

Ille potens sui
Laetusque deget, cui licet in diem
Dixisse, "Vixi."

Happy he
Self-centred, who each night can say,
"My life is lived."
HORACE. *Odes.* Bk. iii. Ode 29. l. 41. (CONINGTON, trans.)

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Not heaven itself upon the past has power;
But what has been, has been, and I have had my hour.
DRYDEN. *Imitation of Horace.* Bk. iii. Ode xxix. l. 71.

Amariorem enim me senectus facit. Stomachor omnia. Sed mihi quidem βεβίωται. Viderint juvenes.

Old age makes me sour. The least thing puts me out. However, as far as I am concerned, I have lived my time. Let the young men look to it.
CICERO. *Epistolarum ad Atticum.* xiv. 21, 3.

Ich habe genossen das irdische Glück,
Ich habe gelebt und geliebet.

I have enjoyed earthly happiness,
I have lived and loved.
SCHILLER. *Piccolomini.* iii. 7, 9.

I die,—but first I have possess'd,
And come what may, I *have been* bless'd.
BYRON. *The Giaour.* l. 1114.

J'ai vécu.

I existed.

Famous *mot* of Sieyès when asked what he did during the "Terror" of the Revolution.
MIGNET. *Notices Hist.* 1, 81.

You should hammer your iron when it is glowing hot.
PUBLILIUS SYRUS. *Maxim* 262.

Strike whilst the iron is hot.
RABELAIS. Bk. ii. Ch. xxxi.

It is a maxim universally agreed upon in agriculture, that nothing must be done too late; and again, that everything must be done at its proper season; while there is a third precept which reminds us that opportunities lost can never be regained.
PLINY THE ELDER. *Natural History.* Bk. xviii. Sec. 44.

Take Time by the forelock.
THALES OF MILETUS.

[Likewise attributed to Pittacus, author of the *Seven Wise Men of Greece.* Time (Cronos in Greek, Saturn in Latin) was painted and sculptured by the ancients with a perfectly bald pate, save for a single lock in front.]

King. Let's take the instant by the forward top;
For we are old, and on our quick'st decrees
Th' inaudible and noiseless foot of time
Steals, ere we can effect them.
SHAKESPEARE. *All's Well that Ends Well.* Act v. Sc. 3. l. 39.

Time wears all his locks before,
Take thou hold upon his forehead;
When he flies, he turns no more,
And behind his scalp is naked.
Works adjourned have many stays,
Long demurs breed new delays.
ROBERT SOUTHWELL. *Loss in Delay.*

Tell her the joyous Time will not be staid,
Unlesse she doe him by the forelock take.
SPENSER. *Amoretti.* lxx.

Rem tibi quam nosces aptam dimittere noli;
Fronte capillata, post est occasio calva.

Let nothing pass which will advantage you;
Hairy in front, Occasion's bald behind.
DIONYSIUS CATO. *Disticha de Moribus.* ii. 26.

[Besides Saturn, or Time, the Romans also personified Occasion (or, in more idiomatic English, Opportunity) as a god or goddess, standing on a rotating wheel, the feet fitted with winged sandals, the head hairy in front but bald behind. The hair veiled the face from the unwary, but offered a handhold to him who promptly recognized the flying figure. In other words, Occasion must be gripped from the front at the critical moment when it presents itself, or it will be beyond capture.]

Occasio prima sui parte comosa, posteriore calva
Quam si occupasis, teneas; elapsum
Non isse possit Jupiter reprehendere.

Opportunity has hair on her forehead, but is bald behind. If you meet her seize her, for once let slip Jove himself cannot catch her again.
PHAEDRUS.

When fair occasion calls, 'tis fatal to delay.
LUCAN. *Pharsalia.* Bk. i. l. 513. (ROWE, trans.)

For occasion hath all her hair on her forehead; when she is past, you may not recall her. She hath no tuft whereby you can lay hold on her, for she is bald on the hinder part of her head, and never returneth again.
RABELAIS. *Gargantua.* Bk. i. Ch. xxxvii. (URQUHART AND MOTTEUX, trans.)

Zeal and duty are not slow;
But on occasion's forelock watchful wait.
MILTON. *Paradise Regained.* Bk. 3, l. 172.

Who lets slip fortune, her shall never find;
Occasion once past by, is bald behind.
COWLEY. *Pyramus and Thisbe.* xv.

Brutus. There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;

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Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures.
SHAKESPEARE. *Julius Cæsar.* Act iv. Sc. 3. l. 218.

When fortune favours, none but fools will dally.
DRYDEN. *Epilogue VIII. To the Duke of Guise.*

There is an hour in each man's life appointed
To make his happiness, if then he seize it.
BEAUMONT AND FLETCHER. *Custom of the Country.* Act ii. Sc. 3. l. 85.

Hoist up saile while gale doth last,
Tide and wind stay no man's pleasure.
ROBERT SOUTHWELL. *St. Peter's Complaint.* 1595.

Nae man can tether time or tide.
BURNS. *Tam O'Shanter.* l. 67.

Truly there is a tide in the affairs of men; but there is no gulf-stream setting forever in one direction.
LOWELL. *Among My Books. New England Two Centuries Ago.*

Parolles. There's place and means for every man alive.
SHAKESPEARE. *All's Well that Ends Well.* Act iv. Sc. 3. l. 316

O opportunity, thy guilt is great!
'Tis thou that execut'st the traitor's treason;
Thou sett'st the wolf where he the lamb may get;
Whoever plots the sin, thou point'st the season;
'Tis thou that spurn'st at right, at law, at reason;
And in thy shady cell, where none may spy him,
Sits Sin, to seize the souls that wander by him.
Ibid. Rape of Lucrece. St. 126.

King John. How oft the sight of means to do ill deeds
Makes ill deeds done! Hadst thou not been by,
A fellow by the hand of nature mark'd,
Quoted, and sign'd, to do a deed of shame,
This murder had not come into my mind.
Ibid. King John. Act iv. Sc. 2. l. 219.

Elinor. Urge them, while their souls
Are capable of this ambition;
Lest zeal, now melted, by the windy breath
Of soft petitions, pity, and remorse,
Cool and congeal again to what it was.
SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 476.

Prospero. I find my zenith doth depend upon
A most auspicious star; whose influence
If now I court not, but omit, my fortunes
Will ever after droop.
Ibid. The Tempest. Act i. Sc. 2. l. 181.

Everything that grows
Holds in perfection but a little moment.
Ibid. Sonnet 15. l. 1.

King. That we would do,
We should do when we would; for this "would" changes.
Ibid. Hamlet. Act iv. Sc. 7. l. 119.
(See under HESITATION.)

Iago. This is the night
That either makes me or fordoes me quite.
Ibid. Othello. Act v. Sc. 1. l. 128.

Hamlet. While the grass grows—
The proverb is somewhat musty.
Ibid. Hamlet. Act iii. Sc. 4. l. 358.

Yet the old proverb I would have them know,
The horse may starve whilst the grass doth grow.
JOHN TAYLOR. *A Kicksey-Winsey.* Pt. iv. last line.

He that will not when he may,
When he will he shall have nay.
Quoted by BURTON, *in Anatomy of Melancholy.* Pt. iii. Sec. 2. Mem. 5. Subs. 5.

[John Heywood, *Proverbes*, Ch. iii., quotes the saying with "would" substituted for "will" in the second line. Percy, in the *Reliques*, preserves an ancient ballad, *The Baffled Knight*, where it appears in this form:
He that wold not when he might,
He shall not when he wolda.]

Menes. Who seeks, and will not take when once 'tis offer'd,
Shall never find it more.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 7. l. 82.

The present moment is our ain,
The neist we never saw.
JAMES BEATTIE. *Stanza added to the Mariner's Life.*

Great Julius, on the mountains bred,
A flock, perhaps, or herd had led;

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He that the world subdued had been
But the best wrestler on the green!
EDMUND WALLER.

If all the world be worth thy winning,
Think, oh think it worth enjoying:
Lovely Thais sits beside thee,
Take the good the gods provide thee.
DRYDEN. *Alexander's Feast.* l. 97.

Now 's the day and now 's the hour.
BURNS. *Bannockburn.*

["The Man and the Hour" is the title of a novel by Harriet Martineau.]

Der den Augenblick ergreift
Das ist der rechte Mann.

He who seizes the (right) moment, is the right man.
GOETHE. *Faust.* Schülerscene.

Turning for them who pass, the common dust
Of servile opportunity to gold.
WORDSWORTH. *Desultory Stanzas.* St. 9.

My County Guy, the hour is nigh,
The sun has left the lea,
The orange flower perfumes the bower,
The breeze is on the sea.
SCOTT. *Quentin Durward.* Ch. iv.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light.
JAMES RUSSELL LOWELL. *The Present Crisis.* St. 5.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.
Ibid. The Present Crisis. St. 11.

Age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day.
LONGFELLOW. *Morituri Salutamus.* Concluding lines.

What is opportunity to the man who can't use it? An unfecundated egg, which the waves of time wash away into nonentity.
GEORGE ELIOT. *Scenes from Clerical Life: Amos Barton.*

For now I see the true old times are dead,
When every morning brought a noble chance,
And every chance brought out a noble knight.
Such times have been not since the light that led
The holy Elders with the gift of myrrh.
TENNYSON. *Idylls of the King.*

And statesmen at her council met
Who knew the seasons, when to take
Occasion by the hand, and make
The bounds of freedom wider yet.
Ibid. Dedication to the Idylls of the King.

And grasps the skirts of happy chance,
And breasts the blows of circumstance.
Ibid. In Memoriam. lxiv. St. 2.

And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne.
Ibid. In Memoriam. lxiv. St. 3.

Deeds let escape are never to be done.
R. BROWNING. *Sordello.* Bk. iii.

Each life's unfulfilled, you see;
It hangs still, patchy and scrappy:
We have not sighed deep, laughed free,
Starved, feasted, despaired,—been happy.
And nobody calls you a dunce,
And people suppose me clever:
This could but have happened once,
And we missed it, lost it forever.
Ibid. Youth and Art. xvii.

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OPTIMISM.

(See HOPE.)

Tout est pour le mieux dans le meilleur des mondes possibles.

All is for the best in the best of possible worlds.

VOLTAIRE. *Candide.*

[An ever-recurrent phrase which Voltaire puts into the mouth of Dr. Pangloss, as a hit at the optimist doctrines of Leibnitz.]

In the best of possible worlds the château of monseigneur the baron was the most beautiful of châteaux, and madame the best of possible baronesses.
Ibid. Candide. Ch. 1.

Was vernünftig ist, das ist wirklich: und was wirklich ist, das ist vernünftig.
HEGEL. *Rechtsphilosophie. Preface.* p. 17.

[Commonly abbreviated to "Alles was ist, ist vernünftig" ("Everything that is, is reasonable").]

Whatever is, is in its causes just.
DRYDEN. *Œdipus.* Act iii. Sc. 1.

One truth is clear: whatever is, is right.
POPE. *Essay on Man.* Epistle i. Concluding lines.

A glass is good, and a lass is good,
And a pipe to smoke in cold weather;
The world is good, and the people are good,
And we're all good fellows together.
JOHN O'KEEFE. *Sprigs of Laurel.* Act ii. Sc. 1.

God's in His heaven;
All's right with the world.
BROWNING. *Pippa Passes.* Pt. 1.

There's a good time coming, boys!
A good time coming.
CHARLES MACKAY. *The Good Time Coming.*

Preach to the storm, and reason with Despair,
But tell not Misery's son that life is fair.
KIRKE WHITE. *Lines on Reading the Preface to N. Bloomfield's Poems.* l. 3.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him; Thou art just.
TENNYSON. *In Memoriam. Introduction.* St. 3.

And all is well, tho' faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.
TENNYSON. *In Memoriam.* cxxvii. St. 1.

Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.
Ibid. In Memoriam. liv. St. 1.

Behold we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
Ibid. In Memoriam. liv. St. 4.

Yet spake yon purple mountain,
Yet said yon ancient wood,
That Night or Day, that Love or Crime,
Leads all souls to the good.
EMERSON. *The Park.* Concluding lines.

But life is sweet, though all that makes it sweet
Lessen like sound of friends' departing feet,
And Death is beautiful as feet of friend
Coming with welcome at our journey's end;
For me Fate gave, whate'er she else denied,
A nature sloping to the southern side;
I thank her for it, though when clouds arise
Such natures double-darken gloomy skies.
LOWELL. *An Epistle to George William Curtis.* Postscript, 1887. l. 49.

This one sits shivering in Fortune's smile,
Taking his joy with bated, doubtful breath:
This other, gnawed by hunger, all the while
Laughs in the teeth of Death.
T. B. ALDRICH. *Quatrains.*

ORACLE.

Δελφικὴ μάχαιρα.

A Delphic sword.
ARISTOTLE. *Politica.* i. 2.

[A two-edged sword, in reference to the ambiguities of the Delphic oracles.]

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Gratiano. As who should say, "I am Sir Oracle,
And when I ope my lips let no dog bark!"
SHAKESPEARE. *The Merchant of Venice.* Act i. Sc. 1. l. 93.

The oracles are dumb,
No voice or hideous hum
Runs through the archéd roof in words deceiving.
Apollo from his shrine
Can no more divine
With hollow shriek the steep of Delphos leaving.
No nightly trance or breathéd spell
Inspires the pale-eyed priest from the prophetic cell.
MILTON. *On the Morning of Christ's Nativity.* l. 173.

[Plutarch relates (Isis and Osiris) that a ship well laden with passengers drove with the tide near the Isles of Paxi, when a loud voice was heard by most of the passengers calling unto one Thanus. The voice then said aloud to him, "When you are arrived at Palodes, take care to make it known that the great god Pan is dead."]
(See GODS.)

ORATOR.

(See ELOQUENCE; ARGUMENT.)

Cedant arma togæ, concedat laurea linguæ.

Let arms give place to the robe, and the laurel of the warrior yield to the tongue of the orator.
CICERO. *De Officiis.*

[So the line is usually quoted, though Cicero wrote *laudi*, not *linguæ*.]

When Demosthenes was asked what was the first part of Oratory, he answered, "Action"; and which was the second, he replied, "Action"; and which was the third, he still answered "Action."
PLUTARCH. *Morals. Lives of the Ten Orators.*
(See under ACTION.)

I asked of my dear friend Orator Prig:
"What's the first part of oratory?" He said, "A great wig."
"And what is the second?" Then, dancing a jig
And bowing profoundly, he said, "A great wig."
"And what is the third?" Then he snored like a pig,
And puffing his cheeks out, he replied, "A great wig."
GEORGE COLMAN THE YOUNGER. *Orator Prig.*

Cowards and faint-hearted runaways
Look for orations when the foe is near:
Our swords shall play the orator for us.
MARLOWE. *Tamburlaine the Great.* Pt. i. Act i. Sc. 2.

Buckingham. Fear not, my lord, I'll play the orator
As if the golden fee for which I plead
Were for myself.
SHAKESPEARE. *Richard III.* Act iii. Sc. 5. l. 95.

Antony. I come not, friends, to steal away your hearts;
I am no orator, as Brutus is.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 216.

Canterbury. List his discourse of war, and you shall hear
A fearful battle render'd you in music:
Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter; that, when he speaks,
The air, a charter'd libertine, is still.
Ibid. Henry V. Act i. Sc. 1. l. 43.
(See under VERSATILITY.)

Beaufort. Nephew, what means this passionate discourse,
This peroration with such circumstance?
Ibid. II. Henry VI. Act i. Sc. 1. l. 99.

Bid me discourse, I will enchant thine ear.
Ibid. Venus and Adonis. l. 145.

Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democratie,
Shook the arsenal, and fulmin'd over Greece,
To Macedon, and Artaxerxes' throne.
MILTON. *Paradise Regained.* Bk. iv. l. 267.

That dishonest victory
At Cheronæa, fatal to liberty,
Killed with report that old man eloquent.
Ibid. Sonnet 10.

[Isocrates, the celebrated orator of Greece. His patriotic feelings received so severe a shock on hearing the result of the battle of Cheronæa that he died broken-hearted, or, as some authors say, of self-starvation.]

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Adepts in the speaking trade
Keep a cough by them ready made.
CHURCHILL. *The Ghost.* Bk. ii. l. 545.

Proud of his "Hear hims," proud, too, of his vote
And lost virginity of oratory,
Proud of his learning (just enough to quote).
He revelled in his Ciceronian glory:
With memory excellent to get by rote,
With wit to hatch a pun or tell a story,
Graced with some merit, and with more effrontery,
"His country's pride," he came down to the country.
BYRON. *Don Juan.* Canto xiii. St. 91.

You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye
But pass my imperfections by.
Large streams from little fountains flow;
Tall oaks from little acorns grow.
DAVID EVERETT. *Lines Spoken by a Boy of Seven Years.*

ORDER.

Maria. Ay, but you must confine yourself within the modest limits of order.
SHAKESPEARE. *Twelfth Night.* Act i. Sc. 3. l. 7.

Puck. Not a mouse
Shall disturb this hallow'd house:
I am sent with broom before,
To sweep the dust behind the door.
Ibid. Midsummer Night's Dream. Act v. Sc. 1. l. 376.

Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung.
MILTON. *Paradise Lost.* Bk. iii. l. 710.

Not chaos-like together crush'd and bruis'd,
But, as the world, harmoniously confused:
Where order in variety we see,
And where, tho' all things differ, all agree.
POPE. *Windsor Forest.* l. 13.

Order is Heaven's first law; and this confest,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence
That such are happier, shocks all common sense.
POPE. *Essay on Man.* Epistle iv. l. 49.

Ulysses. The heavens themselves, the planets and this centre
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office and custom, in all line of order.
SHAKESPEARE. *Troilus and Cressida.* Act i. Sc. 3. l. 85.

Ulysses. Oh! when degree is shak'd
Which is the ladder to all high designs,
The enterprise is sick. How could communities,
Degrees in schools, and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels
But by degree, stand in authentic place?
Take but degree away, untune that string,
And, hark, what discord follows! each thing meets
In mere oppugnancy.
Ibid. Troilus and Cressida. Act i. Sc. 3. l. 101.

Can any man have a higher notion of the rule of right and the eternal fitness of things?
HENRY FIELDING. *Tom Jones.* Bk. iv. Ch. iv.

For the world was built in order
And the atoms march in tune;
Rhyme the pipe, and Time the warder,
The sun obeys them and the moon.
EMERSON. *Monadnock.* St. 12.

ORTHODOXY.

And prove their doctrine orthodox,
By Apostolic blows and knocks.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 199.

Every one's true worship was that which he found in use in the place where he chanced to be.
MONTAIGNE (Quoting Apollo). *Essays: Apology for Raimond Sebond.* Bk. ii. Ch. xii.

"Orthodoxy, my Lord," said Bishop Warburton, in a whisper,—"orthodoxy is my doxy,—heterodoxy is another man's doxy."
JOSEPH PRIESTLY. *Memoirs.* Vol. i. p. 572.

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OWL.

Then nightly sings the staring owl,
Tu-whit;
Tu-who, a merry note.
SHAKESPEARE. *Love's Labour's Lost* (*Song*). Act v. Sc. 2. l. 905.

Lady Macbeth. It was the owl that shrieked, the fatal bell-man
Which gives the stern'st good-night.
Ibid. Macbeth. Act ii. Sc. 2. l. 3.

Do you think I was born in a wood to be afraid of an owl?
SWIFT. *Polite Conversation.* Dialogue i.

Can grave and formal pass for wise
When men the solemn owl despise?
GAY. *Fables: The Shepherd and the Philosopher.* l. 55.

St. Agnes' Eve—Ah, bitter chill it was!
The owl, for all his feathers, was a-cold.
KEATS. *The Eve of St. Agnes.* l. 1.

OYSTER.

Falstaff. I will not lend thee a penny.
Pistol. Why, then the world's mine oyster,
Which I with sword will open.
SHAKESPEARE. *Merry Wives of Windsor.* Act ii. Sc. 2. l. 1.

Benedick. I will not be sworn but love may transform me to an oyster; but I'll take my oath on it, till he have made an oyster of me, he shall never make me such a fool.
Ibid. Much Ado About Nothing. Act ii. Sc. 3. l. 25.

He was a bold man that first eat an oyster.
SWIFT. *Polite Conversation.* Dialogue ii.

Ceres presents a plate of vermicelli,—
For love must be sustained like flesh and blood,—
While Bacchus pours out wine, or hands a jelly:
Eggs, oysters, too, are amatory food.
BYRON. *Don Juan.* Canto ii. St. 170.

An oyster may be crossed in love.
SHERIDAN. *The Critic.* Act iii. Sc. 1.

PAINTING; PICTURES.

(See ARCHITECTURE; ART.)

Painting is silent poetry, and poetry is painting with the gift of speech.
SIMONIDES. Quoted by PLUTARCH, *De Gloria Atheniensium.* iii. 346.

A picture is a poem without words.
CORNIFICUS. *Anct. ad Her.* 4. 28.

He has done like Orbaneja, the painter of Ubeda, who, being asked what he painted, answered, "As it may hit"; and when he had scrawled out a misshapen cock, was forced to write underneath, in Gothic letters, "This is a cock."
CERVANTES. *Don Quixote.* Ch. iii.

[The painter Orbaneja of Ubeda, if he chanced to draw a cock, he wrote under it, "This is a cock," lest the people should take it for a fox. (JARVIS, trans.)]

Poet. I will say of it,
It tutors nature: artificial strife
Lives in these touches, livelier than life.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 1. l. 36.

Timon. Painting is welcome.
The painting is almost the natural man:
For since dishonour traffics with man's nature,
He is but outside; pencill'd figures are
Ev'n such as they give out.
Ibid. Timon of Athens. Act i. Sc. 1. l. 157.

Wrought he not well that painted it?
He wrought better that made the painter.
Ibid. Timon of Athens. Act. i. Sc. 1.

Hamlet. Look here, upon this picture, and on this,
The counterfeit presentment of two brothers.
Ibid. Hamlet. Act iii. Sc. 4. l. 53.

Balsamo. What demi-god
Hath come so near creation?
Ibid. Merchant of Venice. Act. iii. Sc. 2. l. 116.

Connubialis amor de Mulcibre fecit Apellem.
Connubial love turned Mulciber into Apelles.
Epitaph on Quentin Matsys: the Blacksmith-painter of Antwerp.

A kiss from my mother made me a painter.
BENJAMIN WEST (in conversation).

Hard features every bungler can command:
To draw true beauty shows a master's hand.
DRYDEN. *To Mr. Lee, on his Alexander.*

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Or where the pictures for the page atone,
And Quarles is sav'd by beauties not his own.
POPE. *The Dunciad.* Bk. i. l. 139.

A flattering painter, who made it his care
To draw men as they ought to be, not as they are.
GOLDSMITH. *Retaliation.* l. 63.

The canvas glow'd beyond ev'n Nature warm,
The pregnant quarry teem'd with human form.
Ibid. The Traveller. l. 137.

Then marble soften'd into life grew warm,
And yielding, soft metal flowed to human form.
POPE. *Satires.* Epistle i. Bk. 2. l. 147.

From the mingled strength of shade and light
A new creation rises to my sight
Such heav'nly figures from his pencil flow,
So warm with light his blended colors glow.

. . . . . .

The glowing portraits, fresh from life, that bring
Home to our hearts the truth from which they spring.
BYRON. *Monody on the Death of the Rt. Hon. R. B. Sheridan.* St. 3.

With hue like that when some great painter dips
His pencil in the gloom of earthquake and eclipse.
SHELLEY. *Revolt of Islam.* Canto v. St. 3.

This is her picture as she was:
It seems a thing to wonder on,
As though mine image in the glass
Should tarry when myself am gone.
ROSSETTI. *The Portrait.*

PARADISE.

(See HEAVEN.)

A limbo large and broad since call'd
The Paradise of fools to few unknown.
MILTON. *Paradise Lost.* Bk. iii. l. 495.

In this fool's paradise, he drank delight.
CRABBE. *The Borough Players.* Letter xii.

So on he fares, and to the border comes,
Of Eden, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound, the champain head
Of a steep wilderness.
MILTON. *Paradise Lost.* Bk. iv. l. 131.

One morn a Peri at the gate,
Of Eden stood disconsolate.
MOORE. *Lalla Rookh. Paradise and the Peri.*

With nine heavens are eight Paradises;
Where is the ninth one? In the human breast.
Only the blessed dwell in the Paradises;
But blessedness dwells in the human breast.
WM. R. ALGER. *Oriental Poetry. The Ninth Paradise.*

A book of verses underneath the bough,
A jug of wine, a loaf of bread—and Thou
Beside me singing in the wilderness—
Oh, wilderness were Paradise enow!
OMAR KHAYYAM. *The Rubaiyat.* (FITZGERALD, trans.)

PARASITES.

(See FLATTERY.)

Men lived like fishes; the great ones devoured the small.
ALGERNON SIDNEY. *Discourses on Government.* Ch. ii. Sec. xviii.

Timon. Live loath'd, and long,
Most smiling, smooth, detested parasites,
Courteous destroyers, affable wolves, meak bears,
You fools of fortune, trencher friends, time's flies,
Cap and knee slaves, vapours, and minute-jacks!
Of man, and beast, the infinite malady
Crust you quite o'er!
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 6.

So, naturalists observe, a flea
Has smaller fleas that on him prey;
And these have smaller still to bite 'em,
And so proceed *ad infinitum.*
SWIFT. *Poetry. A Rhapsody.*

Great fleas have little fleas on their backs to bite 'em,
And little fleas have lesser fleas, and so *ad infinitum,*

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And the great fleas themselves, in turn, have greater fleas to go on;
While these again have greater still, and greater still, and so on.
DE MORGAN. *A Budget of Paradoxes.* p. 377.

PARTING.

(See DISMISSAL; FAREWELL.)

If we must part forever
Give me but one kind word to think upon,
And please myself with, while my heart's breaking.
THOMAS OTWAY. *The Orphan.* Act iii. Sc. 1.

He that parts us shall bring a brand from heaven,
And fire us hence like foxes.
SHAKESPEARE. *King Lear.* Act v. Sc. 3. l. 22.

Juliet. 'Tis almost morning: I would have thee gone:
And yet no further than a wanton's bird;
Who let's it hop a little from her hand,
Like a poor prisoner in his twisted gyves,
And with a silk thread plucks it back again,
So loving-jealous of his liberty.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 177.

But in vain she did conjure him,
To depart her presence so,
Having a thousand tongues t' allure him
And but one to bid him go.
When lips invite,
And eyes delight,
And cheeks as fresh as rose in June,
Persuade delay,—
What boots to say
Forego me now, come to me soon.
SIR WALTER RALEIGH. *Dulcina.* (See CAYLEY'S *Life of Raleigh.* Vol. i. Ch. iii.)

So sweetly she bade me adieu,
I thought that she bade me return.
SHENSTONE. *A Pastoral Ballad. Absence.* Pt. i.

Excuse me, then! you know my heart;
But dearest friends, alas! must part.
GAY. *The Hare and Many Friends.* l. 61.

But fate ordains that dearest friends must part.
YOUNG. *Love of Fame.* Satire ii. l. 232.

We only part to meet again.
GAY. *Black-eyed Susan.* St. 4.

And must we part?
Well—if we must, we must—and in that case
The less said the better.
R. B. SHERIDAN. *The Critic.* Act ii. Sc. 2.

When we two parted
In silence and tears,
Half broken-hearted,
To sever for years.
BYRON. *When We Two Parted.*

To know, to esteem, to love, and then to part,
Makes up life's tale to many a feeling heart!
COLERIDGE. *On Taking Leave of ——, 1817.*

Childe Harold had a mother—not forgot,
Though parting from that mother he did shun;
A sister whom he loved, but saw her not
Before his weary pilgrimage begun:
If friends he had, he bade adieu to none.
Yet deem not thence his breast a breast of steel.
Ye, who have known what 't is to dote upon
A few dear objects, will in sadness feel
Such partings break the heart they fondly hope to heal.
BYRON. *Childe Harold.* Canto i. St. 10.

And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne'er might be repeated; who could guess
If ever more should meet those mutual eyes,
Since upon night so sweet such awful morn could rise!
Ibid. Childe Harold. Canto iii. St. 25.

Let's not unman each other—part at once;
All farewells should be sudden, when forever,
Else they make an eternity of moments
And clog the last sands of life with tears.
Ibid. Sardanapalus. Act v. Sc. 1.

She went her unremembering way,
She went and left in me
The pang of all the partings gone,
And partings yet to be.
FRANCIS THOMPSON. *Daisy.* St. 12.

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In mid whirl of the dance of Time ye start,
Start at the cold touch of Eternity,
And cast your cloaks about you, and depart:
The minstrels pause not in their minstrelsy.
WILLIAM WATSON. *Epigrams.*

PASSION.

Player King. What to ourselves in passion we propose,
The passion ending, doth the purpose lose.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 204.

The seas are quiet when the winds give o'er;
So calm are we when passions are no more!
EDMUND WALLER. *On Divine Poems.*

Hamlet. Blessed are those
Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, aye, in my heart of heart,
As I do thee.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 72.

It is a harder lot to be a slave to one's passions than to tyrants.
PYTHAGORAS. *Stobæus, Florilegium.* vi. 47.

Macbeth. Who can be wise, amaz'd, temperate, and furious,
Loyal and neutral, in a moment? No man.
The expedition of my violent Love
Outran the pauser Reason.
SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 114.

Prospero. Look, thou be true; do not give dalliance
Too much the rein; the strongest oaths are straw
To the fire i' the blood: be more abstemious,
Or else, good night, your vow!
Ibid. The Tempest. Act iv. Sc. 1. l. 51.

Here passion first I felt,
Commotion strange, in all enjoyments else
Superior and unmoved, here only weak
Against the charm of beauty's powerful glance.
Or nature failed in me, and left some part
Not proof enough such object to sustain,
Or from my side subducting took perhaps
More than enough; at least on her bestowed
Too much of ornament, in outward show
Elaborate, of inward less exact.
MILTON. *Paradise Lost* Bk. viii. l. 530.

Take heed lest passion sway
Thy judgment to no aught, which else free will
Would not admit.
Ibid. Paradise Lost. Bk. viii. l. 634.

May I govern my passion with absolute sway,
And grow wiser and better as my strength wears away.
WALTER POPE. *The Old Man's Wish.*

Manners with fortunes, humors turn with climes,
Tenets with books, and principles with times,
Search then the Ruling Passion; there, alone,
The wild are constant, and the cunning known,
The fool consistent, and the false sincere,
Priests, princes, women no dissemblers here.
ALEXANDER POPE. *Moral Essays.* Epis. i. l. 172.

And you, brave Cobham! to the latest breath,
Shall feel your Ruling Passion strong in death.
Ibid. Moral Essays. Epis. i. l. 262.

In men, we various Ruling Passions find;
In women, two almost divide the kind;
Those, only fix'd, they first or last obey,
The love of pleasure and the love of sway.
Ibid. Moral Essays. Epis. ii. l. 207.

"All this is madness," cries a sober sage.
But who, my friend, has reason in his rage?

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"The ruling passion, be it what it will,
The ruling passion conquers reason still."
ALEXANDER POPE. *Moral Essays.* Epis. iii. l. 153.

On different senses different objects strike;
Hence different passions more or less inflame,
As strong or weak, the organs of the frame;
And hence one Master Passion in the breast,
Like Aaron's serpent, swallows up the rest.
Ibid. Moral Essays. Epis. ii. l. 128.

In the human breast
Two master-passions cannot co-exist.
CAMPBELL. *Theodric.*

Where passion leads or prudence points the way.
ROBERT LOWTH. *Choice of Hercules.* l.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.
ISAAC WATTS. *Divine Songs. Song* xvi.

Too avid of earth's bliss, he was of those
Whom Delight flies because they give her chase.
Only the odour of her wild hair blows
Back in their faces hungering for her face.
WILLIAM WATSON. *Byron the Voluptuary.*

Only I discern
Infinite passion, and the pain
Of finite hearts that yearn.
ROBERT BROWNING. *Two in the Campagna.* St 12.

The music had the heat of blood,
A passion that no words can reach;
We sat together, and understood
Our own heart's speech.
ARTHUR SYMONS. *During Music.*

PAST.

(See HISTORY.)

Laudator temporis acti.
A praise of bygone days.
HORACE. *Ars Poetica.* 173.

Fuimus Troes; fuit Ilium.
We have been Trojans; Troy was.
VIRGIL. *Æneid.* ii. 324.

Therefore Agathon rightly says: "Of this alone even God is deprived, the power of making things that are past never to have been."
ARISTOTLE. *Ethics.* Bk. vi. Ch. ii. (R. W. BROWN'S trans.)

Not heaven itself upon the past has power;
But what has been, has been, and I have had my hour.
DRYDEN. *Imitation of Horace.* Bk. i. Ode xxix. l. 71.

The past at least is secure.
DANIEL WEBSTER. *United States Senate,* Jan. 26, 1830.

We remain
Safe in the hallowed quiets of the past.
LOWELL. *The Cathedral.* l. 234.

Paulina. What's gone and what's past help,
Should be past grief.
SHAKESPEARE. *A Winter's Tale.* Act iii. Sc. ii. l. 34.

Lady Macbeth. Things without all remedy,
Should be without regard: what's done is done.
Ibid. Macbeth. Act iii. Sc. 2. l. 12.

Duke. To mourn a mischief that is past and gone,
Is the next way to draw new mischief on.
Ibid. Othello. Act i. Sc. 2. l. 82.

Weep no more, lady, weep no more,
Thy sorrowe is in vaine,
For violets pluckt, the sweetest showers
Will ne'er make grow againe.
THOMAS PERCY. *Reliques. The Friar of Orders Gray.* (See FLETCHER. *The Queen of Corinth.*) Act iii. Sc. 2.

Duke. True is it that we have seen better days:
And have with holy bell been knoll'd to church;
And sat at good men's feasts; and wip'd our eyes,
Of drops that sacred pity hath engender'd.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 115.

'T is greatly wise to talk with our past hours,
And ask them what report they bore to heaven.
YOUNG. *Night Thoughts.* Night ii. l. 376.

Whose yesterdays look backwards with a smile.
Ibid. Night Thoughts. Night ii. l. 334.

John Anderson, my jo, John,
When we were first acquent,

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Your locks were like the raven,
Your bonny brow was brent.
BURNS. *John Anderson.*

The thought of our past years in me doth breed
Perpetual benediction.
WORDSWORTH. *Intimations of Immortality.* St. 9.

The "good old times"—all times when old are good.
BYRON. *The Age of Bronze.* 1.

The best of prophets of the future is the past.
Ibid. Letter. Jan. 28, 1821.

Warwick. There is a history in all men's lives,
Figuring the nature of the times deceas'd,
To which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings lie intreasured.
SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 1. l. 92.

Gone—glimmering through the dream of things that were.
BYRON. *Childe Harold.* Canto ii. St. 2.

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain,—
Take them and give me my childhood again!
ELIZABETH AKERS ALLEN. *Rock Me to Sleep.*

O mihi præteritos referet si Jupiter annos!
Oh! if Jove would but give me back my past years!
VIRGIL. *Æneid.* Bk. viii. l. 560.

But the tender grace of a day that is dead
Will never come back to me.
TENNYSON. *Break, Break, Break.*

Let us alone. Time driveth onward fast,
And in a little while our lips are dumb,
Let us alone. What is it that will last?
All things are taken from us, and become
Portions and parcels of the dreadful Past.
Let us alone.
Ibid. The Lotus-Eaters.

O Death in Life, the days that are no more.
Ibid. The Princess, IV. Tears, Idle Tears (last line).

Dead and gone, the days we had together,
Shadow-stricken all the lights that shone
Round them, flown as flies the blown foam's feather,
Dead and gone.
SWINBURNE. *Past Days.*

Ah, the Past, the pearl-gift thrown
To hogs, time's opportunity we made
So light of, only recognized when flown!
R. BROWNING. *Jocoseria, Jochanan Hakkadosh.*

PATIENCE.

All men commend patience, although few be willing to practise it.
THOMAS À KEMPIS. *Imitation of Christ.* Bk. iii. Ch. 12. (BENHAM, trans.)

Leonato. 'Tis all men's office to speak patience
To those that ring under the load of sorrow,
But no man's virtue nor sufficiency
To be so moral when he shall endure
The like himself.
SHAKESPEARE. *Much Ado About Nothing.* Act v. Sc. 1. l. 27.

Patience and shuffle the cards.
CERVANTES. *Don Quixote.* Pt. ii. Bk. i. Ch. vi.

Viola. She sat like patience on a monument,
Smiling at grief.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 114.

Pericles. Like Patience gazing on kings' graves, and smiling
Extremity out of act.
Ibid. Pericles. Act v. Sc. 1. l. 139.

Antonio. I do oppose
My patience to his fury, and am arm'd
To suffer, with a quietness of spirit,
The very tyranny and rage of his.
Ibid. Merchant of Venice. Act iv. Sc. 1. l. 10.

Gloster. Since you will buckle fortune on my back,
To bear her burthen, whether I will or no,
I must have patience to endure the load.
Ibid. Richard III. Act iii. Sc. 7. l. 228.

Nym. Though Patience be a tired mare, yet she will plod.
Ibid. Henry V. Act ii. Sc. 1. l. 32.

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Iago. How poor are they that have not patience!
What wound did ever heal but by degrees?
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 376.

Duchess of Gloster. That which in mean men we entitle patience,
Is pale cold cowardice in noble breasts.
Ibid. Richard II. Act. i. Sc. 2.

Cleopatra. Patience is sottish, and impatience does
Become a dog that's mad.
Ibid. Antony and Cleopatra. Act iv. Sc. 15.

Patience is the virtue of an ass,
That trots beneath his burden, and is quiet.
LANSDOWNE. *Heroic Love.*

The worst speak something good; if all want sense,
God takes a text, and preacheth Pa-tience.
GEORGE HERBERT. *The Church Porch.*

Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out.
HERRICK. *Seek and Find.*

Nil tam difficile est quin quaerendo investigarie possit.
Nothing is so difficult but that it may be found out by seeking.
TERENCE. *Heautontimorumenos.* Act iv. Sc. 2. l. 28.

Or arm th' obdured breast
With stubborn patience as with triple steel.
MILTON. *Paradise Lost.* Bk. ii. l. 568.

Patience et longueur de temps.
Font plus que force ni que rage.
By time and toil we sever
What strength and rage could never.
LA FONTAINE. *Fables.* ii. 11.

There is, however, a limit at which forbearance ceases to be a virtue.
BURKE. *Observations on a Late Publication. The Present State of the Nation.* 1769.

Furor fit læsa sæpius patientia.
An over-taxed patience gives way to fierce anger.
PUBLILIUS SYRUS. *Maxim* 289.

Beware the fury of a patient man.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 1006.
(See under ANGER.)

For patience, sov'reign o'er transmuted ill.
SAMUEL JOHNSON. *The Vanity of Human Wishes.* l. 352.

Immured in sense, with fivefold bonds confined,
Rest we content if whispers from the stars.
In waftings of the incalculable wind
Come blown at midnight through our prison-bars.
WILLIAM WATSON. *Epigrams.*

Everything comes if a man will only wait.
BENJ. DISRAELI. *Tancred.* Bk. iv. Ch. viii. 1847.

All things come round to him who will but wait.
LONGFELLOW. *Tales of a Wayside Inn. The Student's Tale.* Pt. i.

If the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him.
EMERSON. *Addresses and Lectures. The American Scholar.*

I propose to fight it out on this line, if it takes all summer.
GRANT. *Despatch to Washington. Before Spottsylvania Court-House.* May 11, 1864.

Endurance is the crowning quality,
And patience all the passion of great hearts.
LOWELL. *Columbus.* l. 241.

PATRIOTISM.

Οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
τεθνάμεν.

A glorious death is his
Who for his country falls.
HOMER. *Iliad.* xv. 496. (LORD DERBY, trans.)

[And for our country 'tis a bliss to die.
(POPE, trans.)]

Dulce et decorum est pro patriâ mori.
It is sweet and glorious to die for one's country.
HORACE. *Odes.* iii. 2. 13.

Who would not die for his dear country's cause!
Since if base fear his dastard step withdraws,
From death he cannot fly. One common grave
Receives, at last, the coward and the brave.
(FIELDING, trans.)
[The translation is put into the mouth of Tom Jones's *Fidus Achates*, Partridge. (Tom Jones. Bk. xii. Ch. 3.)]

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O fortunata mors, quae naturae debita pro patria est potissimum reddita!
Happy the death of him who pays the debt of nature for his country's sake.
CICERO. *Philippica.* iv. 12. 31.

Volumnia. Had I a dozen sons, each in my love alike and none less dear than thine and my good Marcius, I had rather eleven die nobly for their country than one voluptuously surfeit out of action.
SHAKESPEARE. *Coriolanus.* Act i. Sc. 3. l. 208.

Who would not be that youth? What pity is it
That we can die but once to save our country!
ADDISON. *Cato.* Act iv. Sc. 4.

I only regret that I have but one life to lose for my country.
NATHAN HALE. (His last words, Sept. 22, 1776.) STEWART. *Life of Capt. Nathan Hale.* Ch. vii.

To every man upon this earth
Death cometh soon or late;
And how can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods?
MACAULAY. *Lays of Ancient Rome. Horatius.* xxvii.

The brave
Die never. Being deathless, they but change
Their country's arms, for more, their country's heart.
P. J. BAILEY. *Festus.* v.

Patria est communis omnium parens.
Our country is the common parent of all.
CICERO. *Orationes in Catilinam.* i. 7.

Vincet amor patriæ, laudumque immensa cupido.
Love of his country and an insatiate thirst for glory shall prevail.
VIRGIL. *Æneid.* Bk. vi. l. 824.

Pucelle.[1] One drop of blood drawn from thy country's bosom,
Should grieve thee more than streams of foreign gore.
SHAKESPEARE. *I. Henry VI.* Act iii. Sc. 3. l. 54.

Plus je vis l'étranger, plus j'aimai ma patrie.
The more I saw of foreign lands, the more I loved my own country.
DE BELLOY. *Siége de Calais.*

Our country is wherever we are well off.
MILTON. *Letter to P. Heinbach.* Aug. 15, 1666.

[1] The maid—*i. e.*, the Maid of Orleans or Joan of Arc.

Who dared to love their country, and be poor.
POPE. *On his Grotto at Twickenham.*

Patriotism is the last refuge of a scoundrel.
DR. JOHNSON. *In Boswell's Life.*

That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.
Ibid. Journey to the Western Islands. Inch Kenneth.

Such is the patriot's boast, where'er we roam,
His first best country ever is at home.
GOLDSMITH. *The Traveller.* l. 73.

So the loud torrrent, and the whirlwind's roar,
But bind him to his native mountains more.
Ibid. The Traveller. l. 207.

There ought to be a system of manners in every nation which a well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely.
BURKE. *Reflections on the Revolution in France.* Vol. iii. p. 100.

Millions for defence, but not one cent for tribute.
CHAS. C. PINCKNEY. *When Ambassador to the French Republic.* 1796.

Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.
STEPHEN DECATUR. *Toast given at Norfolk.* April, 1816.

They love their land because it is their own,
And scorn to give aught other reason why;
Would shake hands with a king upon his throne,
And think it kindness to his majesty.
FITZ GREENE HALLECK. *Connecticut.*

For when was public virtue to be found
When private was not? Can he love the whole

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Who loves no part? He be a nation's friend
Who is, in truth, the friend of no man there.
COWPER. *The Task.* Bk. v.

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd[1]
As home his footsteps he hath turn'd
From wandering on a foreign strand?
If such there breathe, go, mark him well!
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,—
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung.

[Hath not thy heart within thee burned
At evening's calm and holy hour?
S. G. BULFINCH. *The Voice of God in the Garden.*]

Land of my sires! what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand!
SIR WALTER SCOTT. *Lay of the Last Minstrel.* Canto vi. St. 1.

My foot is on my native heath, and my name is MacGregor!
Ibid. Rob Roy. Ch. xxxiv.

Where's the coward that would not dare
To fight for such a land?
Ibid. Marmion. Canto iv. St. 30.

I loved my country, and I hated him.
SOUTHEY. *The Vision of Judgment.* lxxxiii.

He who loves not his country, can love nothing.
BYRON. *The Two Foscari.* Act iii. Sc. 1.

He, with lib'ral and enlarged mind,
Who loves his country, cannot hate mankind.
CHURCHILL. *The Farewell.* l. 301.

[1] Did not our heart burn within us while he talked with us by the way?
New Testament. Luke xxiv. 32.

Far dearer, the grave or the prison,
Illumed by one patriot name,
Than the trophies of all who have risen
On Liberty's ruins to fame.
MOORE. *Irish Melodies. Forget not the Field.*

Who fears to speak of Ninety-eight?
Who blushes at the name?
When cowards mock the patriot's fate,
Who hangs his head for shame?
JOHN K. INGRAM *The Dublin Nation.* Vol. ii. p. 339. April 1, 1843.

Let our object be our country, our whole country, and nothing but our country.
DANIEL WEBSTER. *Bunker Hill Oration. Works.* Vol. i. p. 78.

We join ourselves to no party that does not carry the flag and keep step to the music of the Union.
RUFUS CHOATE. *Letter to the Whig State Convention, Worcester, Mass.* Oct. 1, 1855.

The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be by the better angels of our nature.
ABRAHAM LINCOLN. *Inaugural Address.* March 4, 1861.

The ever lustrous name of patriot
To no man be denied because he saw
Wherein his country's wholeness lay the flaw,
Where, on her whiteness, the unseemly blot.
WILLIAM WATSON. *Sonnet.*

There are no points of the compass on the chart of true patriotism.
ROBERT C. WINTHROP. *Letter to Boston Commercial Club.* 1879.

That man's the best cosmopolite
Who loves his native country best.
TENNYSON. *Hands all Around.*

A steady patriot of the world alone,
The friend of every country—but his own.
GEORGE CANNING. *The New Morality.*

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PATRON.

There mark what ills the scholar's life assail,
Toil, envy, want, the Patron and the jail.
DR. JOHNSON. *Vanity of Human Wishes.* l. 159.
(See under AUTHOR.)

Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground encumbers him with help?
Ibid. Boswell's Life. 1755.

The man that has no friend at court,
Must make the laws confine his sport;
But he that has, by dint of flaws,
May make his sport confine the laws.
CHATTERTON. *The Revenge.* Act ii. Sc. 3.

PEACE.

Peace, peace, when there is no peace.
Old Testament. Jeremiah vi. 14; viii. 11.

They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.
Ibid. Micah iv. 3.

Qui desiderat pacem, praeparet bellum.
Let him who desires peace prepare for war.
VEGETIUS. *De Re Militari.* iii. Prologue.

In pace ut sapiens aptarit idonea bello.
Like as a wise man in time of peace prepares for war.
HORACE. *Satires.* ii. 2. 111.

[Pope paraphrases Horace thus:
And who stands safest? Tell me, is it he
That spreads and swells in puffed prosperity,
Or, blessed with little, whose preventing care
In peace provides fit arms against a war.
Imitations of Horace. Satires. ii. 1. 123.]

We should provide in peace what we need in war.
PUBLILIUS SYRUS. *Maxim* 709.

It is most meet we arm us 'gainst the foe:
For peace itself should not so dull a kingdom, . . .
But that defences, musters, preparations,
Should be maintain'd, assembled and collected,
As were a war in expectation.
SHAKESPEARE. *Henry V.* Act ii. Sc. 4.

The commonwealth of Venice in their armoury have this inscription: "Happy is that city which in time of peace thinks of war."
BURTON. *Anatomy of Melancholy.* Pt. ii. Sec. 2. Memb. 6.

To be prepared for war is one of the most effectual means of preserving peace.
GEORGE WASHINGTON. *Speech to both Houses of Congress.* Jan. 8, 1790.

As has been often said, the goal of war is peace; of business, leisure.
ARISTOTLE. *Politica.* iv. 14.

We should so enter upon war as to show that our only desire is peace.
CICERO. *De Officiis.* i. 23.

Richmond. To reap the harvest of perpetual peace
By this one bloody trial of sharp war.
SHAKESPEARE. *Richard III.* Act v. Sc. 2. l. 15.

Mihi enim omnis pax cum civibus, bello civili utilior videbatur.
I consider that peace at any price with our fellow-citizens is preferable to civil war.
CICERO. *Philippica.* ii. 15, 37.

Vel iniquissimam pacem justissimo bello ante ferrem.
I would prefer even the most unfavourable peace to the justest war that ever was waged.
Ibid. Epistle vi. 6. 5.

There never was a good war or a bad peace.
BENJAMIN FRANKLIN. *Letter to Quincy.* Sept. 11, 1773.

We love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets.
DOUGLAS JERROLD. *Specimens of Jerrold's Wit. Peace.*

No more to watch at night's eternal shore,
With England's chivalry at dawn to ride;
No more defeat, faith, victory,—O! no more
A cause on earth for which we might have died.
HENRY NEWBOLT. *Peace.*

Archbishop. A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 2. l. 89.

King Henry. In peace, there's nothing so becomes a man,
As modest stillness, and humility.
Ibid. Henry V. Act iii. Sc. 1. l. 3.

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Volumnia. That it shall hold companionship in peace
With honour, as in war.
SHAKESPEARE. *Coriolanus.* Act iii. Sc. 2. l. 84.

I bring you peace with honour.
BEACONSFIELD.

Gloster. Now is the winter of our discontent
Made glorious summer by this sun of York;
And all the clouds, that lower'd upon our house,
In the deep bosom of the ocean buried.
Now are our brows bound with victorious wreaths;
Our bruised arms hung up for monuments;
Our stern alarums changed to merry meetings,
Our dreadful marches to delightful measures.
Grim-visaged war hath smoothed his wrinkled front;
And now—instead of mounting barbed steeds,
To fright the souls of fearful adversaries—
He capers nimbly in a lady's chamber,
To the lascivious pleasing of a lute.
SHAKESPEARE. *King Richard III.* Act i. Sc. 1. l. 1.

Gloster. Why, I, in this weak piping time of peace,
Have no delight to pass away the time,
Unless to spy my shadow in the sun.
Ibid. King Richard III. Act i. Sc. 1. l. 24.

Peace hath her victories,
No less renowned than war.
MILTON. *Sonnet. To the Lord General Cromwell.*

But dream not helm and harness
The sign of valor true;
Peace hath higher tests of manhood
Than battle ever knew.
WHITTIER. *Poems. The Hero.* St. 19.

He who did well in war just earns the right
To begin doing well in peace.
R. BROWNING. *Luria.* Act ii.

Life may be given in many ways,
And loyalty to truth be sealed
As bravely in the closet as in the field.
LOWELL. *Harvard Commemoration Ode.*

But the real and lasting victories are those of peace, and not of war.
EMERSON. *Worship.*

The Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.
BUNYAN. *The Pilgrim's Progress.* Pt. i.

War its thousands slays, Peace its ten thousands.
BEILBY PORTEUS. *Death.* l. 178.

Peace rules the day, where reason rules the mind.
COLLINS. *Eclogue II. Hasson.* l. 68.

Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it.
THOMAS JEFFERSON. *Letter to C. W. F. Dumas.* 1786.

I knew by the smoke that so gracefully curled
Above the green elms, that a cottage was near,
And I said, "If there's peace to be found in the world,
A heart that was humble might hope for it here."
MOORE. *Ballad Stanzas.*

. . . Verily I do think
War is as hateful almost, and well-nigh
As ghastly, as this terrible Peace, whereby
We halt forever on the crater's brink,
And feed the wind with phrases . . .
WM. WATSON. *Ver Tenebrosum.*

The days of peace and slumberous calm are fled.
KEATS. *Hyperion.* Bk. ii.

Yet there we follow but the bent assigned
By fatal Nature to Man's erring kind;
Mark where his courage and his conquests cease!
He makes a solitude and calls it—peace!
BYRON. *The Bride of Abydos.* Canto ii. St. 20.

[Byron may have had his Tacitus in mind, who ascribes a similar phrase to Galgacus, the leader of the Britons in their battles against the Roman legions at the foot of the Grampian lines. "Not East nor West," cried Galgacus, "would satisfy these Romans. Alone of all people they covert alike plenty and poverty. To plunder, to slay, to harry they miscall empire. And where they make a solitude they call it peace,"—Atque ubi solitudinum faciunt pacem adpellant.]

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L'empire, c'est la paix.
The empire is peace.
NAPOLEON III. *Speech at Bordeaux.* Oct. 9, 1852.

Let us have peace.
U. S. GRANT. *Accepting Nomination.* May 20, 1868.

Peace! and no longer from its brazing portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.
LONGFELLOW. *The Arsenal at Springfield.*

Why do they prate of the blessings of Peace? We have made them a curse.
TENNYSON. *Maud.* I. 6.

Falstaff. The cankers of a calm world and a long peace.
SHAKESPEARE. *I. Henry IV.* Act iv. Sc. 2.

In the inglorious arts of peace.
ANDREW MARVELL. *Upon Cromwell's Return from Ireland.*

When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea?
TENNYSON. *The Golden Year.*

PEDANT.

Wel loved he garleek, oynons, and eek lekes,
And for to drinken strong wyn, reed as blood.
Then wolde he speke and crye as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn,
A fewe termes hadde he, two or thre,
That he had lerned out of som decree;
No wonder is, he herde it al the day;
And eek ye knowen well how that a jay
Can clepén "Watte" as well as can the pope.
But who-so could in other thing him grope,
Thanne hadde he spent al his philosophye;
Ay, "*Questio quid iuris,*" wolde he crye.
He was a gentle harlot and a kinde;
A bettre felawe sholde men noght finde.
CHAUCER. *Prologue to the Canterbury Tales.*

A servile race
Who, in mere want of fault, all merit place;
Who blind obedience pay to ancient schools,
Bigots to Greece, and slaves to musty rules.
CHURCHILL. *The Rosciad.* l. 183.

PEN.

My tongue is the pen of a ready writer.
Old Testament. Psalm xiv. 1.

Biron. Never durst poet touch a pen to write,
Until his ink were temper'd with love's sighs.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. iii.

Sir Toby Balch. Let there be gall enough in thy ink; though thou write with a goose-pen, no matter.
Ibid. Twelfth Night. Act iii. Sc. 2. l. 52.

I had rather stand in the shock of a basilisk, than in the fury of a merciless pen.
SIR T. BROWNE. *Religio Medici.* Pt. ii. Sc. 4.

There's no wound deeper than a pen can give,
It makes men living dead, and dead men live.
J. TAYLOR. *A Kicksey-Winsey.* Pt. 7.

I'll make thee glorious by my pen,
And famous by my sword.
MONTROSE. *I'll Never Love Thee More.*

A votary of the desk—a notched and cropt scrivener—one that sucks his substance, as certain sick people are said to do, through a quill.
C. LAMB. *Essays of Elia. Oxford in the Vacation.*

The feather, whence the pen
Was shaped that traced the lives of these good men,
Dropped from an angel's wing.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. iii. v. *Wallons's Book of Lives.*

The pen wherewith thou dost so nobly sing,
Made of a quill from an angel's wing.
HENRY CONSTABLE. *Sonnet.*

Whose noble praise
Deserves a quill plucked from an angel's wing.
DOROTHY BERRY. *Sonnet.*

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Richelieu. Beneath the rule of men entirely great
The pen is mightier than the sword.
BULWER LYTTON. *Richelieu.* Act. ii. Sc. ii.

Anser, apis, v. tellus, populus et regem gubernant.
Goose, bee, and calf[1] govern king and people.
Quoted in *Howell's Letters.* Bk. ii. letter 2.

The tongue's a sharper weapon than the sword.
PHOCYLIDES. *Sententiæ.* 124.

A sword less hurt does, than a pen.
W. KING. *The Eagle and the Robin.* (line 82.)

Hinc quam sic calamus sævior ense.
The pen worse than the sword.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 4. Subs. 4.

Tant la plume a eu sous le roi d'advantage sur l'épée.
So far had the pen under the king the superiority over the sword.
SAINT SIMON. *Mémoires.* Vol. iii. p. 517. 1702. (Ed. 1856.)

Oh! nature's noblest gift—my gray goose quill!
Slave of my thoughts, obedient to my will,
Torn from thy parent bird to form a pen,
That mighty instrument of little men!
BYRON. *English Bards and Scotch Reviewers.*

PENALTY; DEATH.

I'll see thee hanged first.
BEAUMONT AND FLETCHER. *The Knight of the Pestle.* Act i. Sc. 4.

Silvius. Say that you love me not, but say not so
In bitterness: the common executioner,
Whose heart the accustom'd sight of death makes hard,
Falls not the axe upon the humbled neck,
But first begs pardon.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 5. l. 2.

King Edward. For Somerset, off with his guilty head!
Ibid. III. Henry VI. Act v. Sc. v.

Off with his head—so much for Buckingham!
COLLEY CIBBER. *Version of Richard III.* Act iv. Sc. 3.

[1] *I. e.*, pen, wax, and parchment.

First Clown. What is he that builds stronger than either the mason, the shipwright, or the carpenter?
Second Clown. The gallows-maker; for that frame outlives a thousand tenants.
SHAKESPEARE. *Hamlet.* Act v. Sc. 1.

Romeo. Thou cutt'st my head off with a golden axe.
Ibid. Romeo and Juliet. Act. iii. Sc. 3.

Hanging was the worst use a man could be put to.
SIR H. WOTTON. *The Disparity Between Buckingham and Essex.*

That if a man's belief is bad
It will not be improved by burning.
PRAED. *Every Day Christian.*
(See under BIGOTRY.)

Were it not that they are loath to lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 3. Subsec. 12.

A halter made of silk's a halter still.
COLLEY CIBBER. *Love in a Riddle.* Act ii. Sc. 1.

We must all hang together, or assuredly we shall all hang separately.
FRANKLIN. *At the Signing of the Declaration of Independence.* July 4, 1776.

And shall they scorn Tre, Pol, and Pen,
And shall Trelawny die?
There's thirty thousand Cornish men
Shall know the reason why.
R. S. HAWKER.

[A ballad based upon a seventeenth century couplet, thus quoted by Macaulay:

And shall Trelawney die, and shall Trelawney die?
Then thirty thousand Cornish boys will know the reason why.

The miners from their caverns re-echoed the song with a variation:—

Then twenty thousand under ground will know the reason why.
LORD MACAULAY. *History of England.* Ch. viii.

Hawker wrote his ballad in 1824. Afterwards Davies Gilbert, President of the Royal Society, reprinted the entire ballad, believing it to be an ancient one, and Sir Walter Scott regarded it as "the solitary people's song of the seventeenth century."]

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The high masts flicker'd as they lay afloat;
The crowds, the temples, waver'd, and the shore;
The bright death quiver'd at the victim's throat,
Touched; and I knew no more.
TENNYSON. *Dream of Fair Women.*

PENSION.

Poor pensioner on the bounties of an hour.
YOUNG. *Night Thoughts. Night* 1. l. 67.

He lied with such a fervor of intention—
There was no doubt he earn'd his laureate pension.
BYRON. *Don Juan.* Canto iii. St. 80.

A moderate pension shakes full many a sage.
Ibid. Don Juan. Canto v. iii.

I have considered the pension list of the republic a roll of honor.
GROVER CLEVELAND. *Veto of Mary Ann Dougherty's Pension.* July 5, 1888.

PERFECTION.

Be ye therefore perfect, even as your Father which is in heaven is perfect.
New Testament. Matthew v. 48.

Ferdinand. For several virtues
Have I lik'd several women: never any
With so full soul, but some defect in her
Did quarrel with the noblest grace she ow'd,
And put it to the foil: But you, O you,
So perfect and so peerless, are created
Of every creature's best.
SHAKESPEARE. *Tempest.* Act iii. Sc. 1.

Florio. What you do
Still better what is done . . .
. . . . . Each your doing,
So singular in each particular
Crowns what you are doing in the present deeds
That all your acts are queens.
Ibid. Winter's Tale. Act iv. Sc. 3. l. 140.

Cassio. He hath achieved a maid
That paragons description, and wild fame;
One that excels the quirks of blazoning pens,
And in th' essential vesture of creation
Does bear all excellency.
SHAKESPEARE. *Othello.* Act ii. Sc. 1.

Lafeu. Whose dear perfection hearts that scorn'd to serve
Humbly call'd mistress.
Ibid. All's Well That Ends Well. Act v. Sc. 3. l. 16.

Portia. How many things by season season'd are
To their right praise and true perfection!
Ibid. Merchant of Venice. Act v. Sc. 1. l. 107.

When I approach
Her loveliness, so absolute she seems,
And in herself complete; so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best.
MILTON. *Paradise Lost.* Bk. viii. l. 546.

'Tis true, perfection none must hope to find
In all the world, much less in womankind.
POPE. *January and May.* l. 190.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.
POPE. *Essay on Criticism.* Pt. ii. l. 53.
(See FAULTS.)

The very pink of perfection.
GOLDSMITH. *She Stoops to Conquer.* Act i. Sc. 1.

A man cannot have an idea of perfection in another, which he was never sensible of in himself.
STEELE. *The Tatler.* No. 227.

To keep in sight Perfection, and adore
The vision, is the artist's best delight;
His bitterest pang, that he can ne'er do more
Than keep her long'd-for loveliness in sight.
WM. WATSON. *Epigrams.*

They are perfect; how else?—they shall never change:
We are faulty; why not?—we have time in store.
ROBERT BROWNING. *Old Pictures in Florence.* St. 16.

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What's come to perfection perishes.
Things learned on earth we shall practise in heaven;
Works done least rapidly Art most cherishes.
ROBERT BROWNING. *Old Pictures in Florence.* St. 17.

PERFUME.

An amber scent of odorous perfume
Her harbinger.
MILTON. *Samson Agonistes.* l. 720.

A stream of rich distill'd perfumes.
Ibid. Comus. 556.

Sabean odours from the spicy shore
Of Arabie the blest.
Ibid. Paradise Lost. Bk. iv. l. 162.

And all Arabia breathes from yonder box.
POPE. *The Rape of the Lock.* Canto i. l. 134.

Die of a rose in aromatic pain.
Ibid. Essay on Man. l. 200.

I cannot talk with civet in the room,
A fine puss gentleman that's all perfume.
COWPER. *Conversation.* l. 283.

You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still.
MOORE. *Farewell! But whenever you welcome the Hour.*

In virtue, nothing earthly could surpass her,
Save thine "incomparable oil," Macassar!
BYRON. *Don Juan.* Canto i. St. 17.

Fell on the upturn'd faces of these roses:
That gave out, in return for the love-light,
Their odorous souls in an ecstatic death.
POE. *To Helen.* l. 11.

PERSEVERANCE.

Πέτρην κοιλαίνει ῥανὶς ὕδατος ἐνδελεχείῃ.

By constant dripping
A drop of water hollows out a rock.
CHOERILUS OF SAMOS. *Fragment 9.* (*Dübner*).

The unceasing drop of water, as they say,
Will wear a channel in the hardest stone.
BION SMYRNAEUS. *Fragment 2.* ll. 1.

No rock so hard but that a little wave
May beat admission in a thousand years.
TENNYSON. *The Princess.*

Ulysses. Perseverance, dear my lord,
Keeps honour bright: to have done is to hang
Quite out of fashion, like a rusty mail
In monumental mockery.
SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 3. l. 150.

Neither to change, nor falter, nor repent;
This, like thy glory, Titan! is to be
Good, great, and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.
SHELLEY. *Prometheus.* Act iv.

PERSONAL.

(See NAMES OF FAMOUS PERSONAGES.)

But were it to my fancy given
To rate her charms, I'd call them heaven;
For though a mortal made of clay,
Angels must love Ann Hathaway;
She hath a way so to control,
To rapture the imprisoned soul,
And sweetest heaven on earth display,
That to be heaven Ann hath a way;
She hath a way.
Ann Hathaway,—
To be heaven's self Ann hath a way.
Attributed to SHAKESPEARE.

[Ann Hathaway was the maiden name of Shakespeare's wife. Some critics read a biting irony into this poem.]

Here lies our sovereign lord the king,
Whose word no man relies on;
He never said a foolish thing,
Nor ever did a wise one.
EARL OF ROCHESTER. *Written on Charles II.'s bed-chamber door.*

[The first line is often quoted:
Here lies our mutton-eating king.
The king made an apt and witty reply: "That is very true," he said, "for my words are my own, my actions are my ministers."]

Shadwell alone, of all my sons, is he,
Who stands confirm'd in full stupidity.
The rest to some faint meaning make pretence,
But Shadwell never deviates into sense.
DRYDEN. *Mac Flecknoe.* l. 17.

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A fiery soul, which working out its way,
Fretted the pigmy body to decay,
And o'er-informed the tenement of clay.
A daring pilot in extremity,
Pleased with the danger when the waves ran high,
He sought the storms.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 156.

So over-violent, or over-civil,
That every man with him was God or Devil.
Ibid. Absalom and Achitophel. Pt. i. l. 557.

Made still a blund'ring kind of melody;
Spurred boldly on, and dashed through thick and thin,
Through sense and nonsense, never out nor in.
Ibid. Absalom and Achitophel. Pt. ii. l. 413.

Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honour clear;
Who broke no promise, served no private end;
Who gain'd no title, and who lost no friend;
Ennobled by himself, by all approved,
And praised, unenvied by the muse he loved.
POPE. *Epistle to Mr. Addison* (concluding lines).

Who now reads Cowley? if he pleases yet,
His moral pleases, not his pointed wit:
Forgot his epic, nay Pindaric art,
But still I love the language of his heart.
Ibid. Satires. Epis. v. l. 75.

For pointed satire I would Buckhurst choose,
The best good man with the worst-natured muse.
Ibid. An Allusion to Horace. Satire x. Bk. i.

Thou best-humour'd man with the worst-humour'd muse!
GOLDSMITH. *Retaliation. Postscript.*

The bard whom pilfered pastorals renown,
Who turns a Persian tale for half a crown,
Just writes to make his barrenness appear,
And strains, from hard-bound brains, eight lines a year;
He, who still wanting, though he lives on theft,
Steals much, spends little, yet has nothing left;
And he, who now to sense, now nonsense leaning,
Means not, but blunders round about a meaning:
And he, whose fustian's so sublimely bad,
It is not poetry, but prose run mad:
All these my modest satire bade translate;
And own'd that nine such poets made a Tate.
POPE. *Prologue to the Satires.* l. 179.

But all our praises why should lords engross?
Rise, honest muse! and sing the Man of Ross;
Pleased Vaga echoes through her winding bounds,
And rapid Severn hoarse applause resounds.
Who hung with woods yon mountain's sultry brow?
From the dry rock who bade the waters flow?
Not to the skies in useless columns toss'd,
Or in proud falls magnificently lost,
But clear and artless, pouring through the plain
Health to the sick, and solace to the swain.
Whose causeway parts the vale with shady rows?
Whose seats the weary traveller repose?
Who taught that heaven-directed spire to rise?
"The Man of Ross!" each lisping babe replies.
POPE. *Moral Essays.* Epis. iii. l. 249.

Flavia's a wit, has too much sense to pray;
To toast our wants and wishes, is her way;
Nor asks of God, but of her stars, to give
The mighty blessing, "while we live, to live."

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Then all for death, that opiate of the soul!
Lucretia's dagger, Rosamonda's bowl.
Say, what can cause such impotence of mind?
A spark too fickle, or a spouse too kind.
Wise wretch! with pleasures too refined to please;
With too much spirit to be e'er at ease:
With too much quickness ever to be taught;
With too much thinking to have common thought.
POPE. *Moral Essays.* Epis. ii. l. 87.

Narcissa's[1] nature, tolerably mild,
To make a wash, would hardly stew a child;
Has even been proved to grant a lover's prayer,
And paid a tradesman once to make him stare;
Gave alms at Easter in a Christian trim,
And made a widow happy, for a whim.
Why, then, declare good-nature is her scorn,
When 'tis by that alone she can be borne?
Why pique all mortals, yet affect a name?
A fool to pleasure, yet a slave to fame:
Now deep in Taylor and the Book of Martyrs,
Now drinking citron with his Grace and Chartres;
Now conscience chills her, and now passion burns:
And atheism and religion take their turns;
A very heathen in the carnal part,
Yet still a sad, good Christian at her heart.
Ibid. Moral Essays. Epis. ii. l. 53.

"Odious! in woollen! 'twould a saint provoke,"
(Were the last words that poor Narcissa spoke);
"No, let a charming chintz and Brussels lace
Wrap my cold limbs, and shade my lifeless face:

[1] Duchess of Hamilton.

One would not, sure, be frightful when one's dead—
And—Betty—give this cheek a little red."
POPE. *Moral Essays.* Epis. i. l. 246.

In the worst inn's worst room, with mat half-hung,[1]
The floors of plaster and the walls of dung,
. . . . . .
Great Villiers lies; alas! how changed from him
That life of pleasure, and that soul of whim.
Ibid. Moral Essays. Epis. iii. l. 299.

O thou! whatever title please thine ear,
Dean, Drapier, Bickerstaff, or Gulliver!
Whether thou choose Cervantes' serious air,
Or laugh and shake in Rabelais' easy-chair.
Ibid. The Dunciad. Bk. i. l. 19.

Here Reynolds is laid, and, to tell you my mind,
He has not left a wiser or better behind:
His pencil was striking, resistless, and grand;
His manners were gentle, complying, and bland.
GOLDSMITH. *Lines on Sir Joshua Reynolds.*

The tongue which set the table in a roar,
And charmed the public ear, is heard no more;
Closed are those eyes, the harbingers of wit,
Which spake before the tongue, what Shakespeare writ.
GARRICK. *Epitaph on James Quinn.*

I thought of Chatterton, the marvellous Boy,
The sleepless soul that perished in his pride;
Of him who walked in glory and in joy,
Following his plough, along the mountain side.
WORDSWORTH. *Resolution and Independence.* St. 7.

[1] Villiers, Duke of Buckingham, the gay, witty, and unprincipled minister of Charles the Second, to whom Pope here refers, did not die as thus represented, but at a farm house at Kirby Moorside.

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Heroic, stoic Cato, the sententious,
Who lent his lady to his friend Hortensius.
BYRON. *Don Juan.* Canto vi. St. 7.

The starry Galileo with his woes.
Ibid. Childe Harold. Canto iv. St. 54.

. I have been
With starry Galileo in his cell—
That wise magician with the brow serene,
Who fathomed space; and I have seen him tell
The wonders of the planetary sphere,
And trace the ramparts of Heaven's citadel
On the cold flagstones of his dungeon drear.
W. E. AYTOUN. *Blind Old Milton.*

Ungrateful Florence! Dante sleeps afar,
Like Scipio, buried by the upraiding shore.
BYRON. *Childe Harold.* Canto iv. St. 57.

Macaulay is like a book in breeches . . . He has occasional flashes of silence, that make his conversation perfectly delightful.
SYDNEY SMITH. *Lady Holland's Memoir.* Vol. i. p. 363.

A sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination, that can at all times command an interminable and inconsistent series of arguments to malign an opponent, and to glorify himself.
EARL OF BEACONSFIELD. *Speech in the House of Commons.* 1878.
[The reference is to Gladstone.]

O sea-green incorruptible.
CARLYLE. *French Revolution.* Pt. ii. Bk. iv.
[Robespierre.]

Shakespeare is not our poet, but the world's,—
Therefore on him no speech! And brief for thee,
Browning! Since Chaucer was alive and hale,
No man hath walk'd along our roads with steps
So active, so inquiring eye, or tongue
So varied in discourse.
W. S. LANDOR. *To Robert Browning.*

Or from Browning some "Pomegranate," which if cut deep down the middle,
Shows a heart within blood-tinctured, of a veined humanity.
MRS. BROWNING. *Lady Geraldine's Courtship.* xli.

Thou large-brain'd woman and large-hearted man.
MRS. BROWNING. *To George Sand. A Desire.*

See! There is Jackson standing like a stone wall.
BERNARD E. BEE. At the Battle of Manassas (Bull Run). July 21, 1861.
[Hence the sobriquet "Stone-wall Jackson."]

A Lady[1] with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.
LONGFELLOW. *Santa Filomena.* St. 10.

The clear, sweet singer with the crown of snow
Not whiter than the thoughts that housed below.
J. R. LOWELL. *To George William Curtis.*

There comes Emerson first, whose rich words, every one,
Are like gold nails in temples to hang trophies on.
Ibid. A Fable for Critics.

PERSUASION.

(See ELOQUENCE; ORATOR.)

He, from whose lips divine persuasion flows.
HOMER. *Iliad.* Bk. vii. l. 143. (POPE, trans.)

Persuasive speech, and more persuasive sighs,
Silence that spoke, and eloquence of eyes.
Ibid. Iliad. Bk. xiv. l. 251. (POPE, trans.)

Shallow. Persuade me not. I will make a star-chamber matter of it.
SHAKESPEARE. *Merry Wives of Windsor.* Act i. Sc. 1. l. 1.

Yet hold it more humane, more heav'nly, first,
By winning words to conquer willing hearts,
And make persuasion do the work of fear.
MILTON. *Paradise Regained.* Bk. i. l. 221.

[1] Florence Nightingale.

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Persuasion tips his tongue whene'er he talks,
And he has chambers in King's Bench walks.
COLLEY CIBBER. *Epigram.*

[Parody on POPE'S lines:
Graced as thou art with all the power of words,
So known, so honoured, at the House of Lords.
Satires, Epistles, and Odes of Horace. Epistle i. Bk. ii. l. 413.]

PHILOSOPHY.

(See SCIENCE.)

Est profecto animi medicina, philosophia.
The true medicine of the mind is philosophy.
CICERO. *Tusculanæ Disputationes.* iii. 3. 6.

I look to philosophy to provide an antidote to sorrow.
Ibid. Academica. i. 3. 11.

Adversity's sweet milk—philosophy.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 3. l. 55.

All men are
Philosophers, to their inches.
BEN JONSON. *The Magnetic Lady.* Act i. Sc. 1.

Horatio. O day and night, but this is wondrous strange!
Hamlet. And therefore as a stranger give it welcome.
There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.
SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 165.

Touchstone. It goes much against my stomach. Hast any philosophy in thee, shepherd?
Ibid. As You Like It. Act iii. Sc. 2. l. 35.

Philosophers dwell in the moon, speculation and theory girdle the world about like a wall.
FORD. *The Lover's Melancholy.* Act iii. Sc. 3.

There was an ancient sage philosopher,
That had read Alexander Ross over,
And swore the world, as he could prove,
Was made of fighting and of love.
BUTLER. *Hudibras.* Pt. i. Canto ii. l. 1.

How charming is divine Philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.
MILTON. *Comus.* l. 476.

I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming.
Ibid. Tractate on Education.

As sweet and musical
As bright Apollo's lute, strung with his hair.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 342.

Philosophy! the great and only heir
Of all the human knowledge which has been
Unforfeited by man's rebellious sin.
COWLEY. *To the Royal Society.*

Philosophy! the lumber of the schools,
The roguery of alchemy:
And we the bubbled fools
Spend all our present stock in hopes of golden rules.
SWIFT. *Ode to Sir W. Temple.* ii.

This same philosophy is a good horse in the stable, but an arrant jade on a journey.
GOLDSMITH. *The Good-Natured Man.* Act i.

So man, the moth, is not afraid, it seems,
To span Omnipotence, and measure might
That knows no measure, by the scanty rule
And standard of his own, that is to-day,
And is not ere to-morrow's sun go down.
COWPER. *The Task.* Bk. vi. l. 211.

Why should not grave Philosophy be styled
Herself a dreamer of a kindred stock,
A dreamer, yet more spiritless and dull?
WORDSWORTH. *The Excursion.* Bk. iii.

Hold thou the good; define it well;
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell.
TENNYSON. *In Memoriam.*

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In earthy mire philosophy may slip.
SIR W. SCOTT. *The Poacher.*

Do not all charms fly
At the mere touch of cold philosophy?
KEATS. *Lamia.* ii.

Philosophy will clip an Angel's wings,
Conquer all mysteries by rule and line,
Empty the haunted air, the gnomèd mine—
Unweave a rainbow.
Ibid. Lamia. ii.

PITY.

(See CHARITY; MERCY.)

He that hath pity upon the poor lendeth unto the Lord.
Old Testament. Proverbs xix. 17.

By Jove the stranger and the poor are sent,
And what to those we give, to Jove is lent.
POPE. *Iliad of Homer.* Bk. xi. l. 247.

Let sorrow lend me words, and words express
The manner of my pity-wanting pain.
SHAKESPEARE. *Sonnet.* cxl.

Soft pity enters at an iron gate.
Ibid. The Rape of Lucrece. 85.

King Henry. My pity hath been balm to heal their wounds,
My mildness hath allay'd their swelling griefs.
Ibid. III. Henry VI. Act iv. Sc. 8. l. 41.

Clarence. My friend, I spy some pity in thy looks;
O, if thine eye be not a flatterer,
Come thou on my side, and entreat for me,
As you would beg, were you in my distress:
A begging prince what beggar pities not?
Ibid. Richard III. Act i. Sc. 4. l. 270.

King Richard. Tear-falling pity dwells not in this eye.
Ibid. Richard III. Act iv. Sc. 2. l. 66.

King Richard. I shall despair. There is no creature loves me;
And if I die, no soul shall pity me:
Nay, wherefore should they, since that I myself
Find in myself no pity to myself.
Ibid. Richard III. Act v. Sc. 3. l. 200.

First Stranger. But, I perceive,
Men must learn now with pity to dispense;
For policy sits above conscience.
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 2. l. 92.

Alcibiades. Pity is the virtue of the law,
And none but tyrants use it cruelly.
Ibid. Timon of Athens. Act iii. Sc. 5. l. 8.

Juliet. Is there no pity sitting in the clouds,
That sees into the bottom of my grief?
Ibid. Romeo and Juliet. Act iii. Sc. 5. l. 198.

Othello. But yet the pity of it, Iago!
O Iago, the pity of it, Iago!
Ibid. Othello. Act iv. Sc. 1. l. 201.

Pity's akin to love; and every thought
Of that soft kind is welcome to my soul.
THOS. SOUTHERNE. *Oroonoko.* Act ii. Sc. 2. l. 64.

Silvia. Pity is sworn servant unto love.
S. DANIEL. *The Queen's Arcadia.* Act iii. Sc. 1.

Of all the paths that lead to a woman's love
Pity's the straightest.
BEAUMONT AND FLETCHER. *The Knight of Malta.* Act. i. Sc. 1. l. 78.

The mighty master smil'd, to see
That love was in the next degree:
'Twas but a kindred sound to move
For pity melts the mind to love.
DRYDEN. *Alexander's Feast.* l. 98.

Lovely in death the beauteous ruin lay:
And if in death still lovely, lovelier there;
Far lovelier; pity swells the tide of love.
YOUNG. *Night Thoughts.* Night iii. l. 104.

Soft pity never leaves the gentle breast
Where love has been received a welcome guest.
R. B. SHERIDAN. *The Duenna.* Act ii. Sc. 3.

So void of pity is th' ignoble crowd,
When others' ruin may increase their store!
DRYDEN. *Annus Mirabilis.* ccl.

Taught by that power that pities me,
I learn to pity them.
GOLDSMITH. *The Hermit.* St. 6.

Careless their merits or their faults to scan,
His pity gave ere charity began.
Ibid. The Deserted Village. l. 161.

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A heart to pity, and a hand to bless.
CHURCHILL. *Prophecy of Famine.* l. 178.

The angel, Pity, shuns the walks of war!
ERASMUS DARWIN. *The Loves of the Plants.* Canto. iii. l. 298.

So left alone, the passions of her mind,
As winds from all the compass shift and blow,
Made war upon each other for an hour,
Till pity won.
TENNYSON. *Godiva.*

And loving-kindness, that is pity's kin
And is most pitiless.
SWINBURNE. *A Ballad of Life.*

PLAGIARISM.

(See QUOTATION.)

Quicquid bene dictum est ab ullo, meum est.
Whatever has been well said by any one is my property.
SENECA. *Epistolæ.* xvi. 7.

Je prends mon bien où je le trouve.
I take my property wherever I find it.
Attributed to MOLIÈRE.

[But Molière really said *reprends* (recover), not *prends* (take); meaning that when any one stole from him he recaptured his own property.]

In his immense quotation and allusion we quickly cease to discriminate between what he quotes and what he invents. 'Tis all Plutarch by right of eminent domain, and all property vests in the emperor.
R. W. EMERSON. *Representative Men: Plutarch.*

It has come to be practically a sort of rule in literature, that a man, having once shown himself capable of original writing, is entitled thenceforth to steal from the writings of others at discretion. Thought is the property of him who can entertain it, and of him who can adequately place it.
Ibid. Representative Men: Shakespeare.

When Shakespeare is charged with debts to his authors, Landor replies: "Yet he was more original than his originals. He breathed upon dead bodies and brought them into life."
Ibid. Letters and Social Aims. Quotation and Originality.

Nullum est jam dictum quod non dictum sit prius.
Nothing is said nowadays that has not been said before.
TERENCE. *Eunuchus. Prologue.* xli.

[St. Jerome tells us that his teacher, Ælius Donatus, commenting on these lines of Terence, was wont to say:
Pereant qui ante nos nostra dixerent.
Perish those who said our good things before we did.
Commentary on Ecclesiastes. Ch. i.
Piron's phrase is nearly akin:
Leurs écrits sont des vols qu'ils nous ont faits d'avance.
Their writings are thoughts stolen from us by anticipation.]

We can say nothing but what has been said. . . . Our poets steal from Homer. . . . Our storydressers do as much; he that comes last is commonly best.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Hos ego versiculos feci, tulit alter honores:
Sic vos non vobis nidificatis aves:
Sic vos non vobis vellera fertis oves:
Sic vos non vobis mellificatis apes:
Sic vos non vobis fertis aratra boves.
I wrote these lines; another wears the bays:
Thus you for others build your nests, O birds:
Thus you for others bear your fleece, O sheep:
Thus you for others honey make, O bees:
Thus you for others drag the plough, O kine:
VIRGIL. *Claudius Donatus. Life of Virgil.* (*Delphin edition.* 1830. p. 17.)

[The story runs that a versifier named Bathyllus had stolen a distich of Virgil's, written in honor of Augustus. Virgil, in the presence of emperor and plagiarist, wrote these lines beneath the distich:

Hos ego versiculos feci, tulit alter honores:
Sic vos non vobis—
Sic vos non vobis—
Sic vos non vobis—
Sic vos non vobis—

When Bathyllus confessed that he could not fill up the blank spaces, Virgil accomplished the feat as above.]

The seed ye sow another reaps:
The wealth ye find, another keeps;
The robe ye weave, another wears;
The arms ye forge another bears.
SHELLEY. *To the Men of England.*

In comparing various authors with one another, I have discovered that some of the gravest and latest writers have transcribed, word for word, from

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former works, without making acknowledgment.

PLINY THE ELDER. *Natural History.* Bk. i. Dedication. Sec. 22.

For oute of olde feldys, as men sey,
Comyth al this newe corn from yere to yere;
And out of olde bokis, in good fey,
Comyth al this newe science that men lere.

CHAUCER. *The Parlement of Fowles.* l. 21.

Did thrust as now in others' corn his sickle.

DU BARTAS. *Divine Weekes and Works. Second Week.* Pt. ii. (JOHN SYLVESTER, trans.)

Not presuming to put my sickle in another man's corn.

NICHOLAS YONGE. *Musica Transalpini. Epistle Dedicatory.* 1588.

I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together.

MONTAIGNE. *Essays: Of Physiognomy.*

I am but a gatherer and disposer of other men's stuff.

SIR HENRY WOTTON. *Preface to the Elements of Architecture.*

Amongst so many borrowed things, I am glad if I can steal one, disguising and altering it for some new service.

MONTAIGNE. *Essays: Of Physiognomy.*

For such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted plagiary.

MILTON. *Iconoclasts.* xxiii.

[Witches] steal young children out of their cradles, *ministerio dæmonum*, and put deformed in their rooms, which we call changelings.

BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 1. Subs. 3.

Steal!—to be sure they may; and egad, serve your best thoughts as gypsies do stolen children, disfigure them to make 'em pass for their own.

R. B. SHERIDAN. *The Critic.* Act i. Sc. 1.

Who, to patch up his fame—or fill his purse—
Still pilfers wretched plans, and makes them worse;
Like gypsies, lest the stolen brat be known,
Defacing first, then claiming for his own.

CHURCHILL. *The Apology.* l. 232.

Though I am young, I scorn to flit
On the wings of borrowed wit.

GEORGE WITHER. *The Shepherd's Hunting.*

They lard their lean books with the fat of others' works.

BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

All the makers of dictionaries, all compilers who do nothing else than repeat backwards and forwards the opinions, the errors, the impostures, and the truths already printed, we may term plagiarists; but honest plagiarists, who arrogate not the merit of invention.

VOLTAIRE. *A Philosophical Dictionary. Plagiarism.*

Then why should those who pick and choose
The best of all the best compose,
And join it by mosaic art,
In graceful order, part to part,
To make the whole in beauty suit,
Not merit as complete repute
As those who, with less art and pains,
Can do it with their native brains.

BUTLER. *Satire on Plagiaries.* l. 109.

See, how these rascals use me! They will not let my play run; and yet they steal my thunder.

JOHN DENNIS. See *Biographia Britannica.* Vol. v. p. 103.

Next, o'er his books his eyes began to roll,
In pleasing memory of all he stole,
How here he sipp'd, how there he plunder'd snug,
And suck'd all o'er, like an industrious bug.

POPE. *Dunciad.* Bk. i. l. 127.

With him most authors steal their works, or buy;
Garth did not write his own Dispensary.

Ibid. Essay on Criticism. l. 618.

That's of no consequence, all that can be said is that two people happen'd to hit on the same thought—and Shakespeare made use of it first, that's all.

SHERIDAN. *The Critic.* Act iii. Sc. 1.

Libertas et natale solum:
Fine words! I wonder where you stole 'em.

SWIFT. *Verses Occasioned by Whitshed's Motto on His Coach.*

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To copy beauties forfeits all pretence
To fame;—to copy faults is want of sense.
CHURCHILL. *The Rosciad.* l. 457.

Perverts the Prophets and purloins the Psalms.
BYRON. *English Bards and Scotch Reviewers.* l. 826.

Most writers steal a good thing when they can,
And when 'tis safely got 'tis worth the winning.
The worst of 't is we now and then detect 'em,
Before they ever dream that we suspect 'em.
BARRY CORNWALL. *Diego de Montillo.* iv.

Read my little fable:
He that runs may read.
Most can raise the flowers now,
For all have got the seed.
TENNYSON. *The Flowers.*

PLEASURE.

Tranio. No profit grows where is no pleasure ta'en.
SHAKESPEARE. *Taming of the Shrew.* Act i. Sc. 1. l. 39.

Friar. These violent delights have violent ends
And in their triumph die, like fire and powder,
Which as they kiss consume.
Ibid. Romeo and Juliet. Act ii. Sc. 6. l. 9.

Sure as night follows day,
Death treads in Pleasure's footsteps round the world,
When Pleasure treads the paths which Reason shuns.
YOUNG. *Night Thoughts.* Night v. l. 863.

To frown at pleasure, and to smile in pain.
Ibid. Night Thoughts. Night viii. l. 1045.

I fly from pleasure, because pleasure has ceased to please; I am lonely because I am miserable.
DR. JOHNSON. *Rasselas.* Ch. iii.

Pleasure admitted in undue degree
Enslaves the will, nor leaves the judgment free.
COWPER. *Progress of Error.* l. 267.

But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snow-fall in the river,
A moment white, then melts forever.
BURNS. *Tam o' Shanter.* l. 59.

The rule of my life is to make business a pleasure, and pleasure my business.
AARON BURR.

Ever let the Fancy roam,
Pleasure never is at home.
KEATS. *Fancy.*

I built my soul a lordly pleasure-house,
Wherein at ease for aye to dwell.
I said, "O Soul, make merry and carouse,
Dear soul, for all is well."
TENNYSON. *The Palace of Art.*

PLEASURE-PAIN.

Medio de fonte leporum
Surgit amari aliquid quod in ipsis floribus angat.
In the midst of the fountain of wit there arises something bitter, which stings in the very flowers.
LUCRETIUS. *De Rerum Natura.* iv. 1133.

Still from the fount of joy's delicious springs
Some bitter o'er the flowers its bubbling venom flings.
BYRON. *Childe Harold.* Canto i. St. 82.

She dwells with Beauty—Beauty that must die;
And Joy, whose hand is ever at his lips
Bidding adieu; and aching Pleasure nigh,
Turning to poison while the bee-mouth sips:
Ay, in the very temple of Delight
Veiled Melancholy has her sovran shrine,
Though seen of none save him whose strenuous tongue
Can burst Joy's grape against his palate fine;
His soul shall taste the sadness of her might,
And be among her cloudy trophies hung.
KEATS. *Ode on Melancholy.*

There's not a string attuned to mirth,
But has its chord in melancholy.
HOOD. *Ode to Melancholy.*

We look before and after,
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.
SHELLEY. *To a Skylark.* l. 86.

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The Wreath's of brightest myrtle wove
With brilliant tears of bliss among it,
And many a rose leaf cull'd by Love
To heal his lips when bees have stung it.
MOORE. *The Wreath and the Chain.*

Quanto la cosa è più perfetta,
Più senta il bene, e così la doglienza.
The more perfect the thing
The more it feels pleasure and also pain.
DANTE. *Inferno.* Canto vi.

Chords that vibrate sweetest pleasure,
Thrill the deepest notes of woe.
BURNS. *Sensibility.*

No! Life is a waste of wearisome hours,
Which seldom the rose of enjoyment adorns;
And the heart that is soonest awake to the flowers,
Is always the first to be touch'd by the thorns.
MOORE. *Irish Melodies: Oh! think not my spirits are always so light.*

Alas! by some degree of woe
We every bliss must gain:
The heart can ne'er a transport know,
That never feels a pain.
LYTTELTON. *Song written in 1753.*

As high as we have mounted in delight,
In our dejection do we sink as low.
WORDSWORTH. *Resolution and Independence.*

Is it so, O Christ in heaven, that the highest suffer most,
That the strongest wander farthest, and more hopelessly are lost,
That the mark of rank in nature is capacity for pain,
That the anguish of the singer makes the sweetness of the strain?
SARAH WILLIAMS.

Rich the treasure,
Sweet the pleasure,—
Sweet is pleasure after pain.
DRYDEN. *Alexander's Feast.* l. 58.

Ita Dis placitum, voluptatem ut maeror comes consequatur.
Thus it pleases Heaven,
That Sorrow, her companion, still should tread
Upon the heels of Pleasure.
PLAUTUS. *Amphitryo.* Act ii. Sc. 2. l. 5.

There is no felicity upon earth, which carries not its counterpoise of misfortunes; no happiness which mounts so high, which is not depressed by some calamity.
JEREMY TAYLOR. *Contemplation of the State of Man.* Bk. i. Ch. ii.

Hard fate of man, on whom the heavens bestow
A drop of pleasure for a sea of woe.
SIR W. JONES. *Laura.*

And painefull pleasure turnes to pleasing paine.
SPENSER. *Faerie Queene.* Bk. iii. Canto x. St. 60.

Oliver. Chewing the food of sweet and bitter fancy.
SHAKESPEARE. *As You Like It.* Act iv. Sc. iii. l. 98.

Biron. Why, all delights are vain; but that most vain,
Which, with pain purchased, doth inherit pain.
Ibid. Love's Labour's Lost. Act i. Sc. 1 l. 72.

'Tis the pest
Of love that fairest joys give most unrest.
KEATS. *Endymion.* ii.

We, by our sufferings, learn to prize our bliss.
DRYDEN. *Astræa Redux.*

Faint is the bliss, that never past thro' pain.
COLLEY CIBBER. *Love in a Riddle.* Act iii. Sc. 2.

A man of pleasure is a man of pains.
YOUNG. *Night Thoughts.* Night viii. l. 793.

Pleasure must succeed to pleasure, else past pleasure turns to pain.
ROBERT BROWNING. *La Saisiaz.* l. 170.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!
Ibid. Rabbi Ben Ezra.

Under pain, pleasure,—
Under pleasure, pain lies.
EMERSON. *The Sphinx.*

POETS.

Poets utter great and wise things which they do not themselves understand.
PLATO. *The Republic.* Bk. ii. Sec. v.

Multa fero ut placem genus irritabile vatum.
I would do much to please those irritable folk, the poets.
HORACE. *Epistolæ.* ii. 2, 102.

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Mediocribus esse poetis
Non Dii, non homines, non concessere columnæ.
But gods and men and booksellers agree
To place their ban on middling poetry.
HORACE. *Art of Poetry.* l. 372.
(CONINGTON, trans.)

Invenias etiam disjecti membra poetæ.
The bard remains, unlimb him as you will.
Ibid. Satires. i. 4, 62.
(CONINGTON, trans.)

Carmine fit vivax virtus: expersque sepulcri,
Notitiam seræ posteritatis habet.
Song makes great deeds immortal, cheats the tomb,
And hands down fame to ages yet to come.
OVID. *Epistles.* iv. 8, 47.

Vain was the chief's, the sage's pride!
They had no poet, and they died.
POPE. *Odes.* Bk. iv. Ode 9.

Aut insanit homo, aut versus facit.
The man is either mad, or else he's writing verses.
HORACE. *Satires.* ii. 7, 117.
[Davus' (Horace's slave) description of his master's eccentric and irregular habits.]

For that fine madness still he did retain,
Which rightly should possess a poet's brain.
DRAYTON. *To Henry Reynolds. Of Poets and Poesy.* l. 109.

Consules fiunt quotannis et novi proconsules:
Solus aut rex aut poeta non quotannis nascitur.
Each year new consuls and proconsuls are made; but not every year is a king or a poet born.
FLORUS. *De Qualitate Vitæ.* Fragment viii.

[Hence, probably, "Poeta nascitur, non fit," the poet is born and not made.]

And, therefore, is an old proverb, Orator fit, poeta nascitur.
SIR PHILIP SIDNEY. *Apologie for Poetry.*

For a good poet's made as well as born.
BEN JONSON. *To the Memory of Shakespeare.*

But genius must be born, and never can be taught.
DRYDEN. *Epistle X. To Congreve.* l. 60.

One may be a poet without versing, and a versifier without poetry.
SIR P. SIDNEY. *An Apologie for Poetrie.*

Benedick. I was not born under a rhyming planet, nor I cannot woo in festival terms.
SHAKESPEARE. *Much Ado About Nothing.* Act v. Sc. 2. l. 40.

Hotspur. I had rather be a kitten, and cry mew,
Than one of these same metre ballad-mongers:
I had rather hear a brazen canstick turn'd,
Or a dry wheel grate on the axle-tree;
And that would set my teeth nothing on edge,
Nothing so much as mincing poetry;
'Tis like the forc'd gait of a shuffling nag.
Ibid. I. Henry IV. Act iii. Sc. 1. l. 126.

A poet soaring in the high reason of his fancies, with his garland and singing robes about him.
MILTON. *The Reason of Church Government.* Introduction. Bk. ii.

Such sights as youthful poets dream
On summer eves by haunted stream.
Then to the well-trod stage anon,
If Jonson's learned sock be on,
Or sweetest Shakespeare, Fancy's child,
Warble his native wood-notes wild.
Ibid. L'Allegro. l. 129.

Those other two equalled with me in fate,
So were I equalled with them in renown,
Blind Thamyris and blind Mæonides,
And Tirēsiās and Phineus, prophets old:
Then feed on thoughts that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid.
Ibid. Paradise Lost. Bk. iii. l. 33.

Poets that lasting marble seek
Must come in Latin or in Greek.
WALLER. *Of English Verse.*

Poor slaves in metre, dull and addle-pated,
Who rhyme below e'en David's Psalms translated.
DRYDEN. *Absalom and Achitophel.* Pt. ii. l. 402.

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To write a verse or two is all the praise
That I can raise.
GEORGE HERBERT. *Praise.*

Then from the Mint walks forth the man of rhyme,
Happy to catch me, just at dinner-time.
POPE. *Prologue to Satires.* l. 13.

Shut, shut the door, good John! fatigued I said,
Tie up the knocker, say I'm sick, I'm dead.
The Dog-star rages; nay, 'tis past a doubt,
All Bedlam, or Parnassus, is let out:
Fire in each eye, and papers in each hand,
They rave, recite, and madden round the land.
Ibid. Prologue to Satires. l. 1.

Is there a parson much be-mused in beer,
A maudlin poetess, a rhyming peer,
A clerk, foredoom'd his father's soul to cross,
Who pens a stanza, when he should engross?
Is there, who, lock'd from ink and paper, scrawls
With desperate charcoal round his darken'd walls?
All fly to Twit'nam, and in humble strain
Apply to me, to keep them mad or vain.
Ibid. Prologue to Satires. l. 15.

While pensive poets painful vigils keep,
Sleepless themselves to give their readers sleep.
Ibid. Dunciad. Bk. i. l. 93.

True poets are the guardians of state.
ROSCOMMON. *Essay on Translated Verse.*

Call it not vain:—they do not err,
Who say, that, when the poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies;
Who say, tall cliff, and cavern lone,
For the departed bard make moan;
That mountains weep in crystal rill;
That flowers in tears of balm distil;
Through his loved groves that breezes sigh,
And oaks, in deeper groan, reply;
And rivers teach their rushing wave
To murmur dirges round his grave.
SCOTT. *Lay of the Last Minstrel.* Canto v. St. 1.

And muse on Nature with a poet's eye.
THOMAS CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 98.

And Marlowe, Webster, Fletcher, Ben,
Whose fire-hearts sowed our furrows when
The world was worthy of such men.
MRS. BROWNING. *A Vision of Poets.*

Blessings be with them, and eternal praise,
Who gave us nobler loves, and nobler cares!—
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays.
WORDSWORTH. *Personal Talk.* St. 4.

Most wretched men
Are cradled into poetry by wrong;
They learn in suffering what they teach in song.
SHELLEY. *Julian and Maddalo.*

And poets by their sufferings grow,—
As if there were no more to do,
To make a poet excellent,
But only want and discontent.
BUTLER. *Fragments.*

Justice turns the scale
For those to whom through pain
At last comes wisdom's gain.
AESCHYLUS. *Agamemnon.* 250. (PLUMPTRE, trans.)

O ye dead Poets, who are living still
Immortal in your verse, though life be fled,
And ye, O living Poets, who are dead
Though ye are living, if neglect can kill,
Tell me if in the darkest hours of ill,
With drops of anguish falling fast and red
From the sharp crown of thorns upon your head,
Ye were not glad your errand to fulfil?
LONGFELLOW. *The Poets.*

Weep no more! Oh weep no more!
Young buds sleep in the root's white core.
Dry your eyes! Oh dry your eyes!
For I was taught in Paradise
To ease my breast of melodies.
SHELLEY. *Faery Song.*

And as in Beauty's bower he pensive sate,
Pour'd forth this unpremeditated lay,
To charms as fair as those that soothed his happier day.
BYRON. *Childe Harold.* Canto i. St. 84.

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How does the poet speak to men with power, but by being still more a man than they.

CARLYLE. *Essays. Burns.*

A poet without love were a physical and metaphysical impossibility.

Ibid. Essays. Burns.

Most joyful let the Poet be;
It is through him that all men see.

WILLIAM E. CHANNING. *The Poet of the Old and New Times.*

God's prophets of the Beautiful,
These Poets were.

E. B. BROWNING. *Vision of Poets.* St. 98.

Poets are all who love, who feel great truths
And tell them; and the truth of truths is love.

BAILEY. *Festus.* Sc. *Another and a Better World.*

For as nightingales do upon glow-worms feed,
So poets live upon the living light.

Ibid. Festus. Sc. *Home.*

I do but sing because I must,
And pipe but as the linnets sing.

TENNYSON. *In Memoriam.* XXI. 6.

I sing but as the linnet sings.

GOETHE. *The Harper's Song. Wilhelm Meister.* Bk. II. Ch. XI.
(CARLYLE, trans.)

To have the great poetic heart
Is more than all poetic fame.

TENNYSON. *The New Timon.*

Vex not thou the poet's mind
With thy shallow wit:
Vex not thou the poet's mind;
For thou canst not fathom it.

Ibid. The Poet's Mind.

The poet in a golden clime was born,
With golden stars above;
Dower'd with the hate of hate, the scorn of scorn,
The love of love.

Ibid. The Poet.

God sent his Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again.

LONGFELLOW. *The Singers.*

Read from some humbler poet
Whose songs gushed from his heart
As showers from the clouds of summer,
Or tears from the eyelids start.

LONGFELLOW. *The Day is Done.*

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Ibid. The Day is Done.

For voices pursue him by day,
And haunt him by night,
And he listens, and needs must obey,
When the Angel says: "Write."

Ibid. The Poet and His Songs.

Olympian bards who sung
Divine ideas below,
Which always find us young
And always keep us so.

EMERSON. *Ode to Beauty.*

Alas! that one is born in blight,
Victim of perpetual slight.

. . . . .

And another is born
To make the sun forgotten.

Ibid. Destiny.

Where go the poet's lines?
Answer, ye evening tapers!
Ye auburn locks, ye golden curls,
Speak from your folded papers!

HOLMES. *The Poet's Lot.*

Sappho survives, because we sing her songs;
And Æschylus, because we read his plays!

ROBERT BROWNING. *Cleon.*

The idle singer of an empty day.

WILLIAM MORRIS. *The Earthly Paradise. Apology.*

POETRY.

Usus Poetae, ut moris est, licentia.

Using, as his habit is, a poet's license.

PHAEDRUS. *Fables.* IV. 25, 8.

Non satis est puris versum perscribere verbis.

'Tis not sufficient to combine
Well-chosen words in a well-ordered line.

HORACE. *Satires.* I. 4, 54.

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Nonumque prematur in annum.
Let your poem be kept nine years.
HORACE. *Ars Poetica.* 388.

I was promised on a time,
To have reason for my rhyme;
From that time unto this season,
I received nor rhyme nor reason.
SPENSER. *Lines on His Promised Pension.* See *Fuller's Worthies*, by NUTTALL. Vol. ii. p. 379.

Rosalind. But are you so much in love as your rhymes speak?
Orlando. Neither rhyme nor reason can express how much.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 108.

Yea, marry, now it is somewhat, for now it is rhyme; before it was neither rhyme nor reason.
SIR THOMAS MORE.

Touchstone. This is the very false gallop of verses: Why do you infect yourself with them?
Rosalind. Peace, you dull fool; I found them on a tree.
Touchstone. Truly, the tree yields bad fruit.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 178.

And liked the canter of the rhymes,
That had a hoofbeat in their sound.
LONGFELLOW. *The Wayside Inn. Interlude before The Mother's Ghost.*

Touchstone. Truly, I would the gods had made thee poetical.
Audrey. I do not know what poetical is: Is it honest in deed, and word? Is it a true thing?
Touchstone. No, truly; for the truest poetry is the most feigning; and lovers are given to poetry; and what they swear in poetry, may be said, as lovers, they do feign.
Audrey. Do you wish, then, that the gods had made me poetical?
Touchstone. I do, truly; for thou swear'st to me thou art honest; now, if thou wert a poet I might have some hope thou didst feign.
SHAKESPEARE. *As You Like It.* Act iii. Sc. 3. l. 15.

The elegancy, facility, and golden cadence of poesy.
Ibid. Love's Labour's Lost. Act iv. Sc. 2. l. 126.

Sweet food of sweetly uttered knowledge.
SIR PHILIP SIDNEY. *Defence of Poesy.*

A verse may finde him who a sermon flies,
And turn delight into a sacrifice.
HERBERT. *The Temple. The Church Porch.*

Thoughts that voluntary move
Harmonious numbers.
MILTON. *Paradise Lost.* Bk. iii. l. 37.

For rhyme the rudder is of verses,
With which, like ships, they steer their courses.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 453.

It [Poesy] was ever thought to have some participation of divineness, because it doth raise and erect the mind by submitting the shews of things to the desires of the mind.
MILTON. *Advancement of Learning.* Bk. i.

But those that write in rhyme still make
The one verse for the other's sake;
For one for sense, and one for rhyme,
I think's sufficient at one time.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 23.

Heureux qui, dans ses vers, sait d'une voix légère
Passer du grave au doux, du plaisant au sévère.

Happy he who in his verses knows how to pass with a gentle voice from grave to mild, from pleasant to severe.
BOILEAU. *L'Art Poetique.* i. 75.

Happy who in his verse can gently steer
From grave to light, from pleasant to severe.
DRYDEN. *The Art of Poetry.* Canto i. l. 75.

Formed by thy converse, happily to steer
From grave to gay, from lively to severe.
POPE. *Essay on Man.* Epistle iv. l. 379.

One merit of poetry few persons will deny: it says more and in fewer words than prose.
VOLTAIRE. *A Philosophical Dictionary. Poets.*

Then, at the last and only couplet fraught
With some unmeaning thing they call a thought,

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A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length along.
POPE. *Essay on Criticism.* Pt. ii. l. 156.

Curst be the verse, how well soe'er it flow,
That tends to make one worthy man my foe,
Give virtue scandal, innocence a fear,
Or from the soft-eyed virgin steal a tear!
Ibid. Prologue to Satires. l. 283.

There is in Poesy a decent pride,
Which well becomes her when she speaks to Prose,
Her younger sister.
YOUNG. *Night Thoughts.* Night v. l. 64.

In numbers warmly pure and sweetly strong.
WILLIAM COLLINS. *Ode to Simplicity.*

In the hexameter rises the fountain's silvery column:
In the pentameter aye falling in melody back.
COLERIDGE. *The Ovidian Elegiac Metre.*

Strongly it bears us along in swelling and limitless billows;
Nothing before and nothing behind but the sky and the ocean.
Ibid. The Homeric Hexameter.
(Trans. from SCHILLER.)

So the Hexameter, rising and singing, with cadence sonorous,
Falls; and in refluent rhythm back the Pentameter flows..
LONGFELLOW. *Elegiac Verse.*

[The hexameter is an exotic, which does not flourish in English soil. Yet successful lines may be quoted from Longfellow and Kingsley:
Chanting the hundredth Psalm, that grand old Puritan anthem.
Ibid. Evangeline.
As when an osprey aloft, dock-eyebrowed, royally crested.
KINGSLEY. *Andromeda.*]

I wish our clever young poets would remember my homely definitions of prose and poetry; that is, prose,—words in their best order; poetry,—the best words in their best order.
COLERIDGE. *Table Talk.*

The poetry of earth is never dead;
. . . . . .
The poetry of earth is ceasing never.
KEATS. *On the Grasshopper and Cricket.*

Drive my dead thoughts over the universe,
Like withered leaves, to quicken a new birth;
And, by the incarnation of this verse,
Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawakened earth
The trumpet of a prophecy! Oh Wind,
If Winter comes, can Spring be far behind?
SHELLEY. *Ode to the West Wind.*

The light that never was, on sea or land;
The consecration, and the Poet's dream.
WORDSWORTH. *Suggested by a Picture of Peele Castle in a Storm.* St. 4.

Wisdom married to immortal verse.
Ibid. The Excursion. Bk. vii.

Verse sweetens toil, however rude the sound;
All at her work the village maiden sings,
Nor while she turns the giddy wheel around,
Revolves the sad vicissitudes of things.
GIFFORD. *Contemplation.*

For there is no heroic poem in the world but is at bottom a biography, the life of a man; also, it may be said, there is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed.
CARLYLE. *Essays: Sir Walter Scott.*

He who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem.
MILTON. *Apology for Smectymnuus.*

The world is a great poem, and the world's
The words it is writ in, and we souls the thoughts.
BAILEY. *Festus.* Sc. *Everywhere.*

A poem round and perfect as a star.
ALEX. SMITH. *A Life Drama.* Sc. 2.

Short swallow flights of song, that dip
Their wings in tears.
TENNYSON. *In Memoriam.* xlviii.

Never did poesy appear
So full of heaven to me as when

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I saw how it would pierce through pride and fear
To the lives of coarsest men.
LOWELL. *An Incident in a Railroad Car.*

Would you have your songs endure?
Build them on the human heart!
R. BROWNING. *Sordello.* Bk. ii.

"Give me a theme," the little poet cried,
"And I will do my part."
"'Tis not a theme you need," the world replied,
"You want a heart."
R. W. GILDER. *Wanted, a Theme.*

Tell men what they knew before,
Paint the prospect from their door,
Give to barrows, trays, and pans
Grace and glimmer of romance.
EMERSON. *Quatrain.*

POLICE.

Dogberry. You are thought here to be the most senseless and fit man for the constable of the watch; therefore bear you the lantern. This is your charge: you shall comprehend all vagrom men: you are to bid any man stand, in the prince's name.

Second Watch. How if he will not stand?

Dogberry. Why then, take no note of him, but let him go; and presently call the rest of the watch together, and thank God you are rid of a knave.
SHAKESPEARE. *Much Ado About Nothing.* Act iii. Sc. 3. l. 20.

Dogberry. Well, you are to call at all the ale-houses, and bid those that are drunk get them to bed.

Second Watch. How if they will not?

Dogberry. Why then, let them alone till they are sober; if they make you not then the better answer, you may say, they are not the men you took them for.
Ibid. Much Ado About Nothing. Act iii. Sc. 3. l. 120.

Dogberry. If you meet a thief, you may suspect him, by virtue of your office, to be no true man: and, for such kind of men, the less you meddle or make with them, why, the more is for your honesty.

Second Watch. If we know him to be a thief, shall we not lay hands on him?

Dogberry. Truly, by your office, you may; but I think they that touch pitch will be defiled: the most peaceable way for you, if you do take a thief, is, to let him shew himself what he is, and steal out of your company.
SHAKESPEARE. *Much Ado About Nothing.* Act iii. Sc. 3.

A lidless watcher of the public weal.
TENNYSON. *The Princess.* iv.

Ah, take one consideration with another
A policeman's lot is not a happy one.
W. S. GILBERT. *Pirates of Penzance.* Act ii. (Sergeant's song.)

POLITICAL ECONOMY.

Free trade is not a principle, it is an expedient.
BENJ. DISRAELI. *On Import Duties.* April 25, 1843.

It is a condition which confronts us, not a theory.
GROVER CLEVELAND. *Annual Message,* 1887. *Reference to the Tariff.*

Free trade, one of the greatest blessings which a government can confer on a people, is in almost every country unpopular.
MACAULAY. *Essays: On Milford's History of Greece.* 1824.

The way to resumption is to resume.
SALMON P. CHASE. *Letter to Horace Greeley.* May 17, 1866.

Repudiate the repudiators.
WM. P. FESSENDEN. *Pres. Canvass of 1868.*

Unnecessary taxation is unjust taxation.
ABRAM S. HEWITT. *Democratic Platform,* 1884

POLITICS.

Lear. Get thee glass eyes;
And, like a scurvy politician, seem
To see the things thou dost not.
SHAKESPEARE. *King Lear.* Act iv. Sc. 6.

Measures, not men.
CHESTERFIELD. *Letter.* March 6, 1742.

Measures, not men, have always been my mark.
GOLDSMITH. *The Good-natured Man.* Act ii. Sc. 1.

Of this stamp is the cant of *Not men, but measures;* a sort of charm by which some people get loose from every honorable engagement.
E. BURKE. *Thoughts on the Cause of the Present Discontents.*

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The balance of power.
Ibid. Speech. 1741.

Party is the madness of many for the gain of a few.
POPE. *Thoughts on Various Subjects.*

He serves me most who serves his country best.
Ibid. The Iliad of Homer. Bk. x. l. 101.

He serves his party best who serves the country best.
RUTHERFORD B. HAYES. *Inaugural Address.* March 5, 1877.

Party honesty is party expediency.
GROVER CLEVELAND. *Interview in New York Commercial Advertiser.* Sept. 19, 1889.

And this is the law that I'll maintain
Until my dying day, sir,
That whatsoever king shall reign,
Still I'll be the vicar of Bray, sir.
ANON. *The Vicar of Bray.*

[Bray, a village in Berkshire, England. Tradition, rather than history, asserts that during Reformation times a certain Vicar of Bray preserved his incumbency for half a century—*i. e.*, during the reigns of Henry VIII., Edward VI., Mary, and Elizabeth—by shifting his frail convictions according to the religion of the reigning monarch. The song is sometimes ascribed to one Colonel Fuller.]

Gineral C.[1] is a dreffle smart man:
He's ben on all sides that give places or pelf;
But consistency still wuz a part of his plan,—
He's been true to one party,—and that is himself.
LOWELL. *Biglow Papers.*

We mutually pledge to each other our lives, our fortunes, and our sacred honor.
THOMAS JEFFERSON. *Declaration of Independence.*

If I could not go to heaven but with a party, I would not go there at all.
Ibid. Letter to Francis Hopkinson. 1789.

They see nothing wrong in the rule, that to the victors belong the spoils of the enemy.
W. L. MARCY. *Speech in the United States Senate.* 1832.

A power has arisen up in the Government greater than the people themselves, consisting of many and various and powerful interests, combined into one mass, and held together by the cohesive power of the vast surplus in the banks.
JOHN C. CALHOUN. *In the United States Senate.* May 28, 1836.

To place and power all public spirit tends,
In place and power all public spirit ends,
Like hardy plants, that love the air and sky,
When *out*, 'twill thrive—but taken *in*, 'twill die!
T. MOORE. *Corruption.*

"Hargrave," said his Lordship, "if you want any information upon points of practical politics."
DISRAELI. *Vivian Gray.* Ch. xiv.

[This is probably the first appearance in print of the phrase "practical politics."]

I will be as harsh as truth and as uncompromising as justice.
WILLIAM LLOYD GARRISON. *Salutatory of the Liberator.* Vol. i. No. 1. January 1, 1831.

I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch; AND I WILL BE HEARD.
Ibid. Salutatory of the Liberator. Vol. i. No. 1. January 1, 1831.

Cotton is King; or, Slavery in the Light of Political Economy.
DAVID CHRISTY. *Title of a Book Published in 1855.*

[The expression "Cotton is king" was used by James Henry Hammond in the United States Senate, March, 1858, and instantly became popular in the South.]

Ez to my principles, I glory
In hevin' nothin' o' the sort.
LOWELL. *Biglow Papers.* First Series.

But John P.
Robinson, he
Sez they didn't know everythin' down in Judee.
Ibid. Biglow Papers. i. 3.

A marciful Providunce fashioned us holler
O' purpose thet we might our principles swaller.
Ibid. Biglow Papers. i. 4.

A ginooine statesman should be on his guard,
Ef he *must hev* beliefs, not to b'lieve 'em tu hard.
Ibid. Biglow Papers. ii. 5.

[1] Caleb Cushing.

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We are swinging round the circle.
ANDREW JOHNSON. *On the Presidential Reconstruction Tour.* August, 1866.

Listen! John A. Logan is the Head Centre, the Hub, the King Pin, the Main Spring, Mogul, and Mugwump of the final plot by which partisanship was installed in the Commission.
ISAAC H. BROMLEY. *Editorial in the N. Y. Tribune.* February 16, 1877.

A mugwump is a person educated beyond his intellect.
HORACE PORTER. *In Conversation during the Cleveland-Blaine Campaign.* 1884.

POSTERITY.

Credite, posteri!
Believe it, after years!
HORACE. *Odes.* ii. 19, 2. (CONINGTON, trans.)

Suum cuique decus posteritas rependit.
Posterity gives to every man his true honor.
TACITUS. *Annales.* iv. 35.

Cordus. Posterity pays every man his honour.
BEN JONSON. *Sejanus.* Act iii. Sc. 1.

Posterity, that high court of appeal which is never tired of eulogising its own justice and discernment.
LORD MACAULAY. *Essay on Machiavelli.*

How many ages hence
Shall this our lofty scene be acted over
In states unborn and accents yet unknown.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 1.

This story shall the good man teach his son;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered.
Ibid. Henry V. Act iv. Sc. 3.
(See under FAME.)

[In the first draught of Tennyson's *Charge of the Light Brigade* some lines that seemed like a reminiscence of Shakespeare were, probably on this account, destroyed by the fastidious Laureate:

Honor the brave and bold!
Long shall the tale be told:
Yea, when our babes are old,—
How they rode onward.]

As though there were a tie,
And obligation to posterity!
We get them, bear them, breed and nurse.
What has posterity done for us,
That we, lest they their rights should lose,
Should trust our necks to gripe of noose?
JOHN TRUMBULL. *McFingal.* Canto ii. l. 121.

Here you would know, and enjoy, what posterity will say of Washington. For a thousand leagues have nearly the same effect with a thousand years.
BENJ. FRANKLIN. *Letter to Washington.* March 5, 1780.

Byron's European fame is the best earnest of his immortality, for a foreign nation is a kind of contemporaneous posterity.
HORACE BINNEY WALLACE. *Stanley, or the Recollections of a Man of the World.* Vol. ii. p. 89.

POTTER.

Dear Tom, this brown jug that now foams with mild ale,—
In which I will drink to sweet Nan of the vale,—
Was once Toby Fillpot, a thirsty old soul
As e'er drank a bottle, or fathomed a bowl;
In bousing about 'twas his praise to excel,
And among jolly topers he bore off the bell.
FRANCIS FAWKES. *The Brown Jug.*

Beneath this stone lies Catherine Gray,
Changed to a lifeless lump of clay.
By earth and clay she got her pelf,
And now she's turned to earth herself.
Ye weeping friends let me advise,
Abate your tears and dry your eyes;
For what avails a flood of tears?
Who knows but in a course of years,
In some tall pitcher or brown pan,
She in her shop may be again?
ANON. *Epitaph in a Church at Chester, England.*

I saw a potter at his work to-day,
Shaping with rudest hand his whirling clay,—
"Ah, gently, brother, do not treat me thus,
I, too, was once a man," I heard it say.
EDWARD FITZGERALD. *Rubaiyat of Omar Khayyam.*

POVERTY.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts.
Old Testament. Isaiah iii. 15.

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For ye have the poor always with you, but Me ye have not always.
New Testament. Matthew xxvi. 2.

Falstaff. I am poor as Job, my lord, but not so patient.
SHAKESPEARE. *II. Henry IV.* Act i. Sc. 2. l. 144.

Apothecary. My poverty, but not my will, consents.
Romeo. I pay thy poverty, and not thy will.
Ibid. Romeo and Juliet. Act v. Sc. 1. l. 73.

Othello. Steep'd me in poverty to the very lips.
Ibid. Othello. Act iv. Sc. 2. l. 50.
(See under RIDICULE.)

Its a little awt at elbows.
COLLEY CIBBER. *The Provok'd Husband.* Act iv. Sc. 1.

A wise man poor
Is like a sacred book that's never read,—
To himself he lives, and to all else seems dead.
This age thinks better of a gilded fool
Than of a threadbare saint in wisdom's school.
THOMAS DEKKER. *Old Fortunatus.*

Two of a thousand things are disallow'd,
A lying rich man, and a poor man proud.
HERRICK. *Hesperides.* 18.

There is no piety but amongst the poor.
RANDOLPH. *On the Content he enjoys in the Muses.*

Religion always sides with poverty.
HERBERT. *The Church Militant.*

But to the world no bugbear is so great,
As want of figure and a small estate.
POPE. *First Book of Horace.* Ep. i. l. 67.

Where are those troops of poor, that throng'd of yore
The good old landlord's hospitable door?
Ibid. Satires of Dr. Donne. Satire ii. l. 113.

O happy unown'd youths! your limbs can bear
The scorching dog-star and the winter's air,
While the rich infant, nurs'd with care and pain,
Thirsts with each heat and coughs with every rain!
GAY. *Trivia.* Bk. ii. l. 145.

And thou, sweet Poetry, thou loveliest maid!

. . . . . .

Thou source of all my bliss and all my woe,
That found'st me poor at first, and keep'st me so.
GOLDSMITH. *Deserted Village.* l. 409.

It is not poetry that makes men poor,
For few do write that were not so before.
BUTLER. *Miscellaneous Thoughts.* l. 441.

Poverty is the Muse's patrimony.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 3. Subs. 15.

Poverty! thou source of human art,
Thou great inspirer of the poet's song!
E. MOORE. *Hymn to Poverty.*

This mournful truth is ev'rywhere confess'd,—
Slow rises worth by poverty depress'd.
DR. JOHNSON. *London.* l. 176.

Haud facile emergunt quorum virtutibus obstat
Res angusta domi.
They do not easily rise whose abilities are repressed by poverty at home.
JUVENAL. *Satiræ.* iii. 164.

Chill penury repress'd their noble rage,
And froze the genial current of the soul.
GRAY. *Elegy in a Country Churchyard.* St. 13.

The rude inelegance of poverty
Reigns here alone.
BLOOMFIELD. *The Farmer's Boy: Autumn.* l. 82.

Whene'er I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me?
DR. WATTS. *Divine Songs.* Song iv.

Rattle his bones over the stones!
He's only a pauper, whom nobody owns!
THOMAS NOEL. *The Pauper's Ride*

PRAISE.

Such praise, coming from so degraded a source, was degrading to me, its recipient.
CICERO. *In Pisonem* xxix. 72.

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They praise, and they admire, they know not what,
And know not whom, but as one leads the other,
And what delight to be by such extoll'd,
To live upon their tongues, and be their talk,
Of whom to be dispraised were no small praise?
MILTON. *Paradise Regained.* Bk. iii. l. 52.

Lætus sum laudari a laudato viro.

I am pleased to be praised by a man whom every one praises.
CICERO. *Familiar Epistles.* v. 12.

Even a nod from a person who is esteemed is of more force than a thousand arguments or studied sentences from others.
PLUTARCH. *Life of Phocion.*

Approbation from Sir Herbert Stanley is praise indeed.
MORTON. *Cure for the Heart-ache.* Act v. Sc. 2.

Tacent, satis laudant.

Their silence is sufficient praise.
TERENCE. *Eunuchus.* Act iii. Sc. 2. l. 23.

Favorinus, the philosopher, used to say that faint and half-hearted praise was more dishonouring than loud and persistent abuse.
AULUS GELLIUS. *Noctes Atticae.* xi. 3, 1.

When needs he must, yet faintly then he praises;
Somewhat the deed, much more the means he raises:
So marreth what he makes, and praising most, dispraises.
PHINEAS FLETCHER. *The Purple Island.* Canto vii. St. 67.

With faint praises one another damn.
WYCHERLEY. *The Plain Dealer.* Prologue.

Damn with faint praise.
POPE. *Prologue to the Satires.*

O, how thy worth with manners may I sing,
When thou art all the better part of me?
What can mine own praise to mine own self bring?
And what is't but mine own when I praise thee?
SHAKESPEARE. *Sonnet.* xxxix.

Doth perfect beauty stand in need of praise at all? Nay; no more than law, no more than truth, no more than loving-kindness, nor than modesty.
MARCUS AURELIUS. *Meditations.* iv. 20.

Hermione. One good deed dying tongueless
Slaughters a thousand waiting upon that.
Our praises are our wages: you may ride us
With one soft kiss a thousand furlongs, ere
With spur we heat an acre.
SHAKESPEARE. *Winter's Tale.* Act i. Sc. 2.

He wants worth who dares not praise a foe.
DRYDEN. *The Conquest of Granada.* Act ii.

Long open panegyric drags at best,
And praise is only praise when well address'd.
GAY. Epis. i. l. 29.

And solid pudding against empty praise.
POPE. *The Dunciad.* Bk. i. l. 54.

Praise undeserv'd is scandal in disguise.
Ibid. Satires, Epistles, and Odes of Horace. Epis. i. Bk. ii. l. 413.
[Pope appropriated this line from an anonymous poem *To the Celebrated Beauties of the British Court*, preserved in BELL, *Fugitive Poetry*, vol. iii. p. 118. All that we know of the author or his name is from the following epigram, which is likewise anonymous:

When one good line did much my wonder raise
In Br——st's works, I stood resolved to praise.
And had, but that the modest author cries
"Praise undeserved is scandal in disguise."
The Grove (London, 1721) *On a Certain Line of Mr. Br——.*]

Fame, impatient of extremes, decays
Not more by envy than excess of praise.
Ibid. The Temple of Fame. l. 44.

To what base ends, and by what abject ways
Are mortals urged through sacred lust of praise.
Ibid. Essay on Criticism. Pt. ii. l. 320.

The heart of woman tastes no truer joy,
Is never flatter'd with such dear enchantment—
'Tis more than selfish vanity—as when
She hears the praises of the man she loves.
JAMES THOMSON. *Tancred and Sigismunda.* Act i. Sc. 1.

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I grant the man is vain who writes for praise.
Praise no man e'er deserved who sought no more.
YOUNG. *Night Thoughts.* Night v. l. 8.

The love of praise, howe'er conceal'd by art,
Reigns more or less, and glows in ev'ry heart.
Ibid. Love of Fame. Satire i. l. 51.

All praise is foreign, but of true desert,
Plays round the head, but comes not to the heart.
MASON. *Musæus.*

Good people all, with one accord,
Lament for Madam Blaize,
Who never wanted a good word
From those who spoke her praise.
GOLDSMITH. *Elegy on Mrs. Mary Blaize.*

The rose that all are praising
Is not the rose for me.
THOMAS MOORE. *The Rose that All are Praising.*

He who praises everybody praises nobody.
JOHNSON. *Boswell's Life of Johnson.* iii. 225, n. 3. (George Birkbeck Hill, editor. 1887.)

PRAYER.

(See WORSHIP.)

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men!
New Testament. Luke ii. 13, 14.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
Ibid. Matthew vii. 7.

Who hearkens to the gods, the gods give ear.
HOMER. *Iliad.* Bk. i. l. 280. (BRYANT, trans.)

They never sought in vain that sought the Lord aright!
BURNS. *The Cotter's Saturday Night.* St. 6.

Your Father knoweth what things ye have need of before ye ask Him.
New Testament. Matthew vi. 8.

Permittas ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris
Nam pro jucundis aptissima quaeque dabunt dii,
Carior est illis homo quam sibi.

Allow the gods themselves to decide what is best for us and most suitable to our circumstances. For instead of our imaginary bliss the gods will give us real good. In truth, man is dearer to the gods than to himself.
JUVENAL. *Satires.* x. 347.

Μή μοι γένοιθ' ἃ βούλομ' ἀλλ' ἃ συμφέρει.

Let not that happen which I wish, but that which is right.
MENANDER. *Fragment.*

Menecrates. We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 1. l. 7.

Who finds not Providence all good and wise,
Alike in what it gives, and what denies?
POPE. *Essay on Man.* Epis. i. l. 205.

Good when he gives, supremely good,
Nor less when he denies,
E'en crosses from his sovereign hand
Are blessings in disguise.
JAMES HERVEY. *Hymn.*
[The hymn tinkers occasionally substitute the word "afflictions" for the two words "e'en crosses" in the next to the last line.]

Are afflictions aught
But blessings in disguise?
DAVID MALLET. *Amyntor and Theodora.*

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.
LONGFELLOW. *Resignation.*

For where two or three are gathered together in My name, there am I in the midst of them.
New Testament. Matthew xviii. 20.

Katharine. I am past all comforts here, but prayers.
SHAKESPEARE. *Henry VIII.* Act iv. Sc. 2. l. 147.

Pinch. I charge thee, Satan, hous'd within this man,
To yield possession to my holy prayers,
And to thy state of darkness hie thee straight;
I conjure thee by all the saints in heaven!
Ibid. Comedy of Errors. Act iv. Sc. 4. l. 57.

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Mrs. Quickly. His worst fault is, he's given to prayer; he is something peevish that way; but nobody but has his fault: —but let that pass.

SHAKESPEARE. *Merry Wives of Windsor.* Act i. Sc. 4. l. 10.

But that from us aught should ascend to heav'n
So prevalent as to concern the mind
Of God high-bless'd, or to incline His will,
Hard to belief may seem, yet this will prayer.

MILTON. *Paradise Lost.* Bk. xi. l. 143.

Desine fata deum flecti sperare precando.

Seek not by prayers to shake the will of heaven.

VIRGIL. *Æneid.* vi. 376.

If by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries;
But prayer against his absolute decree
No more avails than breath against the wind
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.

MILTON. *Paradise Lost.* Bk. xi. l. 307.

He that forgets to pray
Bids not himself good-morrow nor good-day.

RANDOLPH. *Necessary Observations.* First precept.

Who God doth late and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend.

SIR HENRY WOTTON. *The Character of a Happy Life.*

In prayer the lips ne'er act the winning part
Without the sweet concurrence of the heart.

HERRICK. *Hesperides. The Heart.*

Resort to sermons, but to prayers most:
Praying's the end of preaching.

HERBERT. *The Temple. The Church Porch.* St. 69.

Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!

THOMAS KEN. *Morning and Evening Hymn.*

Our vows are heard betimes! and Heaven takes care
To grant before we can conclude the prayer.
Preventing angels meet in half the way
And sent us back to praise, who came to pray.

DRYDEN. *Britannia Rediviva.* l. 1.

And fools who came to scoff remained to pray.

GOLDSMITH. *Deserted Village.* l. 180.

Now I lay me down to take my sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take.

From the New England Primer. 1814.

Prayer ardent opens Heaven.

YOUNG. *Night Thoughts.* Night viii. l. 721.

And Satan trembles when he sees
The weakest saint upon his knees.

COWPER. *Exhortation to Prayer.*

He wales a portion with judicious care;
And "let us worship God" he says with solemn air.

BURNS. *The Cotter's Saturday Night.*

"'Twas then belike," Honorious cried,
"When you the public fast defied,
Refused to heav'n to raise a prayer,
Because you'd no connections there."

JOHN TRUMBULL. *McFingal.* Canto i. l. 541.

That saints will aid if men will call;
For the blue sky bends over all!

COLERIDGE. *Christabel.* Conclusion to Part i.

He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Ibid. The Ancient Mariner.

O sweeter than the marriage-feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company:
To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men and babes and loving friends
And youths and maidens gay.

Ibid. The Ancient Mariner.

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Earth with her thousand voices praises God.
COLERIDGE. *Hymn in the Vale of Chamouni.*

Prayer, man's rational prerogative.
WORDSWORTH. *Ecclesiastical Sonnets.* Pt. ii. XXIII.

The imperfect offices of prayer and praise.
Ibid. The Excursion. Bk. i.

Some kinder casuists are pleased to say,
In nameless print, that I have no devotion;
But set those persons down with me to pray,
And you shall see who has the properest notion
Of getting into heaven the shortest way;
My altars are the mountains and the ocean,
Earth, air, stars,—all that springs from the great Whole,
Who hath produced and will receive the soul.
BYRON. *Don Juan.* Canto iii. St. 104.

Full on this casement shone the wintry moon,
And threw warm gules on Madeline's fair breast,
As down she knelt for heaven's grace and boon;
Rose-bloom fell on her hands, together prest,
And on her silver cross soft amethyst,
And on her hair a glory, like a saint:
She seemed a splendid angel, newly-drest,
Save wings, for Heaven.
KEATS. *The Eve of St. Agnes.*

Thus she stood amid the stooks,
Praising God with sweetest looks.
THOMAS HOOD. *Ruth.*

Where'er
One meek heart prays, God's love is there!
PRAED. *The Legend of the Drachenfels.*

But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.
H. COLERIDGE. *Prayer.*

From every place below the skies
The grateful song, the fervent prayer,—
The incense of the heart,—may rise
To Heaven, and find acceptance there.
JOHN PIERPONT. *Every Place a Temple.*

This is that incense of the heart,
Whose fragrance smells to Heaven.
NATHANIEL COTTON. *The Fireside.* St. 2.

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
JAMES MONTGOMERY. *Original Hymns: What is Prayer?*

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.
Ibid. What is Prayer?

Abide with me from morn till eve,
For without Thee I cannot live:
Abide with me when night is nigh,
For without Thee I dare not die.
JOHN KEBLE. *Evening.*

Lord, dismiss us with thy blessing,
Hope, and comfort from above;
Let us each, thy peace possessing,
Triumph in redeeming love.
ROBERT HAWKER. *Benediction.*

Love divine, all love excelling,
Joy of heaven to earth come down.
CHARLES WESLEY. *Divine Love.*

Rock of Ages, cleft for me,
Let me hide myself in thee.
A. M. TOPLADY. *Salvation through Christ.*

Prayer is the spirit speaking truth to Truth.
BAILEY. *Festus.* Sc. *Elsewhere.*

Making their lives a prayer.
WHITTIER. *To A. K. On Receiving a Basket of Sea-mosses.*

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
TENNYSON. *Morte d'Arthur.* l. 247.

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The chain that's fixed to the throne of Jove,
On which the fabric of our world depends,
One link dissolved, the whole creation ends.
EDMUND WALLER. *Of the Danger His Majesty Escaped.* l. 68.

And this is that Homer's golden chain, which reacheth down from heaven to earth, by which every creature is annexed, and depends on his Creator.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 1. Memb. 1. Subs. 7.

Friendship is the great chain of human society, and intercourse of letters is one of the chiefest links of that chain.
J. HOWELL. *Familiar Letters.* Bk. i. Sec. 2. letter 18. *To Dr. Pritchard.*

Generous commerce binds
The round of nations in a golden chain.
THOMSON. *Seasons: Summer.* l. 138.

Let this great truth be present night and day;
But most be present, if we preach or pray.
Look round our world; behold the chain of love
Combining all below and all above.
POPE. *Essay on Man.* Epis. iii. l. 7.

PREACHING.

(See CLERGY; SERMON.)

Go ye into all the world, and preach the gospel to every creature.
New Testament. Mark xvi. 15.

And pulpit, drum ecclesiastic,
Was beat with fist instead of a stick.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 11.

More vacant pulpits would more converts make.
DRYDEN. *The Hind and the Panther.* Pt. iii. l. 182.

I preached as never sure to preach again,
And as a dying man to dying men.
RICHARD BAXTER. *Love Breathing Thanks and Praise.*

Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well: but you are surprised to find it done at all.
SAM'L JOHNSON. *Boswell's Life of Johnson.* 1763.

PRECEPT AND PRACTICE.

Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.

It is not enough merely to possess virtue, as if it were an art; it should be practised.
CICERO. *De Republica.* i. 2.

Video meliora proboque;
Deteriora sequor.

I see the right, and I approve it, too,
Condemn the wrong, and yet the wrong pursue.
OVID. *Metamorphoses.* vii. 20. (TATE AND STONESTREET, trans.)

For the good that I would I do not; but the evil which I would not, that I do.
New Testament. Romans vii. 19.

I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.
Ibid. Romans vii. 22.

I know, indeed, the evil of that I purpose; but my inclination gets the better of my judgment.
EURIPIDES. *Medea.* 1078.

I know and love the good, yet, ah! the worst pursue.
PETRARCH. *Sonnet* ccxxv. *Canzone* xxi. *To Laura in Life.*

Player King. What we do determine, oft we break,
Purpose is but the slave to memory.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 2. l. 120.

Portia. If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching.
Ibid. Merchant of Venice. Act i. Sc. 2. l. 15.

Bien predica quien bien vive.

He who lives well is the best preacher.
CERVANTES. *Don Quixote.* vi. 19.

This noble ensample to his shepe he yaf,—
That first he wrought, and afterwards he taught.
CHAUCER. *Canterbury Tales.* Prologue. l. 49.

But Cristes lore, and his apostles twelve,
He taught; but first he folwed it himselve.
Ibid. Canterbury Tales. Prologue. l. 529.

Ophelia. Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.
Ibid. Hamlet. Act i. Sc. 3. l. 47.

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The proud he tam'd, the penitent he cheer'd:
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice wrought—
(A living sermon of the truths he taught—)
For this by rules severe his life he squar'd,
That all might see the doctrine which they heard.
DRYDEN. *Character of a Good Parson.* l. 75.

Of right and wrong he taught,
Truths as refined as ever Athens heard;
And (strange to tell!) he practised what he preached.
JOHN ARMSTRONG. *The Art of Preserving Health.* Bk. iv. l. 301.

Practise what you preach.
YOUNG. *Love of Fame.* Satire iii. l. 48.

Just men, by whom impartial laws were given,
And saints who taught and led the way to heaven.
TICKELL. *On the Death of Mr. Addison.* l. 41.

And, as a bird each fond endearment tries
To tempt its new-fledg'd offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.
GOLDSMITH. *The Deserted Village.* l. 167.

Leonato. Men
Can counsel and speak comfort to that grief
Which they themselves not feel; but, tasting it,
Their counsel turns to passion, which before
Would give preceptial medicine to Rage,
Fetter strong Madness in a silken thread,
Charm Ache with air, and Agony with words.
No, no; 'tis all men's office to speak patience
To those that wring under the load of sorrow,
But no man's virtue nor sufficiency
To be so moral when he shall endure
The like himself.
SHAKESPEARE. *A Winter's Tale.* Act v. Sc. 1. l. 20.

Leonato. I pray thee, peace; I will be flesh and blood;
For there was never yet philosopher
That could endure the tooth-ache patiently;
However they have writ the style of gods,
And made a push at chance and sufferance.
Ibid. Much Ado About Nothing. Act v. Sc. 1. l. 34.

All lovers swear more performance than they are able, and yet reserve an ability that they never perform; vowing more than the perfection of ten, and discharging less than the tenth part of one.
SHAKESPEARE. *Troilus and Cressida.* Act iii., Sc. 2. l. 38.

His conduct still right, with his argument wrong.
GOLDSMITH. *Retaliation.* l. 46.

Who taught us how to live, and, oh! too high
The price of knowledge, taught us how to die!
TICKELL. *Lines on the Death of Mr. Addison.*

Thou, Abelard! the last sad office pay,
And smooth my passage to the realms of day:
See my lips tremble, and my eyeballs roll,
Suck my last breath, and catch my flying soul!
Ah no!—in sacred vestments mayst thou stand,
The hallow'd taper trembling in thy hand,
Present the cross before my lifted eye,
Teach me at once, and learn of me, to die.
POPE. *Eloisa to Abelard.* l. 397.

Thou,
Whom soft-eyed Pity once led down from Heaven
To bleed for Man, to teach him how to live,
And oh! still harder lesson, how to die!
BAILEY PORTEUS. *Death.* l. 316.

Go put your creed into your deed,
Nor speak with double tongue.
EMERSON. *Ode. Concord.*

PREDESTINATION.

(See DESTINY.)

O how far remov'd,
Predestination! is thy foot from such
As see not the First Cause entire: and ye,
O mortal men! be wary how ye judge;
For we, who see the Maker, know not yet
The number of the chosen; and esteem
Such scantiness of knowledge our delight:
For all our good is, in that primal good,
Concentrate; and God's will and ours are one.
DANTE. *Vision of Paradise.* Canto xx. l. 122.

You can and you can't,
You will and you won't;
You'll be damn'd if you do,
You'll be damn'd if you don't.
LORENZO DOW. *Chain (Definition of Calvinism).*

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In the fell clutch of circumstance
I have not winced nor cried aloud:
Beneath the bludgeonings of chance
My head is bloody, but unbowed.

It matters not how straight the gate,
How charged with punishment the scroll:
I am the master of my fate,
I am the captain of my soul.
HENLY. *The Unconquerable Soul.*

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.
FITZGERALD. *Rubaiyat of Omar Khayyam.* lxxi.

Oh Thou, who did'st with pitfall and with gin
Beset the Road I was to wander in,
Thou wilt not with Predestined Evil round
Enmesh, and then impute my Fall to Sin!
Ibid. Rubaiyat of Omar Khayyam. xxx.

These purblind Doomsters had as readily strown
Blisses about my pilgrimage as pain.
HARDY. *Wessex Poems.* Sonnet entitled *Hap.*

PREPARATION.

Semper paratus.
Always prepared.
Motto of Lord Clifford.

Chorus. From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fixed sentinels almost receive
The secret whispers of each other's watch:
Fire answers fire: and through their paly flames
Each battle sees the other's umber'd face:
Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear; and from the tents,
The armourers accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation.
SHAKESPEARE. *Henry V.* Act iv. Prologue. l. 4.

[Colley Cibber incorporated this speech, with some verbal variations, into his stage version of *Richard III.* as part of the soliloquy uttered by Richard from his tent prior to the battle of Bosworth (Act v. Sc. 5). Cibber's most notable alteration was in line 14, which he improved thus:

With clink of hammers closing rivets up.]

PRIDE.

Pride goeth before destruction, and a haughty spirit before a fall.
Old Testament. Proverbs xvi. 18.

The lowly hart doth win the love of all,
But pride at last is sure of shameful fall.
TURBERVILLE. *To Piero of Pride.*

Pryde will have a fall;
For pryde goeth before and shame commeth after.
J. HEYWOOD. *Proverbs.* Bk. i. Ch. x.

Pride goeth forth on horseback grand and gay,
But cometh back on foot, and begs its way.
LONGFELLOW. *The Bell of Atri.*

Sequitur superbos ultor a tergo deus.
An avenging God closely follows the haughty.
SENECA. *Hercules Furens.* 385.

Rosalind. My pride fell with my fortunes.
SHAKESPEARE. *As You Like It.* Act i. Sc. 2. l. 212.

Wolsey. I have ventur'd,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory,
But far beyond my depth: my high-blown pride
At length broke under me.
Ibid. Henry VIII. Act iii. Sc. 2. l. 358.

Agamemnon. He that is proud, eats up himself; Pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.

Ajax. I do hate a proud man, as I hate the engendering of toads.

Nestor. And yet he loves himself! Is it not strange?
Ibid. Troilus and Cressida. Act ii. Sc. 3. l. 194.

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How blinde is Pride! what Eagles we are still
In matters that belong to other men!
What Beetles in our owne!
G. CHAPMAN. *All Fooles.* Act iv. Sc. 1.

A proud man is always hard to be pleased, because he hath too great expectations from others.
RICHARD BAXTER. *Christian Ethics.*

Pride brings want, want makes rogues, rogues come to be hanged, and the devil's alone the gainer.
VANBURGH. *Æsop.* Pt. i. Act. iv. Sc. 2.

Pride (of all others the most dangerous fault)
Proceeds from want of sense, or want of thought.
The men who labor and digest things most,
Will be much apter to despond than boast.
ROSCOMMON. *Essay on Translated Verse.* l. 161.

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind;
What the weak head with strongest bias rules,—
Is pride, the never-failing vice of fools.
POPE. *Essay on Criticism.* Pt. ii. l. 1.

In pride, in reas'ning pride, our error lies;
All quit their sphere and rush into the skies.
Pride still is aiming at the bless'd abodes,
Men would be angels, angels would be gods.
Ibid. Essay on Man. Epis. i. l. 124.

Seas roll to waft me, suns to light me rise;
My foot-stool earth, my canopy the skies.
Ibid. Essay on Man. Epis. i. l. 139.

Whatever Nature has in worth denied,
She gives in large recruits of needful pride;
For as in bodies, thus in souls, we find,
What wants in blood and spirits, swell'd with wind:
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.
Ibid. Essay on Criticism. Pt. ii. l. 5.

Pride, like an eagle, builds among the stars;
But Pleasure, lark-like, nests upon the ground.
YOUNG. *Night Thoughts.* Night v. l. 19.

'T 's pride, rank pride, and haughtiness of soul;
I think the Romans call it stoicism.
ADDISON. *Cato.* Act i. Sc. 4.

How insolent is upstart pride!
Hadst thou not thus, with insult vain,
Provok'd my patience to complain,
I had conceal'd thy meaner birth,
Nor trac'd thee to the scum of earth.
GAY. *Fables.* Pt. i. Fable 24.

Our pride misleads, our timid likings kill.
WORDSWORTH. *Memorials of a Tour on the Continent.* Pt. ii. *Desultory Stanzas.*

Pride
Howe'er disguised in its own majesty,
Is littleness.
Ibid. Poems Written in Youth. vii.

The vile are only vain, the great are proud.
BYRON. *Marino Faliero.* Act ii. Sc. 1.

He saw a cottage with a double coach-house,
A cottage of gentility!
And the devil did grin, for his darling sin
Is pride that apes humility.
COLERIDGE. *Devil's Thoughts.*

He passed a cottage with a double coach-house,
A cottage of gentility;
And he owned with a grin
That his favorite sin
Is pride that apes humility.
SOUTHEY. *The Devil's Walk.* St. 8.

How poor religious pride,
In all the pomp of method, and of art,
When men display to congregations wide,
Devotion's every grace except the heart!
BURNS. *The Cotter's Saturday Night.*

A pride there is of rank—a pride of birth,
A pride of learning, and a pride of purse,
A London pride—in short, there be on earth
A host of prides, some better and some worse;
But of all prides, since Lucifer's attaint,
The proudest swells a self-elected saint.
HOOD. *Ode to Rae-Wilson.*

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I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!
JOHN HENRY NEWMAN. *Lead, Kindly Light.*

My thoughtless youth was wing'd with vain desires;
My manhood, long misled by wandering fires,
Follow'd false lights; and, when their glimpse was gone.
My pride struck out new sparkles of her own.
Such was I, such by nature still I am;
Be thine the glory, and be mine the shame.
DRYDEN. *The Hind and the Panther.* 1. 72.

Oh! Why should the spirit of mortal be proud?
WM. KNOX. *Oh! Why Should the Spirit of Mortal be Proud?*
(See under MORTALITY.)

For often a man's own angry pride
Is cap and bells for a fool.
TENNYSON. *Maud.* vi. 7.

The sad rhyme of the men who proudly clung
To their first fault, and withered in their pride.
R. BROWNING. *Paracelsus.* Pt. iv.

PRIMROSE.

Primrose, first-born child of Ver,
Merry springtime's harbinger.
BEAUMONT AND FLETCHER. *The Two Noble Kinsmen.* Act i. Sc. 1.

Bring the rathe primrose that forsaken dies.
MILTON. *Lycidas.* l. 142.
(See under FLOWERS.)

Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn.
GOLDSMITH. *The Deserted Village.* l. 329.

Mild offspring of a dark and sullen sire!
Whose modest form, so delicately fine,
Was nursed in whirling storms,
And cradled in the winds.
Thee when young spring first question'd winter's sway,
And dared the sturdy blusterer to the fight,
Thee on his bank he threw
To mark his victory.
HENRY KIRKE WHITE. *To an Early Primrose.*

A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.
WORDSWORTH. *Peter Bell.* Pt. i. St. 12.

"I could have brought you some primroses, but I do not like to mix violets with anything."
"They say primroses make a capital salad," said Lord St. Jerome.
BENJ. DISRAELI. *Lothair.* Ch. xiii.

PRINTING.

Art preservative of all arts.
[Translation of inscription upon the façade of the house at Harlem formerly occupied by Laurent Koster (or Coster), who is sometimes credited with the invention of printing. Mention is first made of this inscription about 1628:—

MEMORIÆ SACRUM
TYPOGRAPHIA
ARS ARTIUM OMNIUM
CONSERVATRIX.
HIC PRIMUM INVENTA
CIRCA ANNUM MCCCCXL.]

Jack Cade. Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school: and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown and dignity, thou hast built a paper-mill.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 7. l. 35.

How shall I speak thee or thy power address,
Thou God of our idolatry, the Press?
By thee, religion liberty, and laws
Exert their influence and advance their cause;
By thee worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dead probationary tree,
Knowledge of good and evil is from thee!
COWPER. *The Progress of Error.*

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PRISON.

Χρυσαὶ πέδαι.
Golden fetters.
DIOGENES. *Erasmus, Chiliades Adajiorum, "Amor."*

No man loveth his fetters, be they made of gold.
JOHN HEYWOOD. *Proverbs.* Bk. i. Ch viii.

A foole I doe him firmely hold,
That loves his fetters, though they were of gold.
SPENSER. *Fueric Queene.* Bk. iii. Canto ix. St. 8.

Arviragus. Our cage
We make our choir, as doth the prison'd bird,
And sing our bondage freely.
SHAKESPEARE. *Cymbeline.* Act iii. Sc. 3. l. 42.

Macbeth. Then comes my fit again: I had else been perfect;
Whole as the marble, founded as the rock;
As broad and general as the casing air.
But now, I am cabin'd, cribb'd, confin'd, bound in
To saucy doubts and fears.
Ibid. Macbeth. Act iii. Sc. 4. l. 23.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.
RICHARD LOVELACE. *To Althea from Prison.* iv.

Ferdinand. My spirits, as in a dream, are all bound up.
My father's loss, the weakness which I feel,
The wreck of all my friends, or this man's threats,
To whom I am subdu'd, are but light to me,
Might I but through my prison once a day
Behold this maid: all corners else o' th' earth
Let Liberty make use of; space enough
Have I in such a prison.
SHAKESPEARE. *The Tempest.* Act i. Sc. 2. l. 635.

Cassius. Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit;
But life, being weary of these worldly bars,
Never lacks power to dismiss itself.
Ibid. Julius Cæsar. Act i. Sc. 3. l. 98.

Romeo. For stony limits cannot keep love out:
And what love can do, that dares love attempt.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 2. l. 67.

That which the world miscalls a jail
A private closet is to me,
Whilst a good conscience is my bail,
And innocence my liberty;
Locks, bars, and solitude, together see,
Make me no prisoner, but an anchoret.
LORD ARTHUR CAPEL. *Written in Confinement.*

Eternal Spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind;
And when thy sons to fetters are consign'd—
To fetters and the damp vault's dayless gloom,
Their country conquers with their martyrdom.
BYRON. *Sonnet. On Chillon.* Introductory to *Prisoner of Chillon.*

In durance vile here must I wake and weep,
And all my frowsy couch in sorrow steep.
DRYDEN. *Epistle from Esopus to Maria.*

Durance vile.
W. KENRICK (1776). *Falstaff's Wedding.* Act i. Sc. 2. BURKE. *The Present Discontents.*

Whene'er with haggard eyes I view
This dungeon that I'm rotting in,
I think of those companions true
Who studied with me at the U-
Niversity of Göttingen.
CANNING. *Song. Of One Eleven Years in Prison.*

If fields are prisons, where is Liberty?
BLOOMFIELD. *The Farmer's Boy: Autumn.* l. 226.

PROCRASTINATION.

Alencon. Defer no time, delays have dangerous ends.
SHAKESPEARE. *I. Henry VI.* Act iii. Sc. 2. l. 33.

All delays are dangerous in war.
DRYDEN. *Tyrannic Love.* Act i. Sc. 1.

Defer not till to-morrow to be wise,
To-morrow's sun on thee may never rise;
Or should to-morrow chance to cheer thy sight
With her enlivening and unlook'd for light,
How grateful will appear her dawning rays,
As favors unexpected doubly please.
CONGREVE. *Letter to Cobham.*

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Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.
YOUNG. *Night Thoughts.* Night i. l. 387.

Great Pompey's shade complains that we are slow,
And Scipio's ghost walks unaveng'd amongst us!
JOSEPH ADDISON. *Cato.* Act ii. Sc. 1.

The patient dies while the physician sleeps;
The orphan pines while the oppressor feeds;
Justice is feasting while the widow weeps;
Advice is sporting while infection breeds.
SHAKESPEARE. *The Rape of Lucrece.* 180.

Katharine. O, my good lord, that comfort comes too late;
'Tis like a pardon after execution;
That gentle physic, given in time, had cur'd me;
But now I'm past all comforts here but prayers.
Ibid. Henry VIII. Act iv. Sc. 2. l. 120.

It is too late to shutte the stable door when the steede is stolne.
LYLY. *Euphues.*

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination: never put off till to-morrow what you can do to-day.
EARL OF CHESTERFIELD. *Letters to His Son.* Dec. 26, 1749.

Procrastination is the thief of time:
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
YOUNG. *Night Thoughts.* Night i. l. 390.

PRODIGAL.

A spending hand that alway poureth out,
Hath nede to have a bringer-in as fast.
SIR T. WYATT. *How to Use the Court and Himself therein.* l. 1.

Squandering wealth was his peculiar art;
Nothing went unrewarded but desert.
Beggar'd by fools, whom still he found too late;
He had his jest, and they had his estate.
DRYDEN. *Absalom and Achitophel.* Pt. 1. l. 559.

Framed in the prodigality of nature.
SHAKESPEARE. *Richard III.* Act i. Sc. 2. l. 96.

Let friends of prodigals say what they will,
Spendthrifts at home, abroad are spendthrifts still.
CHURCHILL. *Candidate.* l. 519.

O man! while in thy early years,
How prodigal of time!
Mis-spending all thy precious hours,
Thy glorious, youthful prime!
BURNS. *Despondency.*

To be a prodigal's favourite, then worse truth,
A miser's pensioner,—behold our lot.
WORDSWORTH. *The Small Celandine.*

PROGRESS.

(See EVOLUTION.)

Equidem æternâ constitutione crediderim nexuque causarum latentium et multo ante destinatarum suum quemque ordinem immutabili lege percurrere.

For my own part I am persuaded that everything advances by an unchangeable law through the eternal constitution and association of latent causes, which have been long before predestinated.
QUINTUS CURTIUS RUFUS. *De Rebus Gestis Alexandri Magni.* v. 11. 10.

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.
TENNYSON. *Locksley Hall.* St. 69.

Nitor in adversum, nec me, qui cætera vincit
Impetus, et rapido contrarius evehor orbi.
I forge ahead, nor can the opposing rush,
That sways all else, my onward progress check,
But bears me on against a whirling world.
OVID. *Metamorphoses.* ii. 72. (KING, trans.)
[Macaulay applies the lines to the poetic powers of Milton.]

Thus far into the bowels of the land
Have we march'd on without impediment.
SHAKESPEARE. *Richard III.* Act v. Sc. 2. l. 3.

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Proteus. You know that love
Will creep in service when it cannot go.
SHAKESPEARE. *Two Gentlemen of Verona.* Act iv. Sc. 2. l. 19.

Men say, kinde will creepe where it may not goe.
J. HEYWOOD. *Proverbs.* Pt. i. Ch. x.

So eagerly the Fiend
O'er bog or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims or sinks, or wades, or creeps, or flies.
MILTON. *Paradise Lost.* Bk. ii. l. 948.

So he with difficulty and labour hard
Mov'd on, with difficulty and labour he.
Ibid. Paradise Lost. Bk. ii. l. 1021.

Slackness breeds worms; but the sure traveller,
Though he alights sometimes, still goeth on.
HERBERT. *Temple. Church Porch.* St. 57.

All that is human must retrograde if it do not advance.
GIBBON. *Decline and Fall of the Roman Empire.* Ch. clxxi.

And step by step, since time began,
I see the steady gain of man.
WHITTIER. *The Chapel of the Hermits.*

Three sleepless nights I passed in sounding on,
Through words and things, a dim and perilous way.
WORDSWORTH *The Borderers.* Act iv. Sc. 2.

The intellectual power, through words and things,
Went sounding on a dim and perilous way!
Ibid. The Excursion. Bk. iii.

We live by Admiration, Hope, and Love;
And, even as these are well and wisely fixed,
In dignity of being we ascend.
Ibid. The Excursion. Bk. iv.

The world goes up and the world goes down,
And the sunshine follows the rain;
And yesterday's sneer and yesterday's frown
Can never come over again.
CHARLES KINGSLEY. *Dolcino to Margaret.*

A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
FRANCES ANNE KEMBLE. *Lines Addressed to the Young Gentlemen leaving the Lenox Academy, Mass.*

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
J. MONTGOMERY. *At Home in Heaven.*

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.
LONGFELLOW. *A Psalm of Life.*

Aid the dawning, tongue and pen;
Aid it, hopes of honest men!
CHARLES MACKAY. *Clear the Way.*

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
J. H. NEWMAN. *The Pillar of Cloud.*

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.
TENNYSON. *In Memoriam.* i.

[The poet alluded to is Goethe. I know this from Lord Tennyson himself, although he could not identify the passage; and when I submitted to him a small book of mine on his marvellous poem, he wrote: "It is Goethe's creed," on this very passage.—REV. DR. ALFRED GATTY.]

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.
LONGFELLOW. *The Ladder of St. Augustine.*

De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus.
If we tread our vices under our feet, we make of them a ladder by which to rise to higher things.
ST. AUGUSTINE. *Sermo* clxxvii. 4. (Migne's *Patrologiæ Cursus.* Vols. xxxviii. and xxxix., p. 2082.)

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We rise by things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.
J. G. HOLLAND. *Gradation.*

Forward, forward let us range,
Let the great world spin for ever down the ringing grooves of change.
TENNYSON. *Locksley Hall.*

[Dr. Alfred Gatty, in English *Notes and Queries*, Eighth Series, Vol. ii., p. 387, has informed the world that these lines were due to a misconception by the laureate. "After reading the poem in his deep monotone, he told us that he was present at the first opening of the railway line betwixt Manchester and Liverpool, when Mr. Huskisson was killed, and, being short-sighted, he thought that the wheels ran in 'ringing grooves' instead of on the smooth rail, kept in their place by the inside flange. No doubt he who dipt into the future far as human eye could see perceived the advent of a mighty change and advance, both in time and space, from a general adoption of railways, which this event prognosticated."]

From lower to the higher next,
Not to the top, is Nature's text;
And embryo good, to reach full stature,
Absorbs the evil in its nature.
LOWELL. *Festina Lente. Moral.*

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
O. W. HOLMES. *The Chambered Nautilus.*

Progress is
The law of life, man is not man as yet.
R. BROWNING. *Paracelsus.* v.

Progress, man's distinctive mark alone,
Not God's, and not the beasts: God is, they are;
Man partly is, and wholly hopes to be.
Ibid. A Death in the Desert.

Onward the chariot of the Untarrying moves;
Nor day divulges him nor night conceals;
Thou hear'st the echo of unreturning hooves
And thunder of irrevocable wheels.
WILLIAM WATSON. *Epigrams.*

PROHIBITION.

Stolen waters are sweet, and bread eaten in secret is pleasant.
Old Testament. Proverbs ix. 17.

Prævalent illicita.
Things forbidden have a secret charm.
TACITUS. *Annales.* xiii. 1.

Cui peccare licet, peccat minus. Ipsa po testas
Semina nequitiæ languidiora facit.

Who's free to sin, sins less: the very power
Robs evildoing of its choicest flower.
OVID. *Art of Love.* iii. 49. (KING, trans.)

Forbidden pleasures alone are loved immoderately; when lawful, they do not excite desire.
QUINTILIAN. *Declamationes.* xiv. 18.

"Much sweeter," she saith, "more acceptable
Is drinke, when it is stollen priuely,
Than when it is taken in forme auawable:
Bread hidden and gotten jeopardously,
Must needs be sweet, and semblably,
Uenison stolne is aye the sweeter,
The ferther the narrower fet the better.
LYDGATE. *The Remedy of Love.*

Stolen glances, sweeter for the theft.
BYRON. *Don Juan.* Canto i. St. 74.

How glowing guilt exalts the keen delight.
POPE. *Eloisa to Abelard.* l. 230.

Qui non vetat peccare, cum possit, jubet.
Who does not, when he may, forbid a crime
Commands it.
SENECA. *Troades.* 300.

The love that's half refused inflames the more,
Sweetest the kiss that's stol'n from weeping maid.
CLAUDIAN. *In Nuptias Honorii.* iv. 10.

PROLOGUES.

Macbeth. Two truths are told,
As happy prologues to the swelling act
Of the imperial theme.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 142.

Prologues precede the piece in mournful verse,
As undertakers walk before the hearse.
GARRICK. *Apprentice.* Prologue.

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Prologues, like compliments, are loss of time;
'Tis penning bows and making legs in rhyme.
GARRICK. *Prologue to Crisp's Tragedy of Virginia.*

PROMISE.

Never promise more than you can perform.
PUBLILIUS SYRUS. *Maxim* 528.

Promise is most given when the least is said.
GEORGE CHAPMAN. *Hero and Leander.* 1. 234.

Bawd. He was ever precise in promise-keeping.
SHAKESPEARE. *Measure for Measure.* Act i. Sc. 2. l. 42.

Katharine. His promises were, as he then was, mighty;
But his performance, as he is now, nothing.
Ibid. Henry VIII. Act iv. Sc. 2. l. 41.

Charles. Thy promises are like Adonis' gardens,
That one day bloomed, and fruitful were the next.
Ibid. I. Henry VI. Act i. Sc. 6. l. 6.

Fayre words fat few, great promises without performance, delight for the tyme, but yèarke euer after.
LYLY. *Euphues and His England* (*Euphues to Philantus*). Last letter.

We promise according to our hopes, and perform according to our fears.
LA ROCHEFOUCAULD. *Maxim* 89.

Failed the bright promise of your early day.
REGINALD HEBER. *Palestine.*

You never bade me hope, 'tis true;
I asked you not to swear:
But I looked in those eyes of blue,
And read a promise there.
GERALD GRIFFIN. *You Never Bade Me Hope.*

Yet thou art welcome, welcome as a friend
Whose zeal ontruns his promise.
WORDSWORTH. *To a Snow-drop.*

PROPERTY.

Quod tuom 'st meum 'st: omne meum est autem tuom.
What is thine is mine, all mine is also thine.
PLAUTUS. *Trinummus.* Act ii. Sc. 2.

Duke. Dear Isabel,
I have a motion much imports your good;
Whereto if you'll a willing ear incline,
What's mine is yours and what is yours is mine.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 212.

Property assures what toil acquires.
SAVAGE. *Of Public Spirit.* l. 39.

La propriété c'est le vol.
Property is theft.
PROUDHON. *Qu'est ce que c'est que la Propriété.* Published in 1840.

La propriété exclusive est un vol dans la nature.
Exclusive property is a theft in nature.
BRISSOT. *Essays.*

Property has its duties as well as its rights.
THOMAS DRUMMOND. *Letter to the Landlords of Tipperary.*
[Disraeli appropriates the phrase without acknowledgment in his novel of *Sybil*, Ch. xi.]

Dosn't thou 'ear my 'erse's legs, as they canters awaäy?
Proputty, proputty, proputty — that's what I 'ears 'em saäy.
Proputty, proputty, proputty — Sam, thou 's an ass for thy paäins:
Theer 's moor sense i' one o' 'is legs nor in all thy braaïns.
TENNYSON. *The Northern Farmer, New Style.* l. 1.

PROPHECY; PROPHETS.

Is Saul also among the prophets?
Old Testament. I. Samuel x. 11.

But Jesus said unto them: A prophet is not without honour, save in his own country, and in his own house.
New Testament. Matthew xiii. 57.
[See also Mark vi. 4; Luke iv. 24; John iv. 44.]

Banquo. If you can look into the seeds of Time,
And say, which grain will grow and which will not,

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Speak then to me, who neither beg nor fear
Your favours nor your hate.
SHAKESPEARE. *Macbeth.* Act 1. Sc. 3. l. 60.

Macbeth. Bring me no more reports; let them fly all:
Till Birnam-wood remove to Dunsinane,
I cannot taint with fear. What's the boy Malcolm?
Was he not born of woman? The spirits that know
All mortal consequences have pronounc'd me thus:
'*Fear not, Macbeth; no man that's born of woman*
Shall e'er have power upon thee.'—Then fly, false Thanes.
Ibid. Macbeth. Act v. Sc. 3. l. 1.

Soon shall thy arm, unconquer'd steam! afar
Drag the slow barge, or drive the rapid car;
Or on wide-waving wings extended bear
The flying chariot through the field of air.
ERASMUS DARWIN. *The Botanic Garden.* Pt. i. Canto i. l. 289.

Ancestral voices prophesying war.
COLERIDGE. *Kubla Khan.*

Lochiel, Lochiel; beware of the day;
For, dark and despairing, my sight I may seal
But man cannot cover what God would reveal;
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.
CAMPBELL. *Lochiel's Warning.*

I am about to die, and that is the hour in which men are gifted with prophetic power.
SOCRATES. Reported by PLATO. *Apology.* XXX. (Stephens, p. 39, c.)

What folly can be ranker? Like our shadows,
Our wishes lengthen as our sun declines.
YOUNG. *Night Thoughts.* Night v. l. 661.

. . . So often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow.
COLERIDGE. *The Death of Wallenstein.* Act v. Sc. 1.

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present.
SHELLEY. *A Defence of Poetry.*
[See OMENS.]

The prophet's mantle, ere his flight began,
Dropt on the world—a sacred gift to man.
CAMPBELL. *Pleasures of Hope.* Pt. i. l. 43.

Of all the horrid, hideous notes of woe,
Sadder than owl-songs or the midnight blast;
Is that portentous phrase, "I told you so."
BYRON. *Don Juan.* Canto xiv. St. 50.

Don't never prophesy—unless ye know.
LOWELL. *The Biglow Papers* (2d Series). *Mason and Slidell.*

PROTESTANT.

The religion most prevalent in our northern colonies is a refinement on the principals of resistance: it is the dissidence of dissent, and the protestantism of the Protestant religion.
BURKE. *Speech on the Conciliation of America.* Vol. ii. p. 123.

When love could teach a monarch to be wise,
And gospel-light first dawned from Bullen's eyes.
GRAY.
[This couplet was to have formed part of an unfinished poem: "The Alliance of Education and Government." It was preserved by Gray's biographer and editor, Mason, as "much too beautiful to be lost."]

We have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.
WILLIAM PITT. *Prior's Life of Burke (1790).*

The Americans equally detest the pageantry of a king and the supercilious hypocrisy of a bishop.
JUNIUS. *Letter* 35. Dec. 19, 1769.

It [Calvinism] established a religion without a prelate, a government without a king.
GEORGE BANCROFT. *History of the United States.* Vol. iii. Ch. vi.

The solitary monk who shook the world,
From pagan slumber, when the gospel trump
Thunder'd its challenge from his dauntless lips
In peals of truth.
ROBERT MONTGOMERY. *Luther: Man's Need and God's Supply.*

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PROVERB.

A proverb and a byword.
Old Testament. I. Kings ix. 7.

The genius, wit, and spirit of a nation are discovered in its proverbs.
BACON. *Essays.*

I do not say a proverb is amiss when aptly and seasonably applied; but to be forever discharging them, right or wrong, hit or miss, renders conversation insipid and vulgar.
CERVANTES. *Don Quixote.* Pt. ii. Ch. xliii.

Romeo. For I am proverb'd with a grandsire phrase.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. iv. l. 37.

A proverb is one man's wit and all men's wisdom.
LORD JOHN RUSSELL. (See *Memoirs of Mackintosh.* Vol. ii., p. 473.)
[Usually quoted "the wisdom of many and the wit of one."]

Leonato. Patch grief with proverbs.
Ibid. Much Ado About Nothing. Act v. Sc. 1. l. 17.

Proverbs, like the sacred books of each nation, are the sanctuary of the Intuitions.
EMERSON. *Essays: Compensation.*

PROVIDENCE.

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
New Testament. Matthew v. 45.

He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Old Testament. Psalm xxiii. 2, 3.

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye.
JOSEPH ADDISON. *Spectator.* No. 444.

Man proposes, but God disposes.
Old Proverb.
[Thomas à Kempis quotes the proverb in its literal Latin form, Homo proponet sed Deus disponit, in *The Imitation of Christ*, Bk. i., Ch. xix. But it is much earlier than à Kempis. It may be found quoted in its Latin form, with only the change from "but" to "and," in the *Vision of Piers Ploughman*, as follows:

Homo proponet et Deus disponit.
And governeth all good virtues.
l. 13,994.

The obvious original is in the *Old Testament*: A man's heart deviseth his way: but the Lord directeth his steps. (Proverbs xvi. 9.) Which in the Latin or Vulgate translation ran: Cor hominis disponet viam suam, sed Domini est dirigere gressus ejus. Cf. also Virgil:

Diis aliter visum.
The Gods have judged otherwise.
Æneid. Bk. ii. l. 428.

And Homer:
'T is man's to fight, but Heaven's to give success.
Iliad. Bk. vi. l. 427. (POPE, trans.)]

Hamlet. There's a divinity that shapes our ends,
Rough hew them how we will.
SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 128.

Not as we wanted it,
But as God granted it.
QUILLER COUCH. *Poems and Ballads: To Bearers.* St. 1.

Hamlet. There is a special providence in the fall of a sparrow. If it be now 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all.
SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 230.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
New Testament. Matthew xi. 29.

Who sees with equal eye, as God of all,
A hero perish or a sparrow fall,
Atoms or systems into ruin hurled
And now a bubble burst, and now a world.
POPE. *Essay on Man.* Epis. i. l. 87.

Adam. And He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!
SHAKESPEARE. *As You Like It.* Act ii. Sc. iii. l. 43.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.
BRYANT. *To a Waterfowl.*

She had travelled all over Lombardy without money, and through the flinty roads of Savoy without shoes: how she had borne it, she could not tell; but "God tempers the wind," said Maria,

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"to the shorn lamb." "Shorn, indeed! and to the quick," said I.

STERNE. *A Sentimental Journey.*

[Maria was here quoting a familiar French proverb, thus recorded by the proverb-monger Henry Estienne:

Dieu mesure le froid à la brebis tondue.
God measures the cold to the shorn lamb.
Le Livre des Proverbes Epigrammatiques (1594).

The proverb was also known to mediæval England:

To a close shorn sheep God gives wind to measure.
HERBERT. *Jacula Prudentum.* 1640.]

Beatrice. It is said, "God sends a curst cow short horns," but to a cow too curst he sends none.

SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 1. l. 22.

Aux petits des oiseaux il donne la pâture.
To the bird's young ones He gives food.
CORNEILLE. *Athalie.*

[The irreverent *Et sa bonté s'arrête à la littérature* (and His bounty stops only with men of letters) is Gozlan's variant of the second line of the couplet.]

Katharine. Heaven is above all yet; there sits a judge
That no king can corrupt.

SHAKESPEARE. *Henry VIII.* Act iii. Sc. 1. l. 101.

The providence of Heav'n
Has some peculiar blessing giv'n
To each allotted state below.

AKENSIDE. *Ode on the Winter Solstice.*

Heaven's all-subduing will
With good the progeny of ill,
Attempr'th ev'ry state below.
Ibid. Ode 2.

'T is Providence alone secures
In every change, both mine and yours.
COWPER. *A Fable: Morals.*

The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes;
And He that toss'd you down into the Field,
He knows about it all—He knows—He knows!

FITZGERALD. *Rubaiyat of Omar Khayyam.*

While Thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

HELEN MARIA WILLIAMS. *Trust in Providence.*

Providence cares for every hungry mouth.

R. BROWNING. *Fershtah's Fancies: The Eagle.*

God never sends th' mouth, but he sendeth meat.

HEYWOOD. *Proverbs.* Chap. iv.

The hope of all who suffer.
The dread of all who wrong,

WHITTIER. *The Mantle of St. John de Matha.*

So, darkness in the pathway of Man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in Heaven.
Ibid. Tauler. l. 79.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
Ibid. The Eternal Goodness. St. 20.

PROXY.

Claudio. Friendship is constant in all other things
Save in the office and affairs of love:
Therefore all hearts in love use their own tongues;
Let every eye negotiate for itself
And trust no agent.

SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 1. l. 182.

Orlando. O, how bitter a thing it is to look into happiness through another man's eyes! By so much the more shall I to-morrow be at the height of heart heaviness, by how much I shall think my brother happy, in having what he wishes for.
Ibid. As You Like It. Act v. Sc. 2. l. 44.

Hermid. O, hell! to choose love by another's eyes.
Ibid. A Midsummer Night's Dream. Act i. Sc. 1. l. 142.

PURITAN.

A sect, whose chief devotion lies
In odd perverse antipathies:
In falling out with that or this,
And finding somewhat still amiss;

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More peevish, cross, and splenetick,
Than dog distract, or monkey sick:
That with more care keep holy-day
The wrong, than others the right way:
Compound for sins they are inclin'd to:
By damning those they have no mind to:
Still so perverse and opposite,
As if they worshipp'd God for spite.
BUTLER. *Hudibras.* Pt. i. Canto i.

Round-heads and wooden-shoes are standing-jokes.
ADDISON. *Prologue to The Drummer.*

The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.
MACAULAY. *History of England.* Vol. i. Ch. iii.

Even bear-baiting was esteemed heathenish and unchristian: the sport of it, not the inhumanity, gave offence.
HUME. *History of England.* Vol. i. Ch. lxii

The Puritan was not a man of speculation. He originated nothing. His principles are to be found broadcast in the centuries behind him. His speculations were all old. You might find them in the lectures of Abelard; you meet with them in the radicalism of Wat Tyler; you find them all over the continent of Europe. The distinction between his case and that of others was simply that he practised what he believed.
WENDELL PHILLIPS. *Speeches, Lectures, and Letters: The Puritan Principle.*

The Puritan did not stop to think; he recognized God in his soul, and acted.
Ibid. Speech. Dec. 18, 1859.

Puritanism meant something when Captain Hodgson, riding out to battle through the morning mist, turns over the command of his troop to a lieutenant, and stays to hear the prayer of a cornet, there was "so much of God in it."
LOWELL. *Among My Books: New England Two Centuries Ago.*

Puritanism, believing itself quick with the seed of religious liberty, laid, without knowing it, the egg of democracy.
Ibid. Among My Books: New England Two Centuries Ago.

PURITY.

To the pure all things are pure.
ST. PAUL. *Epistle to Titus.* i. 15.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur.
The better a man is, the less ready is he to suspect dishonesty in others.
CICERO. *Ad Quintum Fratrem.* i. 1, 4, 12.

The sun, too, shines into cesspools and is not polluted.
DIOGENES LAERTIUS. Lib. vi. Sec. 63.

The sun, though it passes through dirty places, yet remains as pure as before.
BACON. *Advancement of Learning.*

Spiritalis enim virtus sacramenti ita est ut lux: etsi per immundos transeat, non inquinatur.
The spiritual virtue of a sacrament is like light: although it passes among the impure, it is not polluted.
ST. AUGUSTINE. *Works.* Vol. iii. In *Johannis Evang.* Cap. i. Tr. v. Sec. 15.

The sun shineth upon the dunghill, and is not corrupted.
LYLY. *Euphues, The Anatomy of Wit.* (Arber's reprint). p. 43.

The sun reflecting upon the mud of strands and shores is unpolluted in his beam.
JEREMY TAYLOR. *Holy Living.* Ch. i. p. 3.

Truth is as impossible to be soiled by any outward touch as the sunbeam.
MILTON. *The Doctrine and Discipline of Divorce.*

Like the stain'd web that whitens in the sun,
Grow pure by being purely shone upon.
MOORE. *Lalla Rookh—The Veiled Prophet of Khorassan.*

A spirit pure as hers
Is always pure, even while it errs:
As sunshine, broken in the rill,
Though turned astray, is sunshine still.
Ibid. Lalla Rookh. Fire-worshippers.

Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind.
MILTON. *Paradise Lost.* Bk. v. l. 117.

There's a woman like a dewdrop, she's so purer than the purest.
ROBERT BROWNING. *A Blot in the 'Scutcheon.* Act i. Sc. 3.

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To doubt her fairness were to want an eye,
To doubt her pureness were to want a heart.
TENNYSON. *Launcelot and Elaine.*

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.
Ibid. Sir Galahad.

PURSUIT AND POSSESSION.

Through thicke and thin, both over banck and bush,
In hope her to attain by hooke or crooke.
SPENSER. *The Faerie Queene.* Bk. iii. Canto i. St. 17.

By hoke ne by croke.
JOHN SKELTON. *Colyn Cloute.* l. 1240.

Gratiano. All things that are,
Are with more spirit chasèd than enjoyed.
How like a younker or a prodigal
The scarfèd bark puts from her native bay,
Hugged and embracèd by the strumpet wind!
How like the prodigal doth she return,
With over-weathered ribs and ragged sails,
Lean, rent, and beggared by the strumpet wind!
SHAKESPEARE. *Merchant of Venice.* Act ii. Sc. 6. l. 13.

Things won are done, joy's soul lies in the doing.
Ibid. Troilus and Cressida. Act i. Sc. 2. l. 313.

An object rarely retains in possession the charm it had in pursuit.
PLINY THE YOUNGER. *Letters.* Bk ii. 15, 1.

Bliss in possession will not last:
Remembered joys are never past:
At once the fountain, stream, and sea,
They were, they are, they yet shall be.
JAMES MONTGOMERY. *The Little Cloud.*

When I behold what pleasure is Pursuit,
What life, what glorious eagerness it is,
Then mark how full Possession falls from this,
How fairer seems the blossom than the fruit,—
I am perplext, and often stricken mute,
Wondering which attained the higher bliss,
The winged insect, or the chrysalis
It thrust aside with unreluctant foot.
T. B. ALDRICH. *Pursuit and Possession.*

Friar. For it so falls out
That what we have we prize not to the worth
Whiles we enjoy it, but being lacked and lost,
Why, then we rack the value; then we find
The virtue that possession would not show us
Whiles it was ours.
SHAKESPEARE. *Much Ado About Nothing.* Act iv. Sc. 1. l. 219.

How blessings brighten as they take their flight!
YOUNG. *Night Thoughts.* Night ii. l. 602.

Ask of the Learn'd the way? The Learn'd are blind;
This bids to serve, and that to shun mankind;
Some place the bliss in action, some in ease,
Those call it Pleasure, and Contentment these.
POPE. *Essay on Man.* Epis. iv. l. 19.

Coy Hebe flies from those that woo,
And shuns the hands would seize upon her;
Follow thy life, and she will sue
To pour for thee the cup of honor.
O. W. HOLMES. *Hebe.*

Too avid of earth's bliss, he was of those
Whom delight flies because they give her chase.
WILLIAM WATSON. *Byron the Voluptuary.*

As is your sort of mind
So is your sort of search, you'll find
What you desire.
ROBERT BROWNING. *Easter Day.*

PYRAMIDS.

Virtue alone outbuilds the Pyramids;
Her monuments shall last, when Egypts fall.
YOUNG. *Night Thoughts.* Night vi. l. 314.

The tapering pyramid, the Egyptian's pride,
And wonder of the world, whose spiky top
Hath wounded the thick cloud.
ROBERT BLAIR. *The Grave.* l. 190.

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Beside the Eternal Nile
The pyramids have risen.
Nile shall pursue his changeless way;
Those pyramids shall fall;
Yea! not a stone shall stand to tell
The spot whereon they stood;
Their very site shall be forgotten.
As is their builder's name.
SHELLEY. *Queen Mab.* St. ii.

Egypt! from whom all dateless tombs arose
Forgotten Pharaohs from their long repose,
And shook within their pyramids to hear
A new Cambyses thundering in their ear;
While the dark shades of forty ages stood
Like startled giants by Nile's famous flood.
BYRON. *The Age of Bronze.* St. v.

She has seen the mystery hid
Under Egypt's pyramid:
By those eyelids pale and close
Now she knows what Rhamses knows.
EMERSON. *Little Mattie.* St. 2.

QUARREL.

Amantium iræ amoris integratiost.
The quarrels of lovers are the renewal of love.
TERENCE. *Andria.* Act iii. Sc. 5.

The anger of lovers renews the strength of love.
PUBLILIUS SYRUS. *Maxim* 24.

The fallyng out of faithful frends, is the renuying of loue.
RICHARD EDWARDS. *Paradise of Dainty Devices.* No. 42. St. 1.

Let the falling out of friends be a renewing of affection.
LYLY. *Euphues.*

The falling out of lovers is the renewing of love.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 2.

So also those false alarms of strife
Between the husband and the wife,
And little quarrels often prove
To be but new recruits of love:
When those who're always kind of coy,
In time must either tire or cloy.
BUTLER. *Hudibras.* Pt. ii. Canto iii, l. 290.

We have a crow to pull.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

Mercutio. Thou! why, thou wilt quarrel with a man that hath a hair more, or a hair less, in his beard than thou hast. Thou wilt quarrel with a man for cracking nuts, having no other reason but because thou hast hazel eyes.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 1. l. 17.

Benedick. In a false quarrel there is no true valour.
Ibid. Much Ado About Nothing. Act v. Sc. 1. l. 120.

Polonius. Beware
Of entrance to a quarrel; but being in,
Bear 't that the opposed may beware of thee.
Ibid. Hamlet. Act i. Sc. 3. l. 67.

Hamlet. Rightly to be great,
Is—not to stir without great argument,
But greatly to find quarrel in a straw,
When honour's at the stake.
Ibid. Hamlet. Act iv. Sc. 4. l. 32.

York. Sons and brothers at a strife!
What is your quarrel? how began it first?
Edward. No quarrel, but a slight contention.
Ibid. III. Henry VI. Act i. Sc. 2. l. 4.

Have always been at daggers-drawing,
And one another clapper-clawing.
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 79

A good cause needs not to be patroned by passion, but can sustain itself upon a temperate dispute.
SIR T. BROWNE. *Religio Medici.* Sec. 5.

Dissensions, like small streams, are first begun,
Scarce seen they rise, but gather as they run:
So lines that from their parallel decline,
More they proceed the more they still disjoin.
SIR SAM'L GARTH. *The Dispensary.* Canto iii. l. 184.

Those who in quarrels interpose,
Must often wipe a bloody nose.
GAY. *Fables: The Mastiffs.* l. 1.

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Pray, Goody, please to moderate the
rancour of your tongue!
Why flash those sparks of fury from
your eyes?
Remember, when the judgment's weak
the prejudice is strong.
KANE O'HARA. *Midas.* Act i. Sc. 4.

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 't is their nature, too.[1]
ISAAC WATTS. *Divine Songs.* Song 16.

Candida pax homines, trux decet ira feras.
Fair peace becomes men; ferocious anger belongs to beasts.
OVID. *Ars Amatoria.* iii. 502.

The Indian tiger bears no hate,
But keeps truce with its savage mate:
E'en fiercely-ranging bears agree
To live in general amity:
But man on anvils all abhorred,
Is not afraid to forge the sword.
JUVENAL. *Satires.* xv. 163.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.
WATTS. *Divine Songs.* Song 16.

Birds in their little nest agree;
And 't is a shameful sight
When children of one family
Fall out, and chide, and fight.
Ibid. Divine Songs. Song 17.

So when two dogs are fighting in the
streets,
When a third dog one of the two dogs
meets:
With angry teeth he bites him to the
bone,
And this dog smarts for what that dog
has done.
HENRY FIELDING. *Tom Thumb the Great.* Act i. Sc. 5. l. 55.

The quarrel is a very pretty quarrel as it stands; we should only spoil it by trying to explain it.
SHERIDAN. *The Rivals.* Act iv. Sc. 3.

Thus when a barber and a collier fight,
The barber beats the luckless collier—
white;
The dusty collier heaves his ponderous
sack,
And, big with vengeance, beats the
barber—black.

[1] Persistently misquoted "to."

In comes the brick-dust man, with grime
o'erspread,
And beats the collier and the barber—
red;
Black, red, and white, in various clouds
are toss'd,
And in the dust they raise the com-
batants are lost.
CHRISTOPHER SMART. *A Trip to Cambridge.*

An association of men who will not quarrel with one another is a thing which never yet existed, from the greatest confederacy of nations down to a town-meeting or a vestry.
THOMAS JEFFERSON. *Letter to John Taylor.* 1798.

And musing on the little lives of men,
And how they mar this little by their
feuds.
TENNYSON. *Sea Dreams.*

As thro' the land at eve we went,
And pluck'd the ripen'd ears,
We fell out, my wife and I,
O we fell out, I know not why,
And kiss'd again with tears.
Ibid. The Princess. Canto ii. Song.

Unreconciled by life's fleet years, that
fled
With changeful clang of pinions wide
and wild,
Though two great spirits had lived, and
hence had sped
Unreconciled.
SWINBURNE. *A Century of Roundels. Discord.*

The first thing I remember whereon we
disagreed
Was something concerning heaven—
a difference in our creed;
We arg'ed the thing at breakfast, we
arg'ed the thing at tea,
And the more we arg'ed the question, the
more we didn't agree.
WILL CARLETON. *Farm Ballads: Betsy and I are Out.* St. 5.

QUIET.

(See SILENCE; CALM.)

The holy time is quiet as a nun
Breathless with adornation.
WORDSWORTH. *It is a Beauteous Evening*

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Anything for a Quiet Life.
MIDDLETON. Title of a play.

Safe in the hallowed quiets of the past.
LOWELL. *The Cathedral.*

But quiet to quick bosoms is a hell.
BYRON. *Childe Harold.* Canto iii. St. 42.

QUOTATION.

Some for renown, on scraps of learning dote,
And think they grow immortal as they quote.
Tο patch-work learn'd quotations are allied:
But strive to make our poverty our pride.
YOUNG. *Love of Fame.* Satire i. l. 81.

'Twas counted learning once and wit
To void but what some author writ;
And when men understood by rote
By as implicit sense to quote.
BUTLER. *Satire upon Plagiaries.* l. 99.

Every Quotation contributes something to the stability or enlargement of the language.
JOHNSON. *Preface to Dictionary.*

Classical quotation is the parole of literary men all over the world.
Ibid. Boswell's Life. 1781.

There is not less wit nor less invention in applying rightly a thought one finds in a book, than in being the first author of that thought. Cardinal du Perron has been heard to say that the happy application of a verse of Virgil has deserved a talent.
BAYLE. Vol. ii. p. 779.

Though old the thought and oft exprest,
'Tis his at last who says it best.
LOWELL. *For an Autograph.* St. 1.

Next to the originator of a good sentence is the first quoter of it.
EMERSON. *Letters and Social Aims. Quotation and Originality.*

With just enough of learning to misquote.
BYRON. *English Bards and Scotch Reviewers.* l. 66.

Proud of his learning, just enough to quote.
Ibid. Don Juan. Canto xiii. St. 9.

A great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good.
EMERSON. *Letters and Social Aims. Quotation and Originality.*

RAIN.

Clown (*sings*). The rain it raineth every day.
SHAKESPEARE. *Twelfth Night.* Act v. Sc. 1. l. 378.

Fall on me like a silent dew,
Or like those maiden showers
Which, by the peep of day, doe strew
A baptime o're the flowers.
HERRICK. *To Music, to Becalme His Fever.*

Like morning dew that in a pleasant shower
Drops pearls into the bosom of a flower.
THOMAS RANDOLPH. *The Jealous Lovers.*

Rain cats and dogs.
SWIFT. *Polite Conversation.* Dialogue ii.

The raindrops' showery dance and rhythmic beat,
With tinkling of innumerable feet.
ABRAHAM COLES. *The Microcosm Hearing.*

The hooded clouds, like friars,
Tell their beads in drops of rain.
LONGFELLOW. *Midnight Mass for the Dying Year.* St. 4.

We knew it would rain, for the poplars showed
The white of their leaves, the amber grain
Shrunk in the wind—and the lightning now
Is tangled in tremulous skeins of rain!
T. B. ALDRICH. *XXXVI Lyrics and XII Sonnets.* Lyric XVII: *Before the Rain.* St. 3.

RAINBOW.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
Old Testament. Genesis ix. 13.

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud Philosophy
To teach me what thou art.
CAMPBELL. *To the Rainbow.* St. 1.

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There was an awful rainbow once in heaven,
We know her woof, her texture; she is given
In the dull catalogue of common things,
Philosophy will clip an angel's wings.
KEATS. *Lamia.* Pt. ii. l. 231.

Still seem, as to my childhood's sight,
A midway station given
For happy spirits to alight
Betwixt the earth and heaven.
CAMPBELL. *To the Rainbow.* St. 2.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die.
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.
WORDSWORTH. *My Heart Leaps Up.*

Be thou the rainbow to the storms of life,
The evening beam that smiles the clouds away,
And tints to-morrow with prophetic ray!
BYRON. *Bride of Abydos.* Canto i. St. 20.

RANK.

Saturninus said, "Comrades, you have lost a good captain to make him an ill general."
MONTAIGNE. *Essays.* Bk. iii. Ch. ix.

It is a maxim, that those to whom everybody allows the second place have an undoubted title to the first.
SWIFT. *Tale of a Tub. Dedication.*

What tho' on hamely fare we dine,
Wear hodden grey, and a' that?
Gie fools their silk, and knaves their wine,
A man's a man for a' that.
BURNS. *For a' That and a' That.* St. 2.

The rank is but the guinea's stamp,
The man's the gowd for a' that.
Ibid. For a' That and a' That. St. 1.

I weigh the man, not his title; 'tis not the king's stamp can make the metal better or heavier. Your lord is a leaden shilling, which you bend every way, and debases the stamp he bears.
WYCHERLEY. *Plain-Dealer.*

Virtue is honour, and the noblest titles
Are but the public stamps set on the ore
To ascertain its value to mankind.
WEST. *Institution of the Garter.* l. 335.

A prince can make a belted knight,
A marquis, duke and a' that;
But an honest man's aboon his might,
Guid faith, he maunna fa' that.
BURNS. *For a' That and a' That.* St. 4.

Princes and lords are but the breath of kings,
"An honest man's the noblest work of God."
Ibid. The Cotter's Saturday Night. St. 19.

Rank is a farce: if people Fools will be,
A Scavenger and King's the same to *me.*
JOHN WOLCOT (Peter Pindar). *Peter's Prophecy.* Title page.

RAVEN.

Perched upon a bust of Pallas, just above my chamber door,—
Perched, and sat, and nothing more.
POE. *The Raven.*

Take thy beak from out my heart, and take thy form from off my door!
Quoth the Raven "Nevermore."
Ibid. The Raven.

And the Raven, never flitting, still is sitting, still is sitting
On that pallid bust of Pallas just above my chamber door,
And his eyes have all the seeming of a demon's that is dreaming
And the lamplight o'er him streaming throws his shadow on the floor
And my soul from out that shadow that lies floating on the floor
Shall be lifted—Nevermore.
Ibid. The Raven. (Concluding stanza.)

READING.

Write the vision, and make it plain, upon tables, that he may run that readeth it.
Old Testament. Habakkuk ii. 2.

But truths on which depends our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread
With such a lustre, he that runs may read.
COWPER. *Tirocinium.* l. 77.

And reads, though running, all these needful motions.
DU BARTAS. *Divine Weekes and Workes.* First week. First day. (SYLVESTER, trans.)

He that runs may read.
TENNYSON. *The Flower.* St. 5.

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Reading maketh a full man; conference a ready man; and writing an exact man.

LORD BACON. *Essay L. On Studies.*

Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
(And what he brings what need he elsewhere seek?)
Uncertain and unsettled still remains,
Deep versed in books and shallow in himself.

MILTON. *Paradise Regained.* Bk. iv. l. 322.

Reading is seeing by proxy.

HERBERT SPENCER. *The Study of Sociology.* Ch. xv.

All rests with those who read. A work or thought
Is what each makes it to himself, and may
Be full of great dark meanings, like the sea,
With shoals of life rushing.

BAILEY. *Festus.* Proem. l. 326.

When the last reader reads no more.

HOLMES. *The Last Reader* (Concluding line.)

REASON.

Lysander. The will of man is by his reason sway'd.

SHAKESPEARE. *A Midsummer Night's Dream.* Act ii. Sc. 2. l. 115.

Antony. O judgment, thou art fled to brutish beasts,
And men have lost their reason.

Ibid. Julius Cæsar. Act iii. Sc. 2. l. 104.

Lucetta. I have no other but a woman's reason;
I think him so, because I think him so.

Ibid. Two Gentlemen of Verona. Act i. Sc. 2. l. 23.

Besides, I have a woman's reason, I will not dance, because I will not dance.

MIDDLETON. *Blurt, Master Constable.* Act i. Sc. 1.

Indu'd
With sanctity of reason.

MILTON. *Paradise Lost.* Bk. vii. l. 507.

Dim as the borrow'd beams of moon and stars
To lonely, weary, wandering travellers,
Is Reason to the soul: and as on high
Those rolling fires discover but the sky,
Not light us here; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear,
When day's bright lord ascends our hemisphere;
So pale grows Reason at Religion's sight;
So dies, and so dissolves in supernatural light.

DRYDEN. *Religio Laici.* l. 1.

Reason saw not, till Faith sprung the light.

Ibid. Religio Laici. l. 69.

Who reasons wisely is not therefore wise;
His pride in reasoning, not in acting, lies.

POPE. *Moral Essays.* Epis. i. l. 117.

Swift instinct leaps; slow Reason feebly climbs.

YOUNG. *Night Thoughts.* Night vii. l. 82.

Every man's reason is every man's oracle.

LORD BOLINGBROKE. *Of the True Use of Retirement and Study.* Letter ii.

If you will not hear Reason, she will surely rap your knuckles.

BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

Passion and prejudice govern the world; only under the name of reason.

JOHN WESLEY. *Letter to Joseph Benson.* 5th October, 1770.

It is always right that a man should be able to render a reason for the faith that is within him.

SYDNEY SMITH. *Lady Holland's Memoir.* Vol. i. p. 53.

Irrationally held truths may be more harmful than reasoned errors.

HUXLEY. *Science and Culture. The Coming of Age of the Origin of Species.*

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RECIPROCITY.

If she undervalue me
What care I how fair she be?
SIR WALTER RALEIGH.

If she seem not chaste to me,
What care I how chaste she be?
Ibid.

Shall I, wasting in despair,
Die because a woman's fair?
Or make pale my cheeks with care,
'Cause another's rosy are?
Be she fairer than the day,
Or the flowery meads in May,
If she be not so to me,
What care I how fair she be?
GEORGE WITHER. *The Shepherd's Resolution.*

Saturninus. Be as just and gracious unto me,
As I am confident and kind to thee.
SHAKESPEARE. *Titus Andronicus.* Act i. Sc. 1. l. 60.

RECREATION.

The bow that's always bent will quickly break;
But if unstrung 'twill serve you at your need.
So let the mind some relaxation take
To come back to its task with fresher heed.
PHÆDRUS. *Fables.* Bk. iii. Fable 14. (W. M. F. KING, trans.)

Albess. Sweet recreation barred, what doth ensue
But moody and dull melancholy,
Kinsman to grim and comfortless despair;
And at her heels a huge infectious troop
Of pale distemperatures, and foes to life?
SHAKESPEARE. *Comedy of Errors.* Act v. Sc. 1. l. 92.

Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend;
God never made His work for man to mend.
DRYDEN. *Epistle to John Dryden of Chesterton.* l. 92.

To cure the mind's wrong bias, spleen,
Some recommend the bowling-green:
Some hilly walks; all exercise;
Fling but a stone, the giant dies.
MATTHEW GREEN. *The Spleen.* l. 90.

[The allusion, of course, is to David and Goliath. There is a faint reminiscence of Shakespeare's:

Man but a rush against Othello's breast,
And he retires.]
Othello. Act v. Sc. ii. l. 273.

REFORM.

A new heart also will I give you, and a new spirit will I put within you.
Old Testament. Ezekiel xxxvi. 26.

And ye were as a firebrand plucked out of the burning.
Ibid. Amos iv. 11.

Prince Henry. So, when this loose behaviour I throw off,
And pay the debt I never promised,
By how much better than my word I am,
By so much shall I falsify men's hopes;
And like bright metal on a sullen ground,
My reformation, glittering o'er my fault,
Shall shew more goodly, and attract more eyes,
Than that which hath no foil to set it off.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 201.

Prince Henry. Yet herein will I imitate the Sun;
Who doth permit the base contagious clouds
To smother up his beauty from the world,
That, when he please again to be himself,
Being wanted, he may be more wonder'd at,
By breaking through the foul and ugly mists.
Ibid. I. Henry IV. Act i. Sc. 2. l. 221.

Archbishop of Canterbury. Consideration like an angel came
And whipp'd the offending Adam out of him.
Ibid. Henry V. Act i. Sc. 1. l. 28.

Falstaff. I'll purge, and leave sack and live cleanly.
Ibid. I. Henry IV. Act v. Sc. 4. l. 168.

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'Tis the talent of our English nation,
Still to be plotting some new reformation.

DRYDEN. *Prologue to Sophonisba.* l. 9.

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.

POPE. *Thoughts on Various Subjects.*

When our vices leave us we think it is we who have forsaken our vices.

ROCHEFOUCAULD.

Dear Tillotson![1] be sure the best of men;
Nor thought he more, than thought great Origen,
Though once upon a time he misbehaved;
Poor Satan! doubtless he'll at length be saved.

YOUNG. *Love of Fame.* Satire vi. l. 447.

But fare ye well, auld Nickie-ben!
O wad ye take a thought an' men'
Ye aiblins might—I dinna ken—
Still hae a stake—
I'm wae to think upo' yon den,
Ev'n for your sake.

ROBERT BURNS. *Address to the Deil.* (Concluding lines.)

And ah for a man to arise in me,
That the man I am may cease to be!

ALFRED, LORD TENNYSON. *Maud.* Pt. i. x. St. 6.

RELATIONS.

King. But now, my cousin Hamlet, and my son,—

Hamlet [aside]. A little more than kin, and less than kind.

SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 65.

Hamlet. O my prophetic soul,
My uncle!

Ibid. Hamlet. Act i. Sc. 5. l. 40.

He that had neither beene kithe nor kine
Might have seene a full fayre sight.

PERCY. *Reliques. Robin Hood and Guy of Gisborne.* l. 145.

Bluid is thicker than water.

SCOTT. *The Antiquary.* Ch. xxxviii.

[Scott puts this phrase in the mouth of Edie Ochiltree. But Edie was simply using a common proverb.]

[1] John Tillotson, Archbishop of Canterbury, endorsed Origen's doctrine of the Apocatastasis or Final Restitution, which expressly included the devil and his angels.

And so do his sisters and his cousins and his aunts
His sisters and his cousins
Whom he reckons up by dozens,
And his aunts.

W. S. GILBERT. *H. M. S. Pinafore.*

[This chorus runs through every act of the opera.]

RELIGION.

Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

New Testament. James i. 27.

Sacred religion! mother of form and fear.

DANIEL. *Musophilus.* St. 57.

As if Religion were intended
For nothing else but to be mended.

BUTLER. *Hudibras.* Pt. i. Canto i. l. 205.

Religion is like the fashion. One man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming.

JOHN SELDEN. *Table Talk. Religion.*

Sir, I think all Christians, whether Papists or Protestants, agree in the essential articles, and that their differences are trivial, and rather political than religious.

DR. JOHNSON. *Boswell's Life.* Chap. v. 1763.

The conversation . . . turned soon into some dispute upon subjects of religion; after a good deal of that sort of talk, the earl[1] said at last, "People differ in their discourse and profession about these matters, but men of sense are really but of one religion." Upon which says the lady of a sudden, "Pray, my lord, what religion is that which men of sense agree in?" "Madam," says the earl, immediately, "men of sense never tell it."

BURNET. *History of My Own Times.* Vol. i. p. 175.

"As for that," said Waldershare, "sensible men are all of the same religion." "And pray what is that?" inquired the prince. "Sensible men never tell."

DISRAELI. *Endymion.* Ch. lxxxi.

[1] Anthony Ashley Cooper, First Earl of Shaftesbury.

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I do not find that the age or country makes the least difference; no, nor the language the actors spoke, nor the religion which they professed, whether Arab in the desert, or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion,—the religion of well-doing and daring.
EMERSON. *The Preacher. Lectures and Biographical Sketches.*

We have just enough religion to make us hate, but not enough to make us love another.
SWIFT. *Thoughts on Various Subjects.*

What religion is he of?
Why, he is an Anythingarian.
Ibid. Polite Conversation. Dialogue I.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live* for it.
COLTON. *Lacon.* XXV.

There's nought, no doubt, so much the spirit calms
As rum and true religion.
BYRON. *Don Juan.* Canto II. St. 34.

There's some are fou o' love divine,
There's some are fou o' brandy.
BURNS. *The Holy Fair.* St. 27.

The friend of him who has no friend—Religion!
JAMES MONTGOMERY. *The Pillow.* l. 152.

Leave thou thy sister when she prays,
Her early Heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.
TENNYSON. *In Memoriam.* XXXIII. St. 2.

What we all love is good touched up with evil—
Religion's self must have a spice of devil.
A. H. CLOUGH. *Dipsychus.* Pt. I. Sc. 3.

Wandering between two worlds, one dead
The other powerless to be born,
With nowhere yet to rest my head,
Like them, on earth I rest forlorn.
MATTHEW ARNOLD. *The Grande Chartreuse.*

Children of men! the unseen Power, whose eye,
Forever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.
Ibid. Progress. St. 10.

REMORSE; REPENTANCE.

Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
New Testament. Luke XV. 7.

Sweet tastes have sour closes;
And he repents on thorns that sleeps in beds of roses.
QUARLES. *Emblems.* Bk. I. No. 7.

Our repentance is not so much sorrow for the ill we have done, as fear of the ill that may happen to us in consequence.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 180.

Amid the roses, fierce Repentance rears
Her snaky crest.
THOMSON. *The Seasons. Spring.* l. 997.

And while the lamp holds out to burn,
The vilest sinner may return.
ISAAC WATTS. *Hymns and Spiritual Songs.* Bk. I. Hymn 88.

No penance can absolve our guilty fame;
Nor tears, that wash out sin, can wash out shame.
PRIOR. *Henry and Emma.* l. 312.

Remorse begets reform.
COWPER. *The Task.* Bk. V. *The Winter Morning Walk.* l. 618.

'Tis when the wound is stiffening with the cold,
The warrior first feels pain—'tis when the heat
And fiery fever of the soul is past,
The sinner feels remorse.
SIR W. SCOTT. *The Monastery.* Ch. XXIII.

What 'twas weak to do,
'Tis weaker to lament, once being done.
SHELLEY. *The Cenci.* Act V. Sc. 3.

The spirit burning but unbent,
May writhe—rebel—the weak alone repent.
BYRON. *The Corsair.* Canto II. St. 10.

For of all sad words of tongue or pen,
The saddest are these: "It might have been!"
WHITTIER. *Maud Muller.* St. 58.

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But how carve way i' the life that lies before,
If bent on groaning ever for the past?
ROBERT BROWNING. *Balaustion's Adventure.*

REPUTATION.

Iago. Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 156.

A good reputation is more valuable than money.
PUBLILIUS SYRUS. *Maxim* 108.

Ego si bonam famam mihi servasso, sat ero dives.
If I can only keep my good name, I shall be rich enough.
PLAUTUS. *Mostellaria.* Act i. Sc. 3. l. 71.

Iago. What, are you hurt, lieutenant?
Cassio. Ay, past all surgery.
Iago. Marry, heaven forbid!
Cassio. Reputation, reputation, reputation! O, I have lost my reputation! I have lost the immortal part, Sir, of myself, and what remains is bestial. My reputation, Iago, my reputation!
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 259.

Iago. Reputation is an idle and most false imposition; oft got without merit and lost without deserving.
Ibid. Othello. Act ii. Sc. 3. l. 270.

Mowbray. The purest treasure mortal times afford,
Is spotless reputation; that away,
Men are but gilded loam or painted clay.
A jewel in a ten-times barr'd-up chest
Is a bold spirit in a loyal breast.
Mine honour is my life; both grow in one;
Take honour from me and my life is done.
Ibid. Richard II. Act i. Sc. 1. l. 178

Falstaff. I would to God, thou and I knew where a commodity of good names were to be bought.
Ibid. I. Henry VI. Act i. Sc. 2. l. 93.

How many worthy men have we seen survive their own reputation!
MONTAIGNE. *Essays: Of Glory.* Bk. ii. Ch. xvi.

Das Aergste weiss die Welt von mir, und ich
Kann sagen, ich bin besser als mein Ruf.

The worst of me is known, and I can say that I am better than the fame I bear.
SCHILLER. *Marie Stuart.* iii. 4. 208.

Denn ein wanderndes Mädchen ist immer von schwankendem Rufe.

For a strolling damsel a doubtful reputation bears.
GOETHE. *Hermann and Dorothea.* vii. 93.

It is a maxim with me that no man was ever written out of reputation but by himself.
RICHARD BENTLEY, in *Monk's Life of Bentley.* p. 90.

The blaze of a reputation cannot be blown out, but it often dies in the socket.
DR. S. JOHNSON. *Letter to Mrs. Thrale.* May 1, 1780.

Reputation is what men and women think of us. Character is what God and angels know of us.
THOS. PAINE.

How many people live on the reputation of the reputation they might have made!
HOLMES. *The Autocrat of the Breakfast-table.* Ch. iii.

REST.

There the wicked cease from troubling; and there the weary be at rest.
Old Testament. Job iii. 17.

And the wicked cease from troubling, and the weary are at rest.
TENNYSON. *The May Queen.* (Concluding line.)

Come unto me, all ye that labour and are heavy laden, and I will give you rest.
New Testament. Matthew xi. 28.

Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does greatly please.
SPENSER. *The Faerie Queene.* Bk. i. Canto ix. St. 40.

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Doctor. Our foster-nurse of Nature is repose.
SHAKESPEARE. *King Lear.* Act iv. Sc. 4. l. 12.

The best of men have ever loved repose.
THOMSON. *The Castle of Indolence.* Canto 1. St. 17.

O blest retirement! friend to life's decline,
Retreat from care, that never must be mine,
How blest is he who crowns in shades like these,
A youth of labor with an age of ease;
Who quits a world where strong temptations try,
And, since 'tis hard to combat, learns to fly.
GOLDSMITH. *Deserted Village.* l. 97.

Rest is not quitting the mortal career,
Rest is the fitting of self to its sphere.
J. S. DWIGHT. *Rest.*

Thou that from the heavens art,
Every pain and sorrow stillest,
And the doubly wretched heart
Doubly with refreshment fillest,
I am weary with contending!
Why this rapture and unrest?
Peace descending
Come, ah, come into my breast!
GOETHE. *Wanderer's Night-songs.* (LONGFELLOW, trans.)

RESULTS.

(See CONSEQUENCES.)

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
New Testament. Matthew vii. 16.

Such souls
Whose sudden visitations daze the world,
Vanish like lightning; but they leave behind
A voice that in the distance far away
Wakens the slumbering ages.
SIR H. TAYLOR. *Philip van Artevelde.* Pt. i. Act i. Sc. 7. l. 105.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
LONGFELLOW. *A Psalm of Life.*

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.
LONGFELLOW. *The Golden Legend: A Village Church.* Pt. ii.

RETRIBUTION.

With what measure ye mete, it shall be measured to you again.
New Testament. Matthew vii. 2.

Whoso diggeth a pit shall fall therein.
Old Testament. Proverbs xxvi. 27.

He for himself weaves woe who weaves for others woe,
And evil counsel on the counsellor recoils.
HESIOD. *Works and Days.* l. 265.

Let the smith wear the fetters which he himself has made.
AUSONIUS. *Idyllia.* vi. *Paulo.* 6.

There is no law more just than that which has ordained
That who plots others' death in his own toils shall die.
OVID. *De Arte Amandi.* l. 655.

The greatest chastisement that a man may receive who hath outraged another, is to have done the outrage; and there is no man who is so rudely punished as he that is subject to the whip of his own repentance.
SENECA. *Works. Of Anger.* Bk. iii. Ch. xxvi. (THOMAS LODGE, editor.)

Hamlet. For 'tis the sport to have the engineer
Hoist with his own petard: and it shall go hard,
But I will delve one yard below their mines,
And blow them to the moon.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 4. l. 208.

[A petard was an iron canister filled with gunpowder, used for blowing up gates and barricades in times of war. There was always danger that the engineer who fired the petard should be blown up (hoisted) with his own explosive. Hence what Hamlet means is that it is grimly amusing to see a man caught in his own trap, or defeated by his own device.]

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Macbeth. We but teach
Bloody instructions, which being taught return
To plague th' inventor: this even-handed justice
Commends th' ingredients of our poisoned chalice
To our own lips.
SHAKESPEARE. *Macbeth.* Act i. Sc. 7. l. 8.

Edgar. The gods are just, and of our pleasant vices
Make instruments to plague us.
Ibid. King Lear. Act v. Sc. 3. l. 170.

That is the bitterest of all,—to wear the yoke of our own wrong-doing.
GEORGE ELIOT. *Daniel Deronda.* Bk. v. Ch. xxxvi.

Many go out for wool, and come home shorn themselves.
CERVANTES. *Don Quixote.* Pt. ii. Ch. xxxvii.

Clown. And thus the whirligig of time brings in his revenges.
Ibid. Twelfth Night. Act v. Sc. 1. l. 362.

Norfolk. Heat not a furnace for your foe so hot
That it do singe yourself: we may outrun,
By violent swiftness, that which we run at,
And lose by over-running. Know you not,
The fire that mounts the liquor 'till it run o'er,
In seeming to augment it, wastes it?
Ibid. Henry VIII. Act i. Sc. 1. l. 140.

Antonio. Some of us will smart for it.
Ibid. Much Ado About Nothing. Act v. Sc. 1. l. 109.

Who by aspersions throw a stone
At the head of others, hit their own.
HERBERT. *The Temple, The Church, Charms and Knots.* St. 5.

Remember Milo's end
Wedged in that timber which he strove to rend.
ROSCOMMON. *Essays on Translated Verse.* l. 87.

Those who inflict must suffer, for they see
The work of their own hearts, and that must be
Our chastisement or recompense.
SHELLEY. *Julian and Maddalo.* l. 482.

The thorns which I have reaped are of the tree
I planted,—they have torn me,—and I bleed:
I should have known what fruit would spring from such a seed.
BYRON. *Childe Harold.* Canto iv. St. 10.

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all.
FR. VON LOGAU. *Retribution. Sinngedichte.* (LONGFELLOW, trans.)

[Logau's first line was taken from the Greek:

Ὀψὲ θεοῦ μῦλοι, ἀλέουσι τὸ λεπτὸν ἄλευρον.

The mills of the gods grind slowly, but they grind small.
ORACULA SIBYLLINA. viii. 14.

Ut sit magna, tamen certe lenta ira deorum est.

But grant the wrath of Heaven be great, 'tis slow.
JUVENAL. *Satires.* xiii. 100. (GIFFORD, trans.)]

Mine eyes have seen the glory of the coming of the Lord:
He is tramping out the vintage where the grapes of wrath are stored:
He hath loosed the fateful lightning of his terrible swift sword.
JULIA WARD HOWE. *Battle Hymn of the Republic.*

Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it.
EMERSON. *Essays: Compensation.*

REVENGE.

Vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
New Testament. Romans xii. 19, 20.

Exoriare aliquis nostris ex ossibus ultor.

Rise from my ashes, some avenger, rise!
VIRGIL. *Æneid.* Bk. iv. l. 625.

[Dying imprecation of Dido upon the false Æneas. It is said to have been written

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with the point of his sword on the walls of his dungeon by Philip Strozzi before killing himself, when imprisoned by Cosmo I., Grand Duke of Tuscany.]

A man that studieth revenge, keeps his own wounds green.
BACON. *Essay: Revenge.* iv.

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.
Ibid. Essay: Revenge. iv.

Othello. O, that the slave had forty thousand lives!
One is too poor, too weak for my revenge.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 433.

Othello. Had all his hairs been lives, my great revenge
Had stomach for them all.
Ibid. Othello. Act v. Sc. 2. l. 74.

Othello. Not Cassio kill'd! then murder's out of tune,
And sweet revenge grows harsh.
Ibid. Othello. Act v. Sc. 2. l. 116.

Shylock. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me I will execute; and it shall go hard, but I will better the instruction.
Ibid. Merchant of Venice. Act iii. Sc. 1. l. 72.

To work a fell revenge a man's a fool,
If not instructed in a woman's school.
FLETCHER. *The Spanish Curate.* Act v. Sc. 1.

Revenge, at first though sweet,
Bitter ere long back on itself recoils.
MILTON. *Paradise Lost.* Bk. ix. l. 171.

Sweet is revenge—especially to women.
BYRON. *Don Juan.* Canto i. St. 124.

Revenge proves its own executioner.
FORD. *The Broken Heart.* Act v. Sc. 2.

'Tis sweet to love; but when with scorn we meet,
Revenge supplies the loss with joys as great.
LORD LANSDOWNE. *British Enchanter.* Act v. Sc. 1.

Revenge is profitable, gratitude is expensive.
GIBBON. *Decline and Fall of the Roman Empire.* Ch. xi.

It costs more to revenge injuries than to bear them.
BISHOP T. WILSON. *Maxims.* 303.

An act by which we make one friend and one enemy is a losing game; because revenge is a much stronger principle than gratitude.
COLTON. *Lacon.*

Souls made of fire, and children of the sun,
With whom revenge is virtue.
YOUNG. *The Revenge.* Act v. Sc. 2.

There are things
Which make revenge a virtue by reflection,
And not an impulse of mere anger; though
The laws sleep, justice wakes, and injur'd souls
Oft do a public right with private wrong.
BYRON. *Marino Faliero.* Act iv. Sc. 2.

And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong.
Ibid. Maseppa. St. 10. (Concluding lines.)

Wrongs unredressed, or insults unavenged.
WORDSWORTH. *The Excursion.* Bk. iii. l. 374.

REVOLUTION.

Revolutions are not made: they come. A revolution is as natural a growth as an oak. It comes out of the past. Its foundations are laid far back.
WENDELL PHILLIPS. *Speech at the Melodeon.* January 28, 1852.

Revolutions never go backward.
Ibid. Speech. Boston, Mass., February 17, 1861.

If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would if such a right were a vital one.
LINCOLN. *First Inaugural Address.* March 4, 1861.

REWARD.

Cast thy bread upon the waters; for thou shalt find it after many days.
Old Testament. Ecclesiastes xi. 1.

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Portia. He is well paid that is well satisfied:
And I, delivering you, am satisfied,
And therein do account myself well paid.
SHAKESPEARE. *Merchant of Venice.* Act iv. Sc. 1. l. 415.

For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.
CONGREVE. *The Mourning Bride.* Act v. Sc. 12.

Is there no bright reversion in the sky
For those who greatly think, or bravely die?
POPE. *Elegy to the Memory of an Unfortunate Lady.* l. 9.

Palmam qui meruit, ferat.

Let him bear the palm who deserves it.
JOHN JORTIN. *Lusus Poetici. Ad Ventos.* St. 4.

[The motto of Nelson and of the Royal Naval School of England. The whole stanza runs as follows:

Et nobis faciles parcite et hostibus;
Concurrant paribus cum ratibus rates,
Spectent numina ponti, et
Palmam qui meruit, ferat.

On friend and foe breathe soft and calm,
As ship with ship in battle meets;
And while the sea-gods watch the fleets
Let him who merits, bear the palm.
(W. M. F. KING, trans.)]

Who would run, that's moderately wise,
A certain danger for a doubtful prize?
POMFRET. *Love Triumphant Over Reason.* l. 85.

When all is won that all desire to woo,
The paltry prize is hardly worth the cost.
BYRON. *Childe Harold.* Canto ii. xxxv.

RIDDLES.

'Twas in heaven pronounced—it was muttered in hell,
And echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depth of the ocean its presence confessed.
. . . . . .
Yet in shade let it rest, like a delicate flower,
Ah, breathe on it softly, it dies in an hour.
CATHERINE M. FANSHAWE. *A Riddle on the Letter H.*

[This riddle has often been credited to Lord Byron. The first line has been improved by Horace Smith's alteration to the form now best known:

'Twas whispered in heaven, 'twas muttered in hell.]

A handless man a letter did write,
A dumb dictated it word for word;
The person who read it had lost his sight,
And deaf was he who listened and heard.
GEORGE BORROW. *The Bible in Spain.*

[This is Borrow's more accurate translation of a popular Spanish riddle, of uncertain date, already known through Bishop Whewell's version:

A headless man had a letter to write,
And he who read it had lost his sight;
The dumb repeated it word for word,
And deaf was the man who listened and heard.]

RIDICULE.

Benedick. Shall quips and sentences and these paper bullets of the brain awe a man from the career of his humour? No, the world must be peopled. When I said I would die a bachelor, I did not think I should live till I were married.
SHAKESPEARE. *Much Ado About Nothing.* Act ii. Sc. 3. l. 219.

For still the world prevail'd, and its dread laugh,
Which scarce the firm philosopher can scorn.
THOMSON. *Seasons. Autumn.* l. 233.

Nothing in poverty so ill is borne,
As its exposing men to grinning scorn.
OLDHAM. *Third Satire of Juvenal.*

Of all the griefs that harass the distress'd,
Sure the most bitter is a scornful jest.
Fate never wounds more deep the generous heart,
Than when a blockhead's insult points the dart.
DR. JOHNSON. *London.* l. 166.

It is commonly said, and more particularly by Lord Shaftesbury, that ridicule is the best test of truth.
LORD CHESTERFIELD. *Letter to His Son.* 6th of February, 1752.

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Truth, 'tis supposed, may bear all lights: and one of those principal lights or natural mediums by which things are to be viewed in order to a thorough recognition is ridicule itself.

SHAFTESBURY. *Essay on the Freedom of Wit and Humour.* Sec. i.

'Twas the saying of an ancient sage (Gorgias Leontinus, *apud Aristotle's Rhetoric*, Lib. iii. Cap. 18) that humor was the only test of gravity, and gravity of humor. For a subject which would not bear raillery was suspicious: and a jest which would not bear a serious examination was certainly false wit.

Ibid. Essay on the Freedom of Wit and Humour. Sec. 5.

And took for truth the test of ridicule.

CRABBE. *Tales of the Hall.* Bk. viii. *The Sisters.*

And coxcombs vanquish Berkeley by a grin.

JOHN BROWN. *An Essay on Satire. Occasioned by the Death of Mr. Pope.*

Who can refute a sneer?

WILLIAM PALEY. *Moral Philosophy.* Vol. ii. Bk. v. Ch. ix.

And shaped his weapon with an edge severe,
Sapping a solemn creed with solemn sneer.

BYRON. *Childe Harold.* Canto iii. St. 107.

Cervantes smiled Spain's chivalry away.

Ibid. Don Juan. Canto xiii. St. 11.

RIDING.

I sprang to the stirrup, and Joris, and he;
I galloped, Dirck galloped, we galloped all three;
"Good speed!" cried the watch, as the gate-bolts undrew;
"Speed!" echoed the wall to us galloping through;
Behind shut the postern, the lights sank to rest,
And into the midnight we galloped abreast.

ROBERT BROWNING. *Dramatic Lyrics: How They Brought the Good News from Ghent to Aix.* St. 1.

What if we still ride on, we too,
With life for ever old yet new,
Changed not in time, but in degree
The instant made eternity
And heaven just prove that I and she
Ride, ride together, forever ride?

ROBERT BROWNING. *The Last Ride Together.*

The rule of the road is a paradox quite
In riding or driving about.
If you go to the left you are sure to go right.
If you go to the right you go wrong.

Attributed to HENRY ERSKINE.

RIGHT.

Ποιητὰ δὲ νόμια εἶναι.

Whatever is, is right.

DEMOCRITUS. *Diogenes Laertius.* ix. 7, 12, 45.

(See under OPTIMISM.)

Better, though difficult, the right way to go,
Than wrong, tho' easy, where the end is woe.

BUNYAN. *Pilgrim's Progress.* Pt. i.

Can any man have a higher notion of the rule of right and the eternal fitness of things?

FIELDING. *Tom Jones.* Bk. iv. Ch. iv.

We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.

THOMAS JEFFERSON. *Declaration of Independence.*

All men are born free and equal, and have certain natural, essential, and unalienable rights.

Constitution of Massachusetts.

Be sure you are right, then go ahead.

[The motto of David Crockett in the war of 1812.]

If you choose to represent the various parts in life by holes upon a table, of different shapes,—some circular, some triangular, some square, some oblong.—and the persons acting these parts by bits of wood of similar shapes, we shall generally find that the triangular person has got into the square hole, the oblong into the triangular, and a square person has squeezed himself into the

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round hole. The officer and the office, the doer and the thing done, seldom fit so exactly that we can say they were almost made for each other.

SYDNEY SMITH. *Sketches of Moral Philosophy.*

The lot assigned to every man is suited to him, and suits him to itself.

MARCUS AURELIUS. *Meditations.* iii. 4.

Some must be great. Great offices will have
Great talents. And God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordain'd to fill.

COWPER. *The Task.* Bk. iv. *The Winter Evening.* l. 788.

Of the various executive abilities, no one excited more anxious concern than that of placing the interests of our fellow-citizens in the hands of honest men, with understanding sufficient for their stations.

THOMAS JEFFERSON. *Letter to Elias Shipman and others.* July 12, 1801.

I have always believed that success would be the inevitable result if the two services, the army and the navy, had fair play, and if we sent the right man to fill the right place.

SIR AUSTEN HENRY LAYARD. *Speech in Parliament.* January 15, 1855.

Sir, I would rather be right than be President.

HENRY CLAY. *Speech,* 1850 (referring to the Compromise Measures).

With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right.

ABRAHAM LINCOLN. *Second Inaugural Address.* March 4, 1865.

But 't was a maxim he had often tried,
That right was right, and there he would abide.

CRABBE. Tale xv. *The Squire and the Priest.*

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

F. W. FABER. *The Right Must Win.* (Concluding lines.)

Because right is right, to follow right
Were wisdom in the scorn of consequence.

TENNYSON. *Œnone.* l. 148.

I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time.
I trust in God,—the right shall be the right
And other than the wrong, while He endures.
I trust in my own soul, that can perceive
The outward and the inward,—Nature's good
And God's.

ROBERT BROWNING. *A Soul's Tragedy.* Act i.

In the great right of an excessive wrong.

Ibid. The Ring and the Book. The Other Half-Rome. l. 1055.

RIVAL.

There with commutual zeal we both had strove
In acts of dear benevolence and love:
Brothers in peace, not rivals in command.

POPE. *The Odyssey of Homer.* Bk. iv. l. 241.

Sine rivali teque et tua solus amares.

Without rivals thou lovest alone thyself and thine.

HORACE. *Art of Poetry.* l. 444.

Un homme qui s'aimait sans avoir de rivaux.

A man who loved himself without having any rivals.

LA FONTAINE. *Rochefoucauld.*

He answered Darius that the earth could not brook two suns, nor Asia two masters.

PLUTARCH. *Apothegms. Alexander.*

Prince Henry. Two stars keep not their motion in one sphere;
Nor can one England brook a double reign.

SHAKESPEARE. *I. Henry IV.* Act v. Sc. 4. l. 65.

Hector. The obligation of our blood forbids
A gory emulation 'twixt us twain.

Ibid. Troilus and Cressida. Act iv. Sc. 5. l. 123.

Cassius. There was a Brutus once that would have brook'd
The eternal devil to keep his state in Rome
As easily as a king.

Ibid. Julius Cæsar. Act i. Sc. 2. l. 159.

In arms and science 'tis the same;
Our rival's hurts create our fame.

PRIOR. *Alma.* Canto i. l. 196.

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For monarchs ill can rivals brook,
Even in a word, or smile, or look.
SCOTT. *Marmion.* Canto v. St. 13.

RIVER.

There is a river in Macedon; and there is also moreover a river at Monmouth; . . . and there is salmons in both.
SHAKESPEARE. *III. Henry IV.* Act iv. Sc. 7. l. 25.

By shallow rivers, to whose falls
Melodious birds sing madrigals.
MARLOWE. *The Passionate Shepherd to His Love.* St. 2.

Julia. The current that with gentle murmur glides,
Thou know'st, being stopp'd, impatiently doth rage;
But when his fair course is not hindered,
He makes sweet music with the enamell'd stones,
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage.
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 7. l. 25.

O, could I flow like thee, and make thy stream
My great example, as it is my theme!
Though deep, yet clear: though gentle, yet not dull;
Strong without rage, without o'erflowing full.
DENHAM. *Cooper's Hill.* l. 189.

Listen and appear to us,
In name of great Oceanus,
. . . . . .
By all the nymphs that nightly dance
Upon thy streams with wily glance,
Rise, rise, and heave thy rosy head
From thy coral-paven bed,
And bridle in thy headlong wave,
Till thou our summons answered have
Listen and save.
MILTON. *Comus.* l. 867.

About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these,
Creatures that lived and moved, and walked or flew.
Ibid. Paradise Lost. Bk. viii. l. 263.

Flow gently, sweet Afton, among thy green braes;
Flow gently, I'll sing thee a song in thy praise.
BURNS. *Flow Gently, Sweet Afton.*

A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune.
COLERIDGE. *The Ancient Mariner.* Pt v. St. 18.

Ye nymphs that reign o'er sewers and sinks,
The river Rhine, it is well known,
Doth wash your city of Cologne;
But tell me, nymphs! what power divine
Shall henceforth wash the river Rhine?
Ibid. Cologne. (Concluding lines.)

In Xanadu did Kubla Khan
A stately pleasure-dome decrew;
Where Alph, the sacred river ran,
Through caverns measureless to man,
Down to a sunless sea.
Ibid. Kubla Khan. l. 1.

On Linden, when the sun was low,
All bloodless lay the untrodden snow,
And dark as winter was the flow
Of Iser, rolling rapidly.
CAMPBELL. *Hohenlinden.* St. 1.

The river glideth at his own sweet will.
WORDSWORTH. *Sonnet XXXVI.* Composed upon Westminster Bridge, September 3, 1802.

The stream, aspiring, pants its source to mount
As streams meander level with their fount.
ROBERT MONTGOMERY. *The Omnipresence of the Deity.* Pt. i.

[We take this to be, on the whole, the worst similitude in the world. In the first place, no stream meanders or can possibly meander level with the fount. In the next place, if streams did meander level with their founts, no two motions can be less like each other than that of meandering level and that of mounting upwards.
MACAULAY. *Review of Montgomery's Poems.*]

See the rivers, how they run,
Changeless to the changeless sea.
CHARLES KINGSLEY. *Saint's Tragedy.* Act ii. Sc. 2.

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I wandered by the brook-side,
I wandered by the mill;
I could not hear the brook flow,
The noisy wheel was still.
RICHARD MONCKTON MILNES (Lord Houghton). *The Brookside.*

I chatter, chatter, as I flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.
TENNYSON. *The Brook.*

No check, no stay, this streamlet fears:
How merrily it goes.
'Twill murmur on a thousand years
And flow as now it flows.
WORDSWORTH. *The Fountain.* St. 6.

But the majestic river floated on,
Out of the mist and hum of that low land,
Into the frosty starlight, and there moved,
Rejoicing, through the hush'd Chorasmian waste,
Under the solitary moon;—he flow'd
Right for the polar star, past Orgunjè,
Brimming, and bright, and large: then sands begin
To hem his watery march, and dam his streams,
And split his currents; that for many a league
The shorn and parcell'd Oxus strains along
Through beds of strand and matted rushy isles—
Oxus, forgetting the bright speed he had
In his high mountain-cradle in Pamere,
A foil'd circuitous wanderer—till at last
The long'd-for dash of waves is heard, and wide
His luminous home of waters opens, bright
And tranquil, from whose floor the new-bathe'd stars
Emerge, and shine upon the Aral Sea.
MATTHEW ARNOLD. *Oxus.*

Like streams that keep a summer mind
Snow-hid in Jenooary.
LOWELL. *The Biglow Papers. Second Series. The Courtin'.* St. 22.

ROD.

A whip for the horse, a bridle for the ass, and a rod for the back of fools.
Old Testament. Proverbs xxvi. 3.

He that spareth the rod hateth his son.
Ibid. Proverbs xiii. 24.

There is nothynge that more dyspleaseth God
Than from ther children to spare the rod.
JOHN SKELTON. *Magnyfycence.* l. 1954.

Love is a boy, by poets styl'd,
Then spare the rod, and spoil the child.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 843.

They spare the rod, and spoyle the child.
RALPH VENNING. *Mysteries and Revelations.*

He that will not use the rod on his child, his child shall be used as a rod on him.
TH. FULLER. *Holy and Profane States. Holy State. The Good Parent.*

Diogenes struck the father when the son swore.
BURTON. *Anatomy of Melancholy.* Pt. iii. Sec. 2. Memb. 2. Subsec. 5.

Virtue best loves those children that she beats.
HERRICK. *Hesperides.* 822.

The man that's ne'er been flogged has ne'er been taught.
MENANDER. *Monosticha.* 422.

There is now less flogging in our great schools than formerly,—but then less is learned there; so that what the boys get at one end they lose at the other.
DR. JOHNSON. *Boswell's Life.* Vol. vi. Ch. I. 1775.

O ye! who teach the ingenious youth of nations,
Holland, France, England, Germany, or Spain,
I pray ye flog them upon all occasions,
It mends their morals, never mind the pain.
BYRON. *Don Juan.* Canto ii. St. 1.

Gloster. A staff is quickly found to beat a dog.
SHAKESPEARE. *II. Henry VI.* Act iii. Sc. 1. l. 171.

For him at least I have a rod in pickle.
O. KEEFE. *Midas.* Act ii. Sc. 1.

A woman, a spaniel, and a walnut-tree,
The more you beat them, the better they be.
CHARLES TAYLOR.
[Translation of a proverb long familiar in Spain and Italy.]

ROMAN CATHOLIC.

Extra Ecclesiam nulla salus.

Outside the Church there is no salvation.
ST. CYPRIAN. Epistles iv. 4. and lxiii. 18.

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Extra Ecclesiam Catholicam totum potest præter salutem.

Outside of the Catholick Church everything may be had except salvation.

SAINT AUGUSTINE. Vol. ix. 122 B. (Bened. ed.)

[St. Augustine continues: You may have Orders and Sacraments, you may sing Alleluia and answer Amen, you may hold the Gospel and have and preach the faith in the name of the Father, the Son, and the Holy Ghost: but nowhere except in the Catholick Church can salvation be found.]

Roma locuta est, causa finita est.

Rome has spoken, the case is concluded.

[Founded upon this passage from St. Augustine (*Sermons*, 131, 10):

Jam enim de hac causa duo concilia missa sunt ad sedem Apostolicam. Inde etiam rescripta venerunt: causa finita est; utinam aliquando error finiatur!

Already the results of two councils on this (Pelagian) question have been sent to the Apostolic See, and rescripts have been returned from thence. The case is finished; would that some time or other the heresy might come to an end as well.]

There was also a Nonne, a Prioresse,
That of hir smyling was ful simple and coy;
Hir gretteste ooth was but by sëynt Loy;
And she was cleped madame Eglentyne.
Ful wel sche song the service divyne.

CHAUCER. *Canterbury Tales.*

If thou wilt stand firm and grow as thou oughtest, esteem thyself as a pilgrim and stranger upon earth.

Thou must be contented for Christ's sake to be esteemed as a fool in this world, if thou desire to lead the life of a monk.

Dress and tonsure profit little; but change of heart and perfect mortification of the passions make a true monk.

THOMAS À KEMPIS. *Of the Imitation of Christ.*

She may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

MACAULAY. *On Ranke's History of the Popes.* Often referred to as Macaulay's New Zealander.

[In his New Zealander, Macaulay gave its most brilliant and permanent form to an idea which had been already used by innumerable authors, among others himself. His essay on *Ranke* appeared in the *Edinburgh Review* for October, 1840. In a criticism of Mitford's *Greece*, contributed so early as 1829 to *Knight's Quarterly Magazine*, he had said:

When the sceptre shall have passed away from England; when, perhaps, travellers from distant regions shall in vain labor to decipher on some mouldering pedestal the name of our proudest chief; shall hear savage hymns chanted to some misshapen idol, over the ruined dome of our proudest temple; and shall see a single naked fisherman wash his nets in the river of the ten thousand masts; her [Athens's] influence and her glory will still survive, fresh in eternal youth. (Concluding paragraph.)

There may be here a reminiscence of the prophet Ezekiel:

It (Tyre) shall be a place for the spreading of nets in the midst of the sea. . : . Then all the princes of the sea shall come down from their thrones; . . . they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants? (xxvi. 5, 16, 17).

And it shall come to pass, that the fishers shall stand upon it from En-gedi even to En-eglaim; they shall be a place to spread forth nets (xlvii. 10).

Closer parallels are numerous in modern literature:

For my part, I take Europe to be worn out. When Voltaire dies we may say "Good-night." The next Augustan age will dawn on the other side of the Atlantic. There will, perhaps, be a Thucydides at Boston, a Xenophon at New York, and, in time, a Virgil at Mexico, and a Newton at Peru. At last some curious traveller from Lima will visit England, and give a description of the ruins of St. Paul's, like the editions of Baalbec and Palmyra

HORACE WALPOLE. *Letters to Sir Horace Mann.* November 24, 1774.

Where now is Britain?
. . . . . .
Even as the savage sits upon the stone
That marks where stood her capitols, and hears
The bittern booming in the weeds, he shrinks
From the dismaying solitude.

HENRY KIRKE WHITE. *Time.* l. 194.

In the firm expectation, that when London shall be a habitation of bitterns, when St. Paul's and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh; when the piers of Westminster Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some transatlantic commentator will be weighing in

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the scales of some new and now unimagined system of criticism the respective merits of the Bells, and the Fudges, and their historians.

SHELLEY. *Peter Bell the Third. Dedication to Thomas Brown, Esq.* (Thomas Moore).

Who knows but that hereafter some traveller like myself will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations,—who knows but that he will sit down solitary amid silent ruins, and weep a people inurned, and their greatness changed into an empty name?

VOLNEY. *Ruins. Meditations.* Ch. ii.

For other parallels, see WALSH, *Handy-book of Literary Curiosities.*]

ROMANCE.

Perhaps the self same song that found a path
Through the sad heart of Ruth, when sick for home
She stood in tears amid the alien corn:
The same that oftimes hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

KEATS. *Ode to a Nightingale.* St. 7.

Parent of golden dreams, Romance!
Auspicious queen of childish joys,
Who leadst along, in airy dance,
Thy votive train of girls and boys.

BYRON. *To Romance.*

Lady of the Mere,
Sole-sitting by the shores of old romance.

WORDSWORTH. *A Narrow Girdle of Rough Stones and Crags.*

He loved the twilight that surrounds
The border-land of old romance;
Where glitter hauberk, helm, and lance,
And banner waves, and trumpet sounds,
And ladies ride with hawk on wrist,
And mighty warriors sweep along,
Magnified by the purple mist,
The dusk of centuries and of song.

LONGFELLOW. *Tales of a Wayside Inn.* Prelude. Pt. v. l. 130.

Oh for a blast of that dread horn[1]
On Fontarabian echoes borne!

SCOTT. *Marmion.* Canto vi. St. 33.

[1] O for the voice of that wild horn.

SCOTT. *Rob Roy.* Ch. ii.

My county Guy, the hour is nigh
The sun has left the lea,
The orange flower perfumes the bower,
The breeze is on the sea.

SCOTT. *Quentin Durward.* Ch. iv.

ROME.

Prima urbes inter, divum domus, aurea Roma.

First among cities, home of the gods, is golden Rome.

AUSONIUS. *Ordo Nobilium Urbium.* 1.

She alone among nations has received into her bosom those whom she has conquered, and has cherished all humanity as her sons, and not as her slaves; those whom she has subdued she has called her citizens, and has bound to herself the ends of the earth in ties of affection.

CLAUDIANUS. *De Consulatu Stilichonis.* iii. 150.

He so beautified the city as to justify his boast, that he had found Rome of brick and left it of marble.

SUETONIUS. ii. 29. (*Of Augustus.*)

Civis Romanus sum.

I am a Roman citizen.

CICERO. *In Verrem.* ii. v. 57, 147.

Frangitur ipsa suis Roma superba bonis.

By her own wealth is haughty Rome brought low.

PROPERTIUS. *Elegies.* iv. 12, 60 (iii. 13, 60).

Once I journeyed far from home
To the gate of holy Rome;
There the Pope, for my offence,
Bade me straight, in penance, thence
Wandering onward, to attain
The wondrous land that height Cokaigne.

ROBERT WACE. *The Land of Cokaigne.*

Horatio. I am more an antique Roman than a Dane.

SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 333.

On this foundation would I build my fame,
And emulate the Greek and Roman name.

ROWE. *Jane Shore.* Act iii. Sc. 1.

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To the glory that was Greece.
And the grandeur that was Rome.
POE. *To Helen.*

Oh Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires.
BYRON. *Childe Harold.* Canto iv. St. 78.

"While stands the Coliseum, Rome shall stand;
"When falls the Coliseum, Rome shall fall!
"And when Rome falls—the World."
From our own land
Thus spake the pilgrims o'er this mighty wall
In Saxon times.
Ibid. Childe Harold. Canto iv. St. 145.

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe;
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
Ibid. Childe Harold. Canto iv. St. 79.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars,
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient rein
In the solemn midnight,
Centuries ago.
ALFRED DOMETT. *Christmas Hymn.*

Every one soon or late comes round by Rome.
R. BROWNING. *The Ring and the Book.* Bk. v. l. 296.

ROSE.

There is no gathering the rose without being pricked by the thorns.
PILPAY (or BIDPAI). *The Two Travellers.* Ch. ii. Fable 6.

Flowers of all hue, and without thorn the rose.
MILTON. *Paradise Lost.* Bk iv. l. 256.

And I will make thee beds of roses,
And a thousand fragrant posies.
MARLOWE. *The Passionate Shepherd to His Love.* St. 3.

O, how much more doth beauty beauteous seem,
By that sweet ornament which truth doth give!
The rose looks fair, but fairer we it deem,
For that sweet odor which doth in it live.
SHAKESPEARE. *Sonnet LIV.*

How fair is the Rose! what a beautiful flower.
The glory of April and May!
But the leaves are beginning to fade in an hour,
And they wither and die in a day.
Yet the Rose has one powerful virtue to boast,
Above all the flowers of the field:
When its leaves are all dead, and fine colours are lost,
Still how sweet a perfume it will yield!
ISAAC WATTS. *Moral Songs: The Rose.*

When we desire to confine our words, we commonly say they are spoken under the rose.
THOMAS BROWNE. *Vulgar Errors.*

Go, lovely rose!
Tell her that wastes her time, and me
That now she knows,
When I resemble her to thee,
How sweet, and fair, she seems to be.
EDMUND WALLER. *The Rose.*

Die of a rose in aromatic pain.
POPE. *Essay on Man.* Ep. i. l. 200.

Let opening roses knotted oaks adorn,
And liquid amber drop from every thorn.
Ibid. Autumn. l. 37.

O, my love's like a red, red rose
That's newly sprung in June.
BURNS. *A Red, Red Rose.*

I am not the rose, but I have lived near the rose.
H. B. CONSTANT.

[A. Hayward, in the introduction to Mrs. Piozzi's *Autobiography and Letters*, ascribes to Constant the French form of this phrase, "Je ne suis pas la rose, mais j'ai vécu avec elle." The original may be found in Sadi's *Gulistan*. See NATHAN HASKELL DOLE. *Flowers from Persian Poets.* Vol. ii. p. 257.]

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Red as a rose is she.
COLERIDGE. *The Ancient Mariner.* Pt. 1. St. 9.

You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still.
MOORE. *Farewell! But Whenever You Welcome the Hour.* (Concluding lines.)

Quo semel est imbuta recens, servabit odorem
Testa diu.
The vase will long the scent retain
It chanced, when newly made, to gain.
HORACE.

[Horace's allusion is to earthen vessels into which wine has once been poured. Aldrich kins Moore to Horace in his parody of the former: "You may break, you may shatter Watkins if you will, but the scent of the Roederer will hang round him still." —*Marjorie Daw.*]

Rose of the Garden! such is woman's lot—
Worshipp'd while blooming—when she fades, forgot.
Rose of the Desert! thus should woman be
Shining uncourted, lone and safe, like thee.
MOORE. *Rose of the Desert.* l. 5.

'Tis the last rose of summer,
Left blooming alone.
Ibid. The Last Rose of Summer. l. 1.

No flower of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh.
Ibid. Last Rose of Summer. l. 5.

What would the rose with all her pride be worth,
Were there no sun to call her brightness forth?
Ibid. Love Alone. St. 2.

The budding rose above the rose full blown.
WORDSWORTH. *The Prelude.* Bk. xi. l. 121.

A lovely being, scarcely formed or moulded,
A rose with all its sweetest leaves yet folded.
BYRON. *Don Juan.* Canto xv. St. 43.

The rose that all are praising,
Is not the rose for me;
Too many eyes are gazing
Upon the faultless tree.
But there's a rose in yonder glen
That scorns the gaze of other men;
For me its beauty saving,—
Oh! that's the rose for me.
THOMAS HAYNES BAYLY. *The Rose that All are Praising.*

Underneath large blue-bells tented
Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not.
KEATS. *Ode. Bards of Passion and of Mirth.* l. 13.

Two roses on one slender spray
In sweet communion grew,
Together hailed the morning ray
And drank the evening dew.
MONTGOMERY. *The Roses.*

As rich and purposeless as is the rose:
Thy simple doom is to be beautiful.
STEPHEN PHILLIPS. *Marpessa.* ll. 51, 52.

ROYALTY.

(See KINGS.)

Brackenbury. Princes have but their titles for their glories,
An outward honour for an inward toil;
And for unfelt imaginations,
They often feel a world of restless cares:
So that between their titles, and low name,
There's nothing differs but the outward fame.
SHAKESPEARE. *Richard III.* Act i. Sc. 4. l. 78.

Richard. How sweet a thing it is to wear a crown,
Within whose circuit is Elysium
And all that poets feign of bliss and joy!
Ibid. III. Henry VI. Act i. Sc. 2. l. 28.

Prince Henry. Why doth the crown lie there upon his pillow,
Being so troublesome a bedfellow?
O polish'd perturbation! golden care!
That keep'st the ports of slumber open wide,
To many a watchful night! Sleep with it now,

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Yet not so sound and half so deeply sweet
As he whose brow with homely biggen bound
Snores out the watch of night. O, Majesty!
When thou dost pinch thy bearer, thou dost sit
Like a rich armour worn in heat of day,
That scalds with safety.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 5. l. 25.

Subjects may grieve, but monarchs must redress.
DRYDEN. *Annus Mirabilis.* ccxlii.

Entire and sure the monarch's rule must prove,
Who founds her greatness on her subjects' love.
PRIOR. *Prologue Spoken on Her Majesty's Birthday.* 1704.

A sovereign's ear ill brooks a subject's questioning.
COLERIDGE. *Zapolya.* Sc. 1.

Wenn die Könige bau'n, haben die Kärrner zu thun.
When kings are building, draymen have something to do.
SCHILLER. *Kant und Seine Ausleger.*

For a king
'Tis sometimes better to be fear'd than loved.
BYRON. *Sardanapalus.* Act i. Sc. 3.

And when Reason's voice,
Loud as the voice of Nature, shall have waked
The nations; and mankind perceive that vice
Is discord, war, and misery—that virtue
Is peace and happiness and harmony;
When man's maturer nature shall disdain
The playthings of its childhood; kingly glare
Will lose its power to dazzle; its authority
Will silently pass by; the gorgeous throne
Shall stand unnoticed in the regal hall
Fast falling to decay; whilst falsehood's trade
Shall be as hateful and unprofitable
As that of truth is now.
SHELLEY. *Queen Mab.*

Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that fierce light which beats upon a throne,
And blackens every blot.
TENNYSON. *Idyls of the King. Dedication.*

God said, "I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor."
EMERSON. *Boston Hymn.*

RUIN.

Final ruin fiercely drives
Her ploughshare o'er creation.
YOUNG. *Night Thoughts.* Night ix. l. 167.

Stern ruin's ploughshare drives elate
Full on thy bloom.
BURNS. *To a Mountain Daisy.*

One minute gives invention to destroy;
What to rebuild, will a whole age employ.
CONGREVE. *The Double Dealer.* Act i. Sc. 6.

Resolv'd to ruin or to rule the state.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 174.

On Prague's proud arch the fires of ruin glow,
His blood-dyed waters murmuring far below.
CAMPBELL. *Pleasures of Hope.* Bk. i. l. 385.

Tully was not so eloquent as thou,
Thou nameless column with the buried base!
What are the laurels of the Cæsar's brow?
BYRON. *Childe Harold.* Canto v. St. 110.

RULE.

No rule is so general, which admits not some exception.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. 2. Memb. 1. Subsec. 5.

Quod si exceptio facit ne liceat; ibi necesse est licere, ubi non est exceptum.
If the exception make this thing unlawful, necessarily it is lawful where there is no exception.
CICERO. *Oratorio pro L. Cornelio Balbo.* Sec. 32.

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[Hence, probably, the legal maxim, "Exceptio probat regulam de rebus non exceptis" ("An exception proves the validity of a rule concerning things not excepted"), which in turn has been corrupted into the familiar proverb, "The exception proves the rule."]

For nothing goes for sense or light,
That will not with old rules jump right.
BUTLER. *Hudibras.* Pt. i. Canto iii. l. 135.

A few strong instincts, and a few plain rules.
WORDSWORTH. *Alas! What Boots the Long Laborious Quest?*

RUMOR.

(See FAME; GOSSIP.)

Warwick. Rumour doth double, like the voice and echo,
The numbers of the fear'd.
SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 1. l. 97.

Rumour. I, from the orient to the drooping west,
Making the wind my post-horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce,
Stuffing the ears of men with false reports.
Ibid. II. Henry IV. Induction. l. 3.

Rumour. Rumour is a pipe
Blown by surmises, jealousies, conjectures;
And of so easy and so plain a stop,
That the blunt monster with uncounted heads,
The still-discordant wavering multitude,
Can play upon it.
Ibid. II. Henry IV. Induction. l. 15.

SACRIFICE.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
New Testament. Romans xii. 1.

Lear. Upon such sacrifices, my Cordelia,
The gods themselves throw incense.
SHAKESPEARE. *King Lear.* Act v. Sc. 3. l. 00.

A flower, when offered in the bud,
Is no vain sacrifice.
ISAAC WATTS. *Divine Songs.* Song xii.

When bad men combine the good must associate; else they will fall an unpitied sacrifice in a contemptible struggle.
EDMUND BURKE. *Thoughts on the Cause of the Present Discontent. Works.* Vol. i. p. 256.

SAILOR.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.
Old Testament. Psalm cvii. 23.

Illi robur et aes triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus.
Oak and brass of triple fold
Encompassed sure that heart, which first made bold
To the raging sea to trust.
A fragile bark.
HORACE. *Odes.* i. 3, 9. (CONINGTON, trans.)

Give me a spirit that on this life's rough sea
Loves t' have his sails fill'd with a lusty wind,
Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low
That she drinks water, and her keel plows air.
CHAPMAN. *Tragedy of Charles, Duke of Byron.* Act iii. Sc. 1.

Hastings. Who builds his hope in air of your good looks,
Lives like a drunken sailor on a mast;
Ready, with every nod, to tumble down
Into the fatal bowels of the deep.
SHAKESPEARE. *Richard III.* Act iii. Sc. 4. l. 100.

Pass we the joys and sorrows sailors find,
Coop'd in their winged sea-girt citadel,

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The foul, the fair, the contrary, the kind,
As breezes rise and fall, and billows swell,
Till on some jocund morn—lo, land! and all is well.
BYRON. *Childe Harold.* Canto ii. St. 28.

O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as free,
Far as the breeze can bear, the billows foam,
Survey our empire, and behold our home!
These are our realms, no limit to their sway,—
Our flag the sceptre all who meet obey.
Ibid. The Corsair. Canto i. St. 1.

Wherever waves can roll, and winds can blow.
COWPER. *The Farewell.* l. 38.

My soul to-day
Is far away,
Sailing the Vesuvian bay;
My wingèd boat,
A bird afloat,
Swims round the purple peaks remote.
THOMAS BUCHANAN READ. *Drifting.* St. 1.

With dreamful eyes
My spirit lies
Under the walls of Paradise.
Ibid. Drifting. St. 6.

My soul is an enchanted boat,
Which like a sleeping swan doth float
Upon the silver waves of thy sweet singing;
And thine doth like an angel sit
Beside the helm conducting it,
Whilst all the winds with melody are ringing.
SHELLEY. *Prometheus Unbound.* Act ii. Sc. 5.

SAINTS.

Ophelia (sings). To-morrow is Saint Valentine's day,
All in the morning betime.
And I a maid at your window,
To be your Valentine.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. l. 48.

King Henry. This day is called the feast of Crispian:
He that outlives this day and comes safe home,
Will stand a tip-toe when this day is named,
And rouse him at the name of Crispian.
Ibid. Henry V. Act iv. Sc. 3. l. 40.

Bastard. Saint George, that swinged the dragon, and e'er since
Sits on his horseback at mine hostess' door.
SHAKESPEARE. *King John.* Act ii. Sc. 1. l. 288.

Queen Margaret. But all his mind is bent to holiness,
To number Ave-Marias on his beads;
His champions are the prophets and apostles,
His weapons holy saws of sacred writ,
His study is his tilt-yard, and his loves
Are brazen images of canonized saints.
Ibid. II. Henry VI. Act i. Sc. 3. l. 58.

Lucio. I hold you as a thing ensky'd and sainted.
Ibid. Measure for Measure. Act i. Sc. 4. l. 34.

I don't like your way of conditioning and contracting with the saints. Do this and I'll do that! Here's one for t'other. Save me and I'll give you a taper or go on a pilgrimage.
ERASMUS. *The Shipwreck.*

Saint abroad, and a devil at home.
BUNYAN. *Pilgrim's Progress.* Pt. i.

For virtue's self may too much zeal be had;
The worst of madmen is a saint run mad.
POPE. *To Murray.* Ep. vi. of *Horace.* l. 26.

The saint sustained it, but the woman died.
Ibid. Epitaph on Mrs. Corbet.

An artful woman makes a modern saint.
PRIOR. *Epigrams. The Modern Saint.*

There is a land of pure delight
Where saints immortal reign.
WATTS. *Hymns.* Hymn 66.

Hail to thy returning festival, Old Bishop Valentine! Great is thy name in the rubric. Thou venerable arch flamen of Hymen. . . . Like unto thee, assuredly, there is no other saint in the calendar.
LAMB. *Essays of Elia: Valentine's Day.*

The saints will aid if men will call,
For the blue sky bends over all!
COLERIDGE. *The Ancient Mariner.* Pt. i. Conclusion.

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SATIRE.

Castigat ridendo mores.
He chastises manners with a laugh.
SANTEUIL.
[Adopted as a motto by the Comédie Italienne and the Opéra Comique Theatre in Paris.]

Satire should, like a polished razor keen,
Wound with a touch that's scarcely felt or seen.
LADY MARY WORTLEY MONTAGU, *Epigram: To the Imitator of the First Satire of Horace.* Bk. ii.

Satire is a sort of glass wherein beholders do generally discover everybody's face but their own, which is the chief reason for that kind reception it meets with in the world.
SWIFT. *The Battle of the Books.* Preface.

SCANDAL.

And there's a lust in man no charm can tame
Of loudly publishing our neighbour's shame;
On eagles' wings immortal scandals fly,
While virtuous actions are but born and die.
JUVENAL. *Satire* ix. (STEPHEN HARVEY, trans.)

The mightier man, the mightier is the thing
What makes him honour'd, or begets him hate;
For greatest scandal waits on greatest state.
SHAKESPEARE. *Lucrece.* l. 1004.

At ev'ry word a reputation dies.
POPE. *Rape of the Lock.* Canto iii. l. 16.
[*Cf.* Sheridan. *School for Scandal.* Act ii. Sc. 2. '. . . a character dead at every word!']

Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug, a look,
Far better than a printed book;
Convey a libel in a frown,
And wink a reputation down;
Or, by the tossing of a fan,
Describe the lady and the man.
SWIFT. *Journal of Modern Lady.* l. 188.

I'm called away by particular business, but I leave my character behind me.
SHERIDAN. *School for Scandal.* Act ii. Sc. 2.

No scandal about Queen Elizabeth, I hope?
SHERIDAN. *The Critic.* Act iv. Sc. 1.

Love and scandal are the best sweeteners of tea.
FIELDING. *Love in Several Masques.* Act iv. Sc. 2.

Her tea she sweetens, as she sips, with scandal.
ROGERS. *Written to be Spoken by Mrs. Siddons.*

Assail'd by scandal and the tongue of strife,
His only answer was a blameless life:
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.
COWPER. *Hope.* l. 570.

Dead scandals form good subjects for dissection.
BYRON. *Don Juan.* Canto i. St. 31.

For now the poet cannot die,
Nor leave his music as of old,
But round him ere he scarce be cold
Begins the scandal and the cry.
TENNYSON. *To ——, after reading a Life and Letters.*

That foul bird of rapine whose whole prey
Is man's good name.
Ibid. Merlin and Vivien.

SCIENCE.

One science only will one genius fit,
So vast is art, so narrow human wit.
POPE. *Essay on Criticism.* Pt. i. l. 60.

Human science is uncertain guess.
PRIOR. *Solomon.* Bk. i. l. 740.

'Twas thus by the glare of false science betray'd,
That leads to bewilder, and dazzles to blind.
BEATTIE. *The Hermit.*

O star-eyed Science, hast thou wander'd there,
To waft us home the message of despair?
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 325.

Human pride
Is skilful to invent most serious names
To hide its ignorance.
SHELLEY. *Queen Mab.* vii.

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Physician art thou, one all eyes,
Philosopher, a fingering slave,
One that would peep and botanize
Upon his mother's grave?
WORDSWORTH. *A Poet's Epitaph.*

Love not the flower they pluck and know it not,
And all their botany is Latin names.
EMERSON. *Blight.*

Put by the Telescope!
Better without it man may see,
Stretch'd awful in the hush'd midnight,
The ghost of his eternity.
COVENTRY PATMORE. *The Unknown Eros.*

SCHOOL.

(See EDUCATION.)

Every schoolboy hath that famous testament of Grunnius Corocotta Porcellus at his fingers' end.
BURTON. *Anatomy of Melancholy.* Pt. iii.

Every schoolboy knows it.
JEREMY TAYLOR. *On the Real Presence.* Sec. v. 1.

As every schoolboy knows.
LORD MACAULAY.

Jaques. Then the whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l. 147.

What's all the noisy jargon of the schools?
JOHN POMFRET. *Reason a Poem.* (1700.)

The sounding jargon of the schools.
COWPER. *Truth.* l. 367.

What's a' your jargon o' your schools,
Your Latin names for horns and stools;
If honest nature made you fools.
BURNS. *Epistle to J. L——k.*

Beside yon straggling fence that skirts the way,
With blossom'd furze unprofitably gay,
There, in his noisy mansion, skill'd to rule,
The village master taught his little school;
A man severe he was, and stern to view,—
I knew him well, and every truant knew;
Well had the boding tremblers learn'd to trace
The day's disasters in his morning face;
Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he;
Full well the busy whisper circling round
Convey'd the dismal tidings when he frown'd.
Yet was he kind, or if severe in aught,
The love he bore to learning was in fault;
The village all declar'd how much he knew,
'T was certain he could write and cipher too.
GOLDSMITH. *Deserted Village.* l. 193.

The Schoolmaster is abroad! and I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country.
LORD BROUGHAM. *Speech in the House of Commons.* 1828.

SCOTLAND.

Macduff. Stands Scotland where it did?
SHAKESPEARE. *Macbeth.* Act iv. Sc. 3. l. 164.

Much may be made of a Scotchman if he be caught young.
DR. JOHNSON. *Boswell's Life of Johnson.* 1772.

The noblest prospect which a Scotchman ever sees is the high-road that leads him to England.
Ibid. Boswell's Life of Johnson. 1763.

Oats,—a grain which is generally given to horses, but in Scotland supports the people.
SAMUEL JOHNSON. *Dictionary of the English Language.*

Joh. Mayor, in the first book of his *History of Scotland*, contends much for the wholesomeness of oaten bread; it was objected to him, then living at Paris, that his countrymen fed on oats and base grain. . . . And yet Wecker out of Galen calls it horse-meat, and fitter juments than men to feed on.
BURTON. *Anatomy of Melancholy.* Pt. i. 1, 2, 1.

From scenes like these old Scotia's grandeur springs,
That makes her lov'd at home, rever'd abroad:

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Princes and lords are but the breath of kings:
"An honest man's the noblest work of God." [1]
BURNS. *Cotter's Saturday Night.* St. 19.

O Scotia! my dear, my native soil!
For whom my warmest wish to heaven is sent!
Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!
Ibid. Cotter's Saturday Night. St. 20.

Hear, Land o' Cakes and brither Scots
Frae Maiden Kirk to Johnny Groat's.
Ibid. On Captain Grose's Peregrinations Thro' Scotland.

My heart's in the Highlands, my heart is not here;
My heart's in the Highlands a-chasing the deer.
Ibid. My Heart's in the Highlands.

It was a' for our rightfu' King
We left fair Scotland's strand.
Ibid. A' for our Rightfu' King.

It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause,
And bide by the buff and the blue!
Ibid. Here's a Health to Them that's Awa'.

The Scots are poor, cries surly English pride;
True is the charge, nor by themselves denied.
Are they not then in strictest reason clear,
Who wisely come to mend their fortunes here?
CHURCHILL. *Prophecy of Famine.* l. 195.

O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what mortal hand
Can e'er untie the filial band,
That knits me to thy rugged strand!
SCOTT. *Lay of the Last Minstrel.* Canto vi. St. 2.

It requires a surgical operation to get a joke well into a Scotch understanding.
SYDNEY SMITH. *Lady Holland's Memoir.* Vol. i. p. 15.

[1] Quoted from POPE. (See HONESTY.)

The whole [Scotch] nation hitherto has been void of wit and humour, and even incapable of relishing it.
WALPOLE. *Letters to Sir Horace Mann.* 1778.

That knuckle-end of England,—that land of Calvin, oat-cakes, and sulphur.
SYDNEY SMITH. *Lady Holland's Memoir.* Vol. ii. p. 17.

And though, as you remember, in a fit
Of wrath and rhyme, when juvenile and curly,
I railed at Scots to show my wrath and wit,
Which must be owned was sensitive and surly,
Yet 'tis in vain such sallies to permit,
They cannot quench young feelings fresh and early:
I "*scotched*, not killed" the Scotchman in my blood,
And love the land of "mountain and of flood."
BYRON. *Don Juan.* Canto x. St. 19.

Give me but one hour of Scotland,
Let me see it ere I die.
WILLIAM E. AYTOUN. *Lays of the Scottish Cavaliers—Charles Edward at Versailles.* l. 111.

SCOTT, SIR WALTER.

The Ariosto of the North.
BYRON. *Childe Harold.* Canto iv. St. 40.

It can be said of him, when he departed he took a Man's life with him. No sounder piece of British manhood was put together in that eighteenth century of Time.
CARLYLE. *Essays. Lockhart's Life of Scott.*

SCULPTURE.

As when, O lady mine!
With chiselled touch
The stone unhewn and cold
Becomes a living mould.
The more the marble wastes,
The more the statue grows.
MICHAEL ANGELO. *Sonnet.* (MRS. HENRY ROSCOE, trans.)

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So stands the statue that enchants the world,
So bending tries to veil the matchless boast,
The mingled beauties of exulting Greece.
THOMSON. *Seasons. Summer.* l. 1346.

Then marble, soften'd into life, grew warm.
POPE. *Second Book of Horace.* Epistle i. l. 46.

And the cold marble leapt to life a God.
H. H. MILMAN. *The Belvedere Apollo.*

Too fair to worship, too divine to love.
Ibid. The Belvedere Apollo.

By thunders of white silence.
MRS. BROWNING. *Powers' Greek Slave.*

I have but one simile, and that's a blunder,
For wordless woman, which is silent thunder.
BYRON. *Don Juan.* Canto vi. St. 57.

SEA.

All the rivers run into the sea, yet the sea is not full.
Old Testament. Ecclesiastes i. 7.

We are as near heaven by sea as by land.
SIR HUMPHREY GILBERT. *To his Crew of the Squirrel immediately previous to their Shipwreck.*

Cease, rude Boreas, blustering railer!
List, ye landsmen all, to me:
Messmates, hear a brother sailor
Sing the dangers of the sea.
GEORGE A. STEVENS. *The Storm.*

Bounding billows, cease your motion,
Bear me not so swiftly o'er.
MARY ROBINSON. *Bounding Billows.*

We were the first that ever burst
Into that silent sea.
COLERIDGE. *The Ancient Mariner.* Pt. ii.

Water, water, everywhere,
And all the boards did shrink;
Water, water, everywhere,
Nor any drop to drink.
Ibid. The Ancient Mariner. ii. 9.

And pine with thirst amid a sea of waves.
HOMER. *Odyssey.* Bk. xi. l. 722. (POPE, trans.)

There the sea I found
Calm as a cradled child in dreamless slumber bound.
SHELLEY. *The Revolt of Islam.* Canto i. St. 15.

Rocked in the cradle of the deep,
I lay me down in peace to sleep.
EMMA WILLARD. *The Cradle of the Deep.*

Oh "darkly, deeply, beautifully blue!"
As some one somewhere sings about the sky.
BYRON. *Don Juan.* Canto iv. St. 110.

Blue, darkly, deeply, beautifully blue.
SOUTHEY. *Madoc in Wales.* Pt. v.

There's not a sea the passenger e'er pukes in,
Turns up more dangerous breakers than the Euxine.
BYRON. *Don Juan.* Canto v. St. 5.

Some love to roam o'er the dark sea's foam,
Where the shrill winds whistle free.
CHARLES MACKAY. *Some Love to Roam.*

Distinct as the billows, yet one as the sea.
J. MONTGOMERY. *The Ocean.* St. 6.

A wet sheet and a flowing sea,
A wind that follows fast
And fills the white and rustling sails,
And bends the gallant mast!
And bends the gallant mast, my boys,
While, like the eagle free,
Away the good ship flies, and leaves
Old England in the lee.
ALLAN CUNNINGHAM. *Songs of Scotland. A Wet Sheet and a Flowing Sea.*

What are the wild waves saying,
Sister, the whole day long,
That ever amid our playing
I hear but their low, lone song?
JOSEPH E. CARPENTER. *What are the Wild Waves Saying?*

The sea! the sea! the open sea!
The blue, the fresh, the ever free.
B. W. PROCTOR (BARRY CORNWALL). *The Sea.*

I'm on the sea! I'm on the sea!
I am where I would ever be,
With the blue above and the blue below,
And silence wheresoe'er I go.
Ibid. The Sea.

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I never was on the dull, tame shore,
But I loved the great sea more and more.
B. W. PROCTOR (BARRY CORNWALL). *The Sea.*

The best thing I know between France and England is the sea.
DOUGLAS JERROLD. *The Anglo-French Alliance.*

For every wave with dimpled face
That leap'd upon the air,
Had caught a star in its embrace
And held it trembling there.
AMELIA B. WELDY. *Musings.* St. 4.

And the stately ships go on
To their haven under the hill;
But oh for the touch of a vanish'd hand,
And the sound of a voice that is still!
TENNYSON. *To E. L., on His Travels in Greece.*

Break, break, break,
At the foot of thy crags, O Sea!
But the tender grace of a day that is dead
Will never come back to me.
Ibid. To E. L., on his Travels in Greece.

The dim, dark sea, so like unto Death,
That divides and yet unites mankind.
LONGFELLOW. *The Building of the Ship.*

"Would'st thou,"—so the helmsman answered,
"Learn the secret of the sea?
Only those who brave its dangers
Comprehend its mystery!"
Ibid. The Secret of the Sea. Verse viii.

And like the wings of sea-birds
Flash the white-caps of the sea.
Ibid. Twilight.

A God, a God their severance rul'd;
And bade betwixt their shores to be
The unplumb'd, salt, estranging sea.
MATTHEW ARNOLD. *Switzerland.* vi. *Absence.*

Stick close to your desks and never go to sea,
And you all may be rulers of the Queen's Navee!
W. S. GILBERT. *H. M. S. Pinafore.* Act i. (Sir Joseph Porter's song.)

SECRET.

For thre may kepe a counsel—if twain be awaie.
CHAUCER. *The Ten Commandments of Love.* 49.

Three may keope counsayle, if two be away.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

Aaron. Two may keep counsel, when the third's away.
SHAKESPEARE. *Titus Andronicus.* Act iv. Sc. 2. l. 144.

Three may keep a secret, if two of them are dead.
BENJAMIN FRANKLIN. *Poor Richard's Almanac.*

Hamlet. And whatsoever else shall hap to-night
Give it an understanding, but no tongue.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 249.

Hotspur. I know you wise; but yet no further wise,
Than Harry Percy's wife: constant you are;
But yet a woman: and for secrecy,
No lady closer; for I will believe,
Thou wilt not utter what thou dost not know:
And so far will I trust thee, gentle Kate!
Lady. How! so far?
Hotspur. Not an inch farther.
Ibid. I. Henry IV. Act ii. Sc. 3. l. 110.

When we desire to confine our words, we commonly say they are spoken under the rose.
SIR THOMAS BROWNE. *Vulgar Errors.*

A man can keep another person's secret better than his own: a woman, on the contrary, keeps her secret though she blabs all others.
LA BRUYÈRE. *Characters. Of Women.* (ROWE, trans.)

Il faut laver son linge sale en famille.
One should wash his soiled linen in private.
NAPOLEON I.

Is there whom you detest, and seek his life?
Trust no soul with the secret—but his wife.
YOUNG. *Love of Fame.* Satire vi. l. 389.

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How can we expect another to keep our secret if we cannot keep it ourselves?
LA ROCHEFOUCAULD. *Maxims.* No. 90.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift covets money, for the purpose of circulation.
COLTON. *Lacon.* xl.

If a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it wherever it is his interest to tell it. But women and young men are very apt to tell what secrets they know from the vanity of having been trusted.
CHESTERFIELD. *Letters, Sentences, and Maxims.*

SELFISHNESS.

Dauphin. Self-love, my lord, is not so vile a sin
As self-neglecting.
SHAKESPEARE. *Henry V.* Act ii. Sc. 4. l. 74.

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,—
Creation's blot, creation's blank.
THOMAS GIBBONS. *When Jesus Dwelt.*

By whatever name we call
The ruling tyrant, Self is all in all.
CHURCHILL. *The Conference.* l. 167.

I have subdued at last the will to live,
Expelling nature from my weary heart;
And now my life, so calm, contemplative,
No longer selfish, freely may depart.
The vital flame is burning less and less;
And memory fuses to forgetfulness.
P. G. HAMERTON. *The Sanyassi.*

SELF-RELIANCE.

Ille, velut pelagi rupes immota, resistit.
Like rock engirdled by the sea,
Like rock immovable is he.
VIRGIL. *Æneid.* vii. 586. (CONINGTON, trans.)

Come one, come all! This rock shall fly
From its firm base as soon as I.
SCOTT. *Lady of the Lake.* Canto v. St. 10.

Where is Truth, if there be no self-trust?
SHAKESPEARE. *The Rape of Lucrece.* St. 23.

No thought of flight,
None of retreat, no unbecoming deed
That argued fear; each on himself relied,
As only in his arm the moment lay
Of victory.
MILTON. *Paradise Lost.* Bk. vi. l. 236.

How happy is he born or taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill.
SIR HENRY WOTTON. *The Character of a Happy Life.*

Who God doth late and early pray
More of His grace than gifts to lend;
And entertains the harmless day
With a religious book or friend.
Ibid. The Character of a Happy Life.

Self-confidence is the first requisite to great undertakings.
JOHNSON. *Works.* viii. 237. (Oxford ed., 1825.)

Self-defence is a virtue,
Sole bulwalk of all right.
BYRON. *Sardanapalus.* Act ii. Sc. 1.

Self-defence is Nature's eldest law.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 458.

Nothing great is lightly won,
Nothing won is lost;
Every good deed, nobly done,
Will repay the cost.
Leave to Heaven in humble trust,
All you will to do;
But, if you succeed you must,
Paddle your own canoe.
SARAH K. BOLTON. *Paddle Your Own Canoe.*

My head is bloody but unbowed.
W. E. HENLEY.

Resolve to be thyself, and know that he
Who finds himself, loses his misery.
MATTHEW ARNOLD. *Self-dependence.*

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SERPENT.

Latet anguis in herba.

There lurks a snake in the grass.
VIRGIL. *Eclogues.* iii. 93.

Serpents lie where flowers grow.
OLD BALLAD. *The Spanish Lady's Love.*

Be ye therefore wise as serpents, and harmless as doves.
New Testament. Matthew x. 16.

Now will I show myself to have more of the serpent than the dove; that is, more knave than fool.
MARLOWE. *The Jew of Malta.* Act ii.

Brutus. It is the bright day that brings forth the adder;
And that craves wary walking.
SHAKESPEARE. *Julius Cæsar.* Act ii. Sc. 1. l. 14.

Johnson said that he could repeat a complete chapter of "The Natural History of Iceland" from the Danish of Horrebow, the whole of which was exactly thus: "There are no snakes to be met with throughout the whole island."
DR. JOHNSON. *Boswell's Life.* 1778.

[This is chapter lxxii. But chapter xliii. is still shorter: "There are no owls of any kind in the whole island."]

Man spurns the worm, but pauses ere he wake
The slumbering venom of the folded snake:
The first may turn, but not avenge the blow;
The last expires, but leaves no living foe.
BYRON. *The Corsair.* Canto i. St. 11.

But the trail of the serpent is over them all.
THOMAS MOORE. *Lalla Rookh. Paradise and the Peri.* l. 206.

(With that she tore her robe apart, and half
The polish'd argent of her breast to sight
Laid bare. Thereto she pointed with a laugh,
Showing the aspick's bite.)
TENNYSON. *A Dream of Fair Women.*

SERVANTS.

Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
New Testament. Matthew xxv. 21.

Like master, like man.
Old Proverb.

Such master, such man, and such mistress, such maid,
Such husband and huswife, such houses arraid.
TUSSER. *Five Hundred Points of Good Husbandry. April's Husbandry.* 22.

Such mistress, such Nan;
Such master, such man.
Ibid. April's Abstract. 22.

Posthumus. Every good servant does not all commands:
No bond but to do just ones.
SHAKESPEARE. *Cymbeline.* Act v. Sc. 1. l. 6.

Orlando. O, good old man, how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed!
Thou art not for the fashion of these times,
Where none will sweat but for promotion;
And having that, do choke their service up,
Even with the having.
Ibid. As You Like It. Act ii. Sc. 3. l. 56.

A faithful and good servant is a real godsend; but truly 't is a rare bird in the land.
LUTHER. *Table Talk.* clvi.

[Luther's last words are quoted from Juvenal, *Satires* vi., 165: "Rara avis in terris, nigroque simillima cygno" ("A rare bird in the land, and very like a black swan").]

Men in great place are thrice servants.
BACON. *Essay XI. Of Great Place.*

Servant of God, well done; well hast thou fought
The better fight.
MILTON. *Paradise Lost.* Bk. vi. l. 29.

Corydon and Thyrsis met,
Are at their savoury dinner set,
Of herbs, and other country messes,
Which the neat-handed Phillis dresses.
Ibid. L'Allegro.

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They also serve who only stand and wait.

MILTON. *Sonnet on His Blindness.*

Ere the base laws of servitude began,
When wild in woods the noble savage ran.

DRYDEN. *Conquest of Grenada.* Act i. Sc. 1.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and th' action fine.

GEORGE HERBERT. *The Elixir.*

All service ranks the same with God—
With God, whose puppets, best and worst,
Are we: there is no last nor first.

R. BROWNING. *Pippa Passes.*

From kings to cobblers 't is the same;
Bad servants wound their masters' fame.

GAY. *Fables.* Pt. ii. Fable vi.

No surly porter stands in guilty state
To spurn imploring famine from the gate.

GOLDSMITH. *Deserted Village.* l. 105.

A pampered menial drove me from the door,
To seek a shelter in an humbler shed.

THOMAS MOSS. *The Beggar's Petition.*

[Originally published in the *Gentleman's Magazine*, lxx., p. 41. Goldsmith, to whom Moss had submitted the poem, substituted "a pampered menial" for the original's more commonplace "a liveried servant."]

Small service is true service while it lasts.

WORDSWORTH. *To a Child.*

They serve God well
Who serve His creatures.

MRS. NORTON. *The Lady of La Garaye.*

A great man's overfed great man, what the Scotch call Flunkey.

CARLYLE. *Essay on Johnson.*

The sooty yoke of kitchen vassalage.

TENNYSON. *Gareth and Lynette.*

SHADOW.

Thus shadow owes its birth to light.

GAY. *Fables: The Persian, Sun, and Cloud.*

Shadows are in reality, when the sun is shining, the most conspicuous thing in a landscape, next to the highest lights.

RUSKIN. *Painting.*

Falstaff. The son of the female is the shadow of the male.

SHAKESPEARE. *II. Henry IV.* Act iii. Sc. 2. l. 141.

Follow a shadow, it still flies you;
Seem to fly it, it will pursue.

BEN JONSON. *Women are but Men's Shadows.*

Syene, and where the shadow both ways falls,
Merve, Nilotic isles.

MILTON. *Paradise Regained.* Bk. iv. l. 70.

And now his shadow reach'd her as she run,
His shadow lengthen'd by the setting sun.

POPE. *Windsor Forest.*

The worthy gentleman who has been snatched from us at the moment of the election, and in the middle of the contest, whilst his desires were as warm and his hopes as eager as ours, has feelingly told us what shadows we are, and what shadows we pursue.

BURKE. *Speech at Bristol on Declining the Poll.* Vol. ii. p. 420.

For this I see, that we, all we that live,
Are but vain shadows, unsubstantial dreams.

SOPHOCLES. *Ajax*, 125. (PLUMPTRE, trans.)

Let beeves and home-bred-kine partake
The sweets of Burn-mill meadow:
The swan on still St. Mary's Lake
Floats double—swan and shadow!

WORDSWORTH. *Yarrow Unvisited.*

In a deep pool, by happy chance we saw
A twofold Image. On a grassy bank
A snow-white Ram, and in the crystal flood
Another and the same! Most beautiful,
On the green turf, with his imperial front
Shaggy and bold, and wreathed horns superb,
The breathing creature stood! as beautiful,
Beneath him, show'd his shadowy Counterpart
Each had his glowing mountains, each his sky,
And each seem'd centre of his own fair world:
Antipodes unconscious of each other,
Yet, in partition, with their several spheres,
Blended in perfect stillness to our sight.

Ibid. The Excursion. Bk. ix.

The awful shadow of some unseen Power
Floats, tho' unseen, amongst us.

SHELLEY. *Hymn to Intellectual Beauty.*

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But why lament the common lot
That all must share so soon;
Since shadows lengthen with the day,
That scarce exist at noon.
MRS. ALARIC A. WATTS. *Requiem of Youth.*

The Shadow cloak'd from head to foot,
Who keeps the keys of all the creeds.
TENNYSON. *In Memoriam.* xxiii. Sts. 1, 2. ll. 4, 1.

That shadow my likeness that goes to and fro seeking a livelihood, chattering, chaffering,
How often I find myself standing and looking at it where it flits,
How often I question and doubt whether that is really me.
WALT WHITMAN. *Leaves of Grass: Calamus; That Shadow My Likeness.* ll. 1-3.

Fortunatus. Man, shackled to his shadow, cannot move
Without the base companionship of self.
ALFRED AUSTIN. *Fortunatus the Pessimist.* Act i. Sc. 4.

SHAKESPEARE.

Alas! tis true I have gone here and there,
And made myself a motley to the view,
Gored mine own thoughts, sold cheap what is most dear,
Made old offences of affections new;
Most true it is that I have looked on truth
Askance and strangely.
SHAKESPEARE. *Sonnet* 110.

And he the man, whom Nature selfe had made
To mock her selfe, and Truth to imitate,
With kindly counter under Mimick shade,
Our pleasant Willy, ah! is dead of late:
With whom all joy and jolly merriment
Is also deaded, and in dolour drent.
SIR PHILIP SIDNEY. *Tears of the Muses.*

Soul of the age!
Th' applause! delight! the wonder of our stage!
My Shakespeare, rise! I will not lodge thee by
Chaucer, or Spenser, or bid Beaumont lie
A little further, to make thee a room;
Thou art a monument, without a tomb,
And art alive still, while thy book doth live,
And we have wits to read, and praise to give.
BEN JONSON. *Underwoods. To the Memory of Shakespeare.*

He was not of an age, but for all time,
And all the Muses still were in their prime,
When, like Apollo, he came forth to warm
Our ears, or like a Mercury to charm!
Ibid. To the Memory of Shakespeare.

Though thou hadst small Latin and less Greek.
Ibid. To the Memory of Shakespeare.

Sweet Swan of Avon! what a sight it were
To see thee in our water yet appear,
And make those flights upon the banks of Thames,
That so did take Eliza and our James.
Ibid. To the Memory of Shakespeare.

What needs my Shakespeare for his honour'd bones,—
The labour of an age in piled stones?
Or that his hallow'd relics should be hid
Under a starry-pointing pyramid?
Dear son of memory, great heir of fame,
What need'st thou such weak witness of thy name?
MILTON. *Epitaph on Shakespeare.*

Shakespeare, who (taught by none) did first impart
To Fletcher wit—to labouring Jonson art.
He, monarch-like, gave those, his subjects, law;
And is that nature which they paint and draw.
DRYDEN. *Prologue to His Version of The Tempest.*

But Shakespeare's magic could not copied be;
Within that circle none durst walk but he.
Ibid. Prologue to His Version of The Tempest.

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So bold, yet so judiciously you dare,
That your least praise is to be regular.
Time, place, and action, may with pains be wrought;
But genius must be born, and never can be taught.
This is your portion; this your native store;
Heaven, that but once was prodigal before,
To Shakespeare gave as much; she could not give him more.
DENDEN. *Epistle to Congreve.*

Shakespeare (whom you and every playhouse bill
Style the divine, the matchless, what you will)
For gain, not glory, wing'd his roving flight,
And grew immortal in his own despite.
POPE. *Satire* v. l. 69.

On Avon's bank, where flowers eternal blow,
If I but ask, if any weed can grow?
One tragic sentence if I dare deride
Which Betterton's grave action dignified,
Or well-mouth'd Booth with emphasis proclaims,
(Though but, perhaps, a muster-roll of names,)
How will our fathers rise up in a rage,
And swear all shame is lost in George's age!
Ibid.

When Learning's triumph o'er her barb'rous foes
First rear'd the stage, immortal Shakespeare rose;
Each change of many-colored life he drew,
Exhausted worlds, and then imagin'd new;
Existence saw him spurn her bounded reign,
And panting Time toil'd after him in vain,
His powerful strokes presiding Truth impress'd,
And unresisted Passion storm'd the breast.
DR. JOHNSON. *Prologue at Opening of Drury Lane Theatre.* 1747. l. 1.

Happy in tragic and in comic powers,
Have we not Shakespeare? is not Jonson ours?
For them, your natural judges, Britons, vote;
They'll judge like Britons, who like Britons wrote.
CHURCHILL. *Rosciad.* l. 223.

Things of the noblest kind his genius drew,
And look'd through nature at a single view:
A loose he gave to his unbounded soul,
And taught new lands to rise, new seas to roll;
Call'd into being scenes unknown before,
And passing nature's bounds, was something more.
Ibid. Rosciad. l. 264.

Kitty. Shikspur? Shikspur? Who wrote it? No, I never read Shikspur.
Lady Bab. Then you have an immense pleasure to come.
REV. JAMES TOWNLEY. *High Life Below Stairs.* Act ii. Sc. 1.

Thou soft flowing Avon, by thy silver stream
Of things more than mortal sweet Shakespeare would dream;
The fairies by moonlight dance round his green bed,
For hallowed the turf is which pillowed his head.
GARRICK.

The playbill, which is said to have announced the tragedy of Hamlet, the character of the Prince of Denmark being left out.
SCOTT. *The Talisman. Introduction.*

Iago's soliloquy, the motive-hunting of a motiveless malignity—how awful it is!
COLERIDGE. *Notes on Some Other Plays of Shakespeare.*

Our myriad-minded Shakespeare.
Ibid. Biographia Litteraria. Ch. xv.

There, Shakespeare, on whose forehead climb
The crowns o' the world. Oh, eyes sublime,
With tears and laughters for all time!
MRS. BROWNING. *Vision of Poets.* St. 101.

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Nor sequent centuries could hit
Orbit and sum of Shakespeare's wit.
R. W. EMERSON. *May-Day and Other Pieces. Solution.*

When Shakespeare is charged with debts to his authors, Landor replies: "Yet he was more orignal than his originals. He breathed upon dead bodies and brought them into life."
Ibid. Letters and Social Aims. Quotation and Originality.

The passages of Shakespeare that we most prize were never quoted until within this century.
Ibid. Representative Men: Shakespeare.

Others abide our question. Thou art free.
We ask and ask. Thou smilest and art still,
Out-topping knowledge.
MATTHEW ARNOLD. *Shakespeare.*

The sightless Milton, with his hair
Around his placid temples curled;
And Shakespeare at his side,—a freight
If clay could think and mind were weight,
For him who bore the world!
ROBERT BROWNING. *The Italian Itinerant.*

SHAME.

If yet not lost to all the sense of shame.
HOMER. *The Iliad.* Bk. vi. l. 350. (POPE, trans.)

Dicere quod puduit, scribere jussit amor.

What shame forbade me speak, Love bade me write.
OVID. *Heroid.* iv. 10.

In shame there is no comfort, but to be beyond all bounds of shame.
SIR PHILIP SIDNEY. *Arcadia.* Bk. ii.

Juliet. He was not born to shame:
Upon his brow shame is asham'd to sit;
For 'tis a throne where honor may be crown'd
Sole monarch of the universal earth.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 2. l. 91.

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible: abashed the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss.
MILTON. *Paradise Lost.* Bk. iv. l. 844.

Honteux comme un renard qu'une poule aurait pris.
As sheepish as a fox captured by a fowl.
LA FONTAINE. *Fables.* i. 18.

Then made he that attempt in which to fail
Is shameful—still more shameful to prevail.

. . . . . .

I will be brief nor have I heart to dwell
On crimes they almost share who paint too well.
CRABBE. *The Sisters.*

SHEEP; SHEPHERD.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.
New Testament. John x. 16.

They who differ pole-wide serve
Perchance the common Master,
And other sheep He hath than they
Who graze one narrow pasture!
WHITTIER. *A Spiritual Manifestation.*

In summer's heat, and winter's cold,
He fed his flock, and penn'd the fold.
GAY. *Fables. Introduction.*

Ye shepherds, give ear to my lay,
And take no more heed of my sheep;
They have nothing to do but to stray,
I have nothing to do but to weep.
SHENSTONE. *Pastoral Ballad.*

Ill fares it with the flock,
If shepherds wrangle when the wolf is nigh.
SIR W. SCOTT. *Halidon Hill* Act i. Sc. 2.

One sickly sheep infects the flock,
And poisons all the rest.
DR. I. WATTS. *Songs for Children.* xxi.

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One rotten sheep spoils the whole flock.

BLAKE. *King Edward the Third.*

SHELL.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell,
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy, for from within were heard
Murmurings, whereby the monitor expressed
Mysterious union with his native sea.

WORDSWORTH. *Excursion.* Bk. iv.

But I have sinuous shells of pearly hue
Within, and they that lustre have imbibed
In the sun's palace-porch, where when unyoked
His chariot-wheel stands midway in the wave:
Shake one, and it awakens; then apply
Its polisht lips to your attentive ear,
And it remembers its august abodes,
And murmurs as the ocean murmurs there.

LANDOR. *Gebir.* Bk. v.

The soul of music slumbers in the shell,
Till worked and kindled by the master's spell,
And feeling hearts—touch them but lightly—pour
A thousand melodies unheard before.

ROGERS. *Human Life.*

See what a lovely shell,
Small and pure as a pearl,
Lying close to my foot,
Frail, but a work divine,
Made so fairily well
With delicate spire and whorl,
How exquisitely minute,
A miracle of design!

TENNYSON. *Maud.* Pt. ii. Ch. ii. St. 1.

I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar.

EMERSON. *Each and All.*

SHERIDAN, RICHARD BRINSLEY.

Good at a fight, but better at a play;
Godlike in giving, but the devil to pay.

BYRON. *On a Cast of Sheridan's Hand.*

Who ran
Through each mode of the lyre, and was master of all.

Ibid. On the Death of Sheridan.

Whose wit in the combat, as gentle as bright,
Ne'er carried a heart-stain away on its blade.

Ibid. On the Death of Sheridan.

Mourning that Nature formed but one such man,
And broke the die—in moulding Sheridan.

Ibid. On the Death of Sheridan. l. 147.

Natura il fece, e poi ruppe la stampa.
Nature made him, and then broke the mould.

ARIOSTO. *Orlando Furioso.* Canto x. St. 84.

No autumn, nor no age ever approach
This heavenly piece, which nature having wrought
She lost her needle, and did then despair
Ever to work so lively and so fair.

MASSINGER AND FIELD. *Fatal Dowry.*

Nature's richest, sweetest store,
She made an Hoyland, and can make no more.

CHATTERTON. *To Miss Hoyland.*

SHIP.

Enobarbus. The barge she sat in, like a burnish'd throne,
Burn'd on the water: the poop was beaten gold;
Purple the sails, and so perfumed, that
The winds were love-sick with them: the oars were silver
Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes. For her own person,
It beggar'd all description.

SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 2. l. 196.

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Enobarbus. Her gentlewomen, like the Nereids,
So many mermaids, tended her i' the eyes,
And made their bends adornings; at the helm
A seeming mermaid steers; the silken tackle
Swell with the touches of those flower-soft hands
That yarely frame the office. From the barge
A strange invisible perfume hits the sense
Of the adjacent wharfs.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 2. l. 200.

Posthumus. The swiftest harts have posted you by land;
And winds of all the corners kiss'd your sails,
To make your vessel nimble.
Ibid. Cymbeline. Act ii. Sc. 4. l. 27.

Shylock. But ships are boards, sailors are but men: there be land-rats and water-rats, land-thieves and water-thieves—I mean pirates; and then there is the peril of the waters, winds, and rocks.
Ibid. Merchant of Venice. Act i. Sc. 3. l. 22.

Ships, ships, I will descrie you
Amidst the main,
I will come and try you,
What you are protecting,
And projecting,
What's your end and aim.
One goes abroad for merchandise and trading,
Another stays to keep his country from invading,
A third is coming home with rich and wealthy lading,
Hallo! my fancie, whither wilt thou go?
WILLIAM HARVEY. *Hallo! My Fancie.*

Ships dim-discover'd dropping from the clouds.
THOMSON. *The Seasons: Summer.* l. 946.

But now secure the painted vessel glides,
The sunbeams trembling on the floating tides:
While melting music steals upon the sky,
And soften'd sounds along the waters die.
Smooth flow the waves, the zephyrs gently play,
Belinda smiled, and all the world was gay.
POPE. *Rape of the Lock.*

Thus I steer my bark, and sail
On even keel, with gentle gale.
MATTHEW GREEN. *The Spleen.* l. 814.

Though pleased to see the dolphins play,
I mind my compass and my way.
Ibid. The Spleen. l. 826.

Being in a ship is being in a jail, with the chance of being drowned.
DR. JOHNSON. *Boswell's Life.* 1759.

As idle as a painted ship
Upon a painted ocean.
COLERIDGE. *Ancient Mariner.* Pt. ii.

She walks the waters like a thing of life,
And seems to dare the elements to strife.
Who would not brave the battle-fire—the wreck—
To move the monarch of her peopled deck?
BYRON. *The Corsair.* Canto i. 3.

Like ships, that sailed for sunny isles,
But never came to shore.
T. K. HERVEY. *The Devil's Progress.*

And see! she stirs!
She starts,—she moves,—she seems to feel
The thrill of life along her keel!
LONGFELLOW. *The Launch of the Ship.*

Without a breeze, without a tide,
She steadies with upright keel.
COLERIDGE. *The Ancient Mariner.* Pt. iii.

SHIPWRECK.

Miranda. O, I have suffer'd
With those that I saw suffer! a brave vessel,
Who had no doubt some noble creature in her,
Dash'd all to pieces. O, the cry did knock
Against my very heart! poor souls! they perish'd.
SHAKESPEARE. *Tempest.* Act i. Sc. 2. l. &

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He who has suffered shipwreck, fears to sail
Upon the seas, though with a gentle gale.
HERRICK. *Shipwreck.*

What though the sea be calm? Trust to the shore:
Ships have been drown'd where late they danc'd before.
Ibid. Safety on the Shore.

Again she plunges! hark! a second shock
Bilges the splitting Vessel on the Rock—
Down on the vale of death, with dismal cries
The fated victims shuddering cast their eyes,
In wild despair; while yet another stroke,
With strong convulsion rends the solid oak:
Ah, Heaven!—behold her crashing ribs divide!
She loosens, parts, and spreads in ruin o'er the Tide.
FALCONER. *Shipwreck.* Canto iii. l. 64.

Then rose from sea to sky the wild farewell—
Then shriek'd the timid and stood still the brave,—
Then some leap'd overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawned around her like a hell,
And down she sucked with her the whirling wave.
BYRON. *Don Juan.* Canto ii. St. 52.

And fast through the midnight dark and drear,
Through the whistling sleet and snow,
Like a sheeted ghost, the vessel swept
Towards the reef of Norman's Woe.
LONGFELLOW. *The Wreck of the Hesperus.* St. 15.

SHOES; SHOEMAKER.

Ne sutor supra crepidam.
A cobbler should stick to his last.
PLINY. 35, 10.

[When a cobbler, not content with pointing out defects in a shoe of Apelles' painting, presumed to criticise the drawing of the leg, the artist checked him with the above rebuke.]

Second Citizen. I am indeed, sir, a surgeon to old shoes; when they are in great danger I recover them. As proper men as ever trod upon meat's leather have gone upon my handiwork.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 1. l. 27.

Arviragus. And put
My clouted brogues from off my feet.
Ibid. Cymbeline. Act iv. Sc. 2. l. 214.

Him that makes shoes go barefoot himself.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Who is worse shod than the shoemaker's wife?
JOHN HEYWOOD. *Proverbs.* Pt. i. Ch. ix.

Ye tuneful cobblers! still your notes prolong,
Compose at once a slipper and a song;
So shall the fair your handiwork peruse,
Your sonnets sure shall please—perhaps your shoes.
BYRON. *English Bards and Scotch Reviewers.* l. 751.

Marry, because you have drank with the King,
And the King hath so graciously pledged you,
You shall no more be called shoemakers;
But you and yours, to the world's end,
Shall be called the trade of the gentle craft.
ANON. *George a-Greene.* 1599.
[According to tradition the king was Edward IV., who once drank incognito with a party of shoemakers and pledged them.]

SICKNESS.

Cassius. He had a fever when he was in Spain,
And when the fit was on him, I did mark
How he did shake; 'tis true, this god did shake:
His coward lips did from their colour fly,
And that same eye whose bend doth awe the world
Did lose his lustre.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 119.

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Timon. My long sickness
Of health and living now begins to mend,
And nothing brings me all things.
SHAKESPEARE. *Timon of Athens.* Act v. Sc. 1. l. 189.

Portia. What, is Brutus sick,
And will he steal out of his wholesome bed,
To dare the vile contagion of the night?
Ibid. Julius Cæsar. Act ii. Sc. 1. l. 263.

So, when a raging fever burns,
We shift from side to side by turns;
And 't is a poor relief we gain
To change the place, but keep the pain.
ISAAC WATTS. *Spiritual Hymns.* Hymn 146.

See the wretch, that long has tost
On the thorny bed of pain
At length repair his vigour lost,
And breathe and walk again:
The meanest flow'ret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening paradise.
GRAY. *Ode on a Vicissitude.*

SIGH.

(See SORROW.)

Sigh'd and look'd and sigh'd again.
DRYDEN *Alexander's Feast.* l. 120.

Sighed and looked unutterable things.
THOMSON. *The Seasons: Summer.* l. 1188.

Implores the passing tribute of a sigh.
GRAY. *Elegy in a Country Churchyard.* St. 20.

Who hath not paused while Beauty's pensive eye
Ask'd from his heart the homage of a sigh?
CAMPBELL. *The Pleasures of Hope.* ii.

To sigh, yet feel no pain,
To weep, yet scarce know why,
To sport an hour with Beauty's chain,
Then throw it idly by.
THOMAS MOORE. *Songs from M. P.: The Blue Stocking.*

Sighs
Which perfect Joy, perplexed for utterance,
Stole from her sister, Sorrow.
TENNYSON. *The Gardener's Daughter.* l. 249.

SILENCE.

Φησὶν σιωπῶν.

His silence answers yes.
EURIPIDES. *Orestes.* 1592.

Qui tacet consentire videtur.
He who is silent is understood to consent.
BONIFACE VIII. *Sexti Decretalium Liber.* Bk. v. Tit. xii. de Regulis Juris, 43.

Silence gives consent.
OLIVER GOLDSMITH. *The Good-natured Man.* Act ii.

Be silent or let thy words be worth more than silence.
PYTHAGORAS. *Stobæus, Florilegium.* xxxiv. 7.

Speak fitly or be silent wisely.
GEORGE HERBERT.

Intelligisne me esse philosophum? . . .
Intellexeram, si tacuisses.
Do you understand that I am a philosopher? . . . I should have so understood had you remained silent.
BOETHIUS. *De Consolatione Philosophiæ.* ii. Prosa 7.
[Hence the phrase, "Si tacuisses, philosophus mansisses."]

When Demaratus was asked whether he held his tongue because he was a fool or for want of words, he replied, "A fool cannot hold his tongue."
PLUTARCH. *Of Demaratus.*

A fool's mouth is his destruction.
Old Testament. Proverbs. xviii. 6.

My tongue within my lips I reign;
For who talks much must talk in vain.
GAY. *Introduction to the Fables.* Pt. 1. l. 57.

The cur's bark is worse than his bite; the deepest rivers flow most silently.
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni.* vii. 4, 13.

Suffolk. Smooth runs the water where the brook is deep;
And in his simple show he harbors treason.
The fox barks not when he would steal the lamb.
SHAKESPEARE. *II. Henry VI.* Act iii. Sc. 1. l. 53.

Passions are likened best to floods and streams:
The shallow murmur, but the deep are dumb.
RALEIGH. *The Silent Lover.*

Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
POPE. *Epistle to Arbuthnot.* l. 215.

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Curæ leves loquuntur, ingentes stupent.
Light sorrows speak, but deeper ones are dumb.
SENECA. *Hippocrates.* 607.

Striving to tell his woes, words would not come;
For light cares speak, when mighty griefs are dumb.
SAMUEL DANIEL. *Complaint of Rosamond.* St. 114.

Small griefs find tongues: full casks are ever found
To give (if any, yet) but little sound.
HERRICK. *Hesperides.* 38.

There are deeds
Which have no form, sufferings which have no tongue.
SHELLEY. *The Cenci.* Act iii. Sc. 1.

I tell thee hopeless grief is passionless.
MRS. BROWNING.
[See under GRIEF.]

Much talk, much foolishness.
The Talmud.

[From the Talmudic saying Corneille derived his line:
Mais qui parle beaucoup dit beaucoup de sottises.
He who talks much says many foolish things.
Sequel to Le Menteur. Act iii. Sc. 1.]

The firste vertue, sone, if thou wilt lere,
Is to restreine and kepen wel thy tonge.
CHAUCER. *Canterbury Tales: The Manciples Tale.* l. 17231.

And I oft have heard defended,—
Little said is soonest mended.
GEORGE WITHER. *The Shepherd's Hunting.*

Silence in love bewrays more woe
Than words, though ne'er so witty:
A beggar that is dumb, you know,
May challenge double pity.
RALEIGH. *The Silent Lover.* St. 9.

Bassanio. O! my Antonio, I do know of these,
That therefore only are reputed wise,
For saying nothing.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 1. l. 97.

Hamlet. The rest is silence.
Ibid. Hamlet. Act v. Sc. 2. l. 368.

Bassanio. Sometimes from her eyes
I did receive fair speechless messages.
Ibid. Merchant of Venice. Act i. Sc. 1. l. 163.

Sæpe tacens vocem verbaque vultus habet.
The silent countenance often speaks.
OVID. *Ars Amatoria.* i. 574.

Countess. Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power, than use; and keep thy friend
Under thy own life's key: be check'd for silence,
But never tax'd for speech.
SHAKESPEARE. *All's Well that Ends Well* Act i. Sc. 1. l. 73.

The heart hath treble wrong,
When it is barr'd the aidance of the tongue.
Ibid. Venus and Adonis. l. 329.

Think all you speak; but speak not all you think:
Thoughts are your own; your words are so no more.
Where Wisdom steers, wind cannot make you sink:
Lips never err, when she does keep the door.
DELAUNE. *Epigram.*

They that govern the most make the least noise.
JOHN SELDEN. *Table Talk: Power.*

Because half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course they are many in number; or that, after all, they are other than the little shrivelled, meagre, hopping, though loud and troublesome insects of the hour.
BURKE. *Reflections on the Revolution in France.* Vol. iii. p. 344.

Come then, expressive silence, muse
His praise.
THOMSON. *Hymn.* l. 118.

There is a silence where hath been no sound,
There is a silence where no sound may be,—
In the cold grave, under the deep, deep sea,
Or in the wide desert where no life is found.
THOMAS HOOD. *Sonnet: Silence.*

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Silent in seven languages.
SCHLEIERMACHER. *Reported in Letter of Zelter to Goethe.* March 15, 1830.

All silent and all damned.
WORDSWORTH. *Peter Bell.* Pt. I. (In original issue, omitted afterward.)

Silence! Oh well are Death and Sleep and Thou
Three brethren named, the guardians gloomy-winged,
Of one abyss, where life and truth and joy
Are swallowed up.
SHELLEY. *Fragments: Silence.*

A sound so fine, there's nothing lives
'Twixt it and silence.
JAMES SHERIDAN KNOWLES. *Virginius.* Act v. Sc. 2.

Heard melodies are sweet, but those unheard
Are sweeter; therefore, ye soft pipes, play on,—
Not to the sensual ear, but, more endear'd,
Pipe to the spirit ditties of no tone.
KEATS. *Ode on a Grecian Urn.*

Speech is great, but silence is greater.
CARLYLE. *Essays: Characteristics of Shakespeare.*

As the Swiss inscription says: *Sprechen ist silbern, Schweigen ist golden*—Speech is silvern, Silence is golden; or, as I might rather express it, Speech is of Time, Silence is of Eternity.
Ibid. Sartor Resartus. Bk. III. Ch. III.

Under all speech that is good for anything there lies a silence that is better. Silence is deep as Eternity; Speech is shallow as Time.
Ibid. Essays: Memoirs of the Life of Scott.

The uttered part of a man's life, let us always repeat, bears to the unuttered, unconscious part a small unknown proportion. He himself never knows it, much less do others.
Ibid. Memoirs of the Life of Scott.

Of every noble work the silent part is best
Of all expression that which cannot be expressed.
W. W. STORY. *The Unexpressed.*

And silence, like a poultice comes,
To heal the blows of sound.
O. W. HOLMES. *The Music-grinder.*

The silent organ loudest chants
The master's requiem.
EMERSON. *Dirge.*

Three silences there are: the first of speech,
The second of desire, the third of thought.
LONGFELLOW. *The Three Silences of Molinos.*

SIMPLICITY.

And simple truth miscalled simplicity
And captive good attending captain ill.
SHAKESPEARE. *Sonnet.* lxvi.

Elegant as simplicity and warm as ecstacy.
COWPER. *Table Talk.* l. 588.

Nothing is more simple than greatness; indeed, to be simple is to be great.
EMERSON. *Miscellanies: Literary Ethics.*

And as the greatest only are,
In his simplicity sublime.
TENNYSON. *Burial of the Duke of Wellington.*

We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which was in truth only another name for the Jeffersonian vulgarity.
BISHOP HENRY C. POTTER. *Address at the Washington Centennial Service.* New York, April 30, 1889.

SIN.

He that is without sin among you let him cast the first stone.
New Testament.

If we desire to judge all things justly, we must first persuade ourselves that none of us is without sin.
SENECA. *Of Anger.* II. 28, 1.

Bonus judex damnat improbanda, non odit.
The upright judge condemns the crime, but does not hate the criminal.
Ibid. Of Anger. I. 16, 7.

Condemn the fault, and not the actor of it.
SHAKESPEARE. *Measure for Measure.* Act II. Sc. 2. l. 35.

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She hugged th' offender, and forgave th' offence.
Sex to the last.
DRYDEN. *Cymon and Iphigenia.*

How shall I lose the sin, yet keep the sense,
And love th' offender, yet detest th' offence?
POPE. *Eloisa to Abelard.* l. 191.

Cæsar said he loved the treason, but hated the traitor.
PLUTARCH. *Life of Romulus.*

Princes in this case
Do hate the Traitor, tho' they love the Treason.
S. DANIEL. *Tragedy of Cleopatra.* Act iv. Sc. 1.

This principle is old, but true as fate,
Kings may love treason, but the traitor hate.
MIDDLETON. *The Honest Whore.* Act iv.

Magna pars hominum est quæ non peccatis irascitur, sed peccantibus.
A large part of mankind is angry not with the sins, but with the sinners.
SENECA. *De Ira.* ii. 28, 8.

A wrong-doer is often a man that has left something undone, not always he that has done something.
MARCUS AURELIUS. *Meditations.* ix. 5.

Hell gives us art to reach the depth of sin;
But leaves us wretched fools, when we are in.
FLETCHER. *The Queen of Corinth.* Act iv. Sc. 3.

Our compell'd sins
Stand more for number than for accompt.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 4. l. 57.

Escalus. Some rise by sin, and some by virtue fall:
Some run from brakes of vice, and answer none;
And some condemned for a fault alone.
Ibid. Measure for Measure. Act ii. Sc. 1. l. 38.

King. My offence is rank, it smells to heaven.
Ibid. Hamlet. Act iii. Sc. 3. l. 36.

Lear. I am a man
More sinned against than sinning.
Ibid. King Lear. Act iii. Sc. 2. l. 60.

He that falls into sin is a man; that grieves at it is a saint; that boasteth of it is a devil.
THOS. FULLER. *Holy and Profane States: Holy State, of Self-praising.*

Man-like is it to fall into sin,
Fiend-like is it to dwell therein;
Christ-like is it for sin to grieve,
God-like is it all sin to leave.
FR. VON LOGUN. *Sinngedichte: Sin.* (LONGFELLOW, trans.)

Anger and just rebuke, and judgment given,
That brought into this world a world of woe,
Sin and her shadow Death, and Misery
Death's harbinger.
MILTON. *Paradise Lost.* Bk. ix. l.-10.

Compound for sins they are inclined to,
By damning those they have no mind to.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 215.

See sin in state, majestically drunk;
Proud as a peeress, prouder as a punk.
POPE. *Moral Essays.* Epis. ii. l. 69.

Our outward act is prompted from within,
And from the sinner's mind proceeds the sin.
PRIOR. *Henry and Emma.* l. 481.

[For, in the eye of heaven, a wicked deed
Devised is done.
JUVENAL. *Satires.* xiii. 209.]

Sin is too dull to see beyond himself.
TENNYSON. *Queen Mary.* Act v. Sc. 2.

SKELETON; SKULL.

Hamlet. Why may not that be the skull of a lawyer? Where be his quiddities now, his quillets, his cases, his tenures, and his tricks?
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 107.

Hamlet. Alas, poor Yorick! I knew him, Horatio: a fellow of infinite jest, of most excellent fancy. He hath borne me on his back a thousand times; and now, how abhorred in my imagination it is! my gorge rises at it. Here hung those lips that I have kissed I know not how oft. Where be your gibes now; your gambols, your songs? your flashes of merriment, that were wont to set the table on a roar? Not one now, to mock your own grinning? Quite chap-fallen? Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come.
Ibid. Hamlet. Act v. Sc. 1. l. 204.

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Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul:
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul[1]:
Behold through each lack-lustre, eyeless hole;
The gay recess of Wisdom and of Wit,
And Passion's host, that never brook'd control:
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit?

BYRON. *Childe Harold.* Canto ii. St. 6.

[Meditations on a skull found in the Acropolis.]

EDMUND WALLER. *On Tea.*

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot!
What dreams of pleasure long forgot!
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

ANON. *Lines to a Skeleton.*

Every family has a skeleton in the closet.

Proverb.

Mrs. Craigie. Dearest, every man—even the most cynical—has one enthusiasm—he is earnest about some one thing; the all-round trifler does not exist. If there is a skeleton—there is also an *idol* in the cupboard!

JOHN OLIVER HOBBES. *The Ambassador.* Act ii.

SLANDER.

(See CALUMNY; GOSSIP.)

Pisanio. No, 'tis Slander;
Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All comers of the world: Kings, Queens, and States,
Maids, Matrons, nay, the secrets of the grave
This viperous slander enters.

SHAKESPEARE. *Cymbeline.* Act iii. Sc. 4. l. 35.

Slander's mark was ever yet the fair;
The ornament of beauty is suspect,
A crow that flies in heaven's sweetest air.
So thou be good, slander doth but approve
Thy worth the greater.

SHAKESPEARE. *Sonnet.* lxx.

Slander,
Whose whisper o'er the world's diameter,
As level as the cannon to his blank,
Transports his poison'd shot.

Ibid. Hamlet. Act iv. Sc. 1. l. 40.

I'll devise some honest slanders
To stain my cousin with: One doth not know
How much an ill word may empoison liking.

Ibid. Much Ado About Nothing. Act iii. Sc. 1. l. 85.

Done to death by slanderous tongues,
Was the Hero that here lies.

Ibid. Much Ado About Nothing. Act v. Sc. 3. l. 3.

Audacter calumniare, semper aliquid haeret.
Hurl your calumnies boldly; something is sure to stick.

BACON. *De Augmentis Scientiarum.* viii. 2.

Colomniez, calomniez, il en reste toujours quelque chose.
Calumniate, calumniate, some of it will remain always.

BEAUMARCHAIS. *Barbier de Séville.*

[Archbishop Whately used to say, "If you only throw dirt enough, some of it is sure to stick."]

I hate the man who builds his name
On ruins of another's fame.

GAY. *Fables.* xlv. l. 1.

Squint-eyed Slander.

BEATTIE. *The Judgment of Paris.*

Slander, the foulest whelp of sin.

POLLOCK. *Course of Time.* Bk. viii. l. 725.

Skilled by a touch to deepen scandal's tints,
With all the kind mendacity of hints,
While mingling truth with falsehood, sneers with smiles,
A thread of candor with a web of wiles;

[1] And keeps the palace of the soul.

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A plain blunt show of briefly-spoken seeming,
To hide her bloodless heart's soul-harden'd scheming;
A lip of lies, a face formed to conceal;
And, without feeling, mock at all who feel:
With a vile mask the Gorgon would disown,
A cheek of parchment, and an eye of stone.

BYRON. *Sketch.* l. 55.

Slander, meanest spawn of Hell—
And woman's slander is the worst.

TENNYSON. *The Letters.*

The tiny-trumpeting gnat can break our dream
When sweetest; and the vermin voices here
May buzz so loud—we scorn them—but they sting.

Ibid. Lancelot and Elaine.

SLAVERY.

(See NEGRO.)

Whatever day
Makes man a slave, takes half his worth away.

HOMER. *Odyssey.* Bk. xvii. l. 392. (POPE, trans.)

None can be free who is a slave to, and ruled by, his passions.

PYTHAGORAS. *Stobæus, Florilegium.* xviii. 23.

The most onerous slavery is to be a slave to oneself.

SENECA. *Natural Questions.* iii. Praefatio. 17.

He that is one man's slave, is free from none.

CHAPMAN. *The Gentleman Usher.* Act i. Sc. 1.

Every bondman in his own hand bears
The power to cancel his captivity.

SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 3. l. 101.

O execrable son! so to aspire
Above his brethren, to himself assuming
Authority usurped from God, not given,
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By His donation; but man over men
He made not lord, such title to himself
Reserving, human left from human free.

MILTON. *Paradise Lost.* Bk. xii. l. 64.

The meanest Briton scorns the highest slave.

ADDISON. *The Campaign.*

Disguise thyself as thou wilt, still, Slavery, said I, still thou art a bitter draught.

STERNE. *Sentimental Journey. The Passport.*

I would not have a slave to till my ground,
To carry me, to fan me while I sleep
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd.

COWPER. *The Task.* Bk ii. l. 29.

Lord Mansfield first established the grand doctrine that the air of England is too pure to be breathed by a slave.

CAMPBELL. *Lives of the Lord Chancellors.* Vol. ii. p. 418.

[The reference is to Mansfield's decision in the case of James Somerset, a negro slave from Jamaica, who, accompanying his master to England, claimed his freedom and was brought into court on a writ of Habeas Corpus (1772). The decision upheld the argument of Hargrave, Somerset's counsel, that England is "a soil whose air is deemed too pure for slaves to breathe in." But the words were Hargrave's, not Lord Mansfield's. As reported in the State Trials, vol. xx, p. 1, Lord Mansfield declared that—

Every man who comes into England is entitled to the protection of the English law, whatever oppression he may heretofore have suffered, and whatever may be the color of his skin:

Quamvis ille niger, quamvis tu candidus.

Cowper has summarized the plea of Hargrave and its endorsement by Mansfield in the famous lines:

Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free!
They touch our country and their shackles fall.

The Task. Bk. ii. *The Timepiece.* l. 40.

Later John Philpot Curran amplified the idea:

I speak in the spirit of the British law, which makes liberty commensurate with and inseparable from British soil; which proclaims even to the stranger and sojourner, the moment he sets his foot upon British earth, that the ground on which he treads is holy and consecrated by the genius of universal emancipation.

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Before any of these British authorities Bodinus, a French jurist who flourished in the sixteenth century had said:

Servi peregrini, ut primum Galliæ fines penetraverunt eodem momento liberi sunt.

Foreign slaves, as soon as they come within the limits of France, are free.

Works. Bk. i. Ch. v.]

That execrable sum of all villainies commonly called the slave-trade.

JOHN WESLEY. *Journal.* Feb. 12, 1792.

Where bastard Freedom waves
Her fustian flag in mockery over slaves.

MOORE. *To the Lord Viscount Forbes.* Written from Washington, D. C.

The compact which exists between the North and the South is a covenant with death and an agreement with hell.

WILLIAM LLOYD GARRISON. *Resolution Adopted by the Antislavery Society.* Jan. 27, 1843.

No more slave States; no slave Territories.

Platform of the Free Soil National Convention. 1848.

Where Slavery is, there Liberty cannot be; and where Liberty is, there Slavery cannot be.

CHARLES SUMNER. *Speech: Slavery and the Rebellion.*

I do not see how a barbarous community and a civilized community can constitute a state. I think we must get rid of slavery or we must get rid of freedom.

EMERSON. *The Assault upon Mr. Sumner's Speech.* May 26, 1856.

I believe this government cannot endure permanently half slave and half free.

LINCOLN. *Speech.* June 16, 1858.

This is a world of compensations, and he who would *be* no slave must consent to *have* no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, they cannot long retain it.

Ibid. Letter. April 6, 1859. *Declining to Attend Festival in Honor of Anniversary of Jefferson's Birthday.*

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

New Testament. Mark iv.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?

LOWELL. *Stanzas on Freedom.*

SLEEP.

He giveth His beloved sleep.

Old Testament. Psalm cxxvii. 2.

Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace, surpassing this—
"He giveth His beloved sleep"?

MRS. BROWNING. *Sleep.*

Diogenes the Cynic, when a little before his death he fell into a slumber, and his physician rousing him out of it asked him whether anything ailed him, wisely answered, "Nothing, sir; only one brother anticipates another,—Sleep before Death."

PLUTARCH. *Apothegms. Diogenes.*

Sleep and death, two twins of winged race,
Of matchless swiftness, but of silent pace.

POPE. *Iliad.* Bk. xvi. l. 831.

Care-charmer Sleep, son of the sable Night,
Brother to Death, in silent darkness born.

SAMUEL DANIEL. *To Delia. Sonnet* 51.

Come, gentle sleep! attend thy votary's prayer,
And, though Death's image, to my couch repair;
How sweet, though lifeless, yet with life to lie,
And, without dying, oh how sweet to die!

JOHN WOLCOTT. *Epigram on Sleep.*

[See under DEATH.]

Stulte, quid est somnus gelidæ nisi mortis imago?

O fool, what else is sleep but chill death's likeness?

OVID. *Amores.* ii. 9, 41.

Macduff. Shake off this drowsy sleep, death's counterfeit,
And look on death itself.

SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 81.

Falstaff. I would 'twere bed-time, Hal, and all well.

Ibid. I. Henry IV. Act v. Sc. 1. l. 125.

Iachimo. O sleep, thou ape of death.

Ibid. Cymbeline. Act ii. Sc. 2. l. 31.

Now, blessings light on him that first invented this same sleep! It covers a man all over, thoughts and all, like a

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cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap, and the balance that sets the king and the shepherd, the fool and the wise man, even.

CERVANTES. *Don Quixote.* Pt. ii. Ch. lxviii. (LOCKHART, trans.)

God bless the man who first invented sleep,
So Sancho Panza said, and so say I;
And bless him also that he did not keep
His great discovery to himself, nor try
To make it,—as the lucky fellow might,—
A close monopoly by patent-right.

JOHN G. SAXE. *Early Rising.*

Come Sleep; oh sleep, the certain knot of Peace,
The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The indifferent judge, between the high and low.

SIR PHILIP SYDNEY. *Astrophel and Stella.* St. 39.

Belarius. Weariness
Can snore upon the flint, when resty sloth
Finds the down pillow hard.

SHAKESPEARE. *Cymbeline.* Act iii. Sc. 6. l. 34.

The lowliest cot will give thee peaceful sleep,
While Cains tosses on his bed of down.

MARTIAL. *Epigrams.* ix. 93, 3.

Friar Lawrence. Care keeps his watch in every old man's eye,
And where care lodges, sleep will never lie;
But where unbruised youth with unstuff'd brain
Doth couch his limbs, there golden sleep doth reign.

SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 3. l. 34.

I have not slept one wink.

Ibid. Cymbeline. Act iii. Sc. 3. l. 103.

Macbeth. Methought, I heard a voice cry, *Sleep no more!*
Macbeth does murder Sleep!—The innocent sleep.
Sleep, that knits up the ravell'd sleeve of care,
The death of each day's life, sore Labour's bath,
Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast. . . .

SHAKESPEARE. *Macbeth.* Act ii. Sc. 2. l. 34.

Witch. Sleep shall neither night nor day
Hang upon his pent-house lid.

Ibid. Macbeth. Act i. Sc. 3. l. 19.

King Henry. O sleep, O gentle sleep,
Nature's soft nurse, how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, liest thou in smoky cribs,
Upon uneasy pallets stretching thee,
And hush'd with buzzing night-flies to thy slumber,
Than in the pérfum'd chambers of the great,
Under the canopies of costly state,
And lull'd with sounds of sweetest melody?
O thou dull god, why liest thou with the vile
In loathsome beds, and leav'st the kingly couch
A watch-case or a common 'larum-bell?

Ibid. II. Henry IV. Act iii. Sc. 1. l. 4.

King Henry. Canst thou, O partial sleep, give thy repose
To the wet sea-boy in an hour so rude;
And in the calmest and most stillest night,
With all appliances, and means to boot,
Deny it to a king? Then, happy low, lie down!
Uneasy lies the head that wears a crown.

Ibid. II. Henry IV. Act iii. Sc. 1. l. 26.

Bottom. And I pray you let none of your people stir me: I have an exposition of sleep come upon me.

Ibid. A Midsummer's Night's Dream. Act iv. Sc. 1. l. 42.

The timely dew of sleep.

MILTON. *Paradise Lost.* Bk. iv. l. 146.

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Ten thousand Angels on her slumbers wait
With glorious Visions of her future state.
DRYDEN. *Hind and Panther.*

Sweet are the slumbers of the virtuous man.
ADDISON. *Cato.* Act v. Sc. 4.

Ede s'endormit du somneil des justes.
She slept the sleep of the just.
RACINE. *Abrégé de l'Histoire de Port Royal.* (*Quevres*, 1865, vol. iv. p. 519.)

Each night we die;
Each morn are born anew: each day a life!
YOUNG. *Night Thoughts.* Night ii. l. 286.

Tired nature's sweet restorer, balmy sleep!
He, like the world, his ready visit pays
Where fortune smiles—the wretched he forsakes.
Ibid. Night Thoughts. Night i. l. 1.

Oh, we're a' noddin', nid, nid, noddin';
Oh, we're a' noddin' at our house at hame.
LADY NAIRNE. *We're a Noddin'.*

Thou hast been called, O sleep! the friend of woe;
But 'tis the happy who have called thee so.
SOUTHEY. *Curse of Kehama.* Canto xv. St. 12.

Oh sleep! it is a gentle thing,
Beloved from pole to pole.
COLERIDGE. *The Ancient Mariner.* Pt. v.

Our life is two-fold; sleep hath its own world,
A boundary between the things misnamed
Death and existence: Sleep hath its own world,
And a wide realm of wild reality.
BYRON. *Dream.* l. 1.

Strange state of being! (for 'tis still to be)
Senseless to feel, and with seal'd eyes to see.
Ibid. Don Juan. Canto iv. St. 30.

O soft embalmer of the still midnight!
Shutting, with careful fingers and benign,
Our gloom-pleased eyes, embower'd from the light,
Enshaded in forgetfulness divine.
KEATS. *To Sleep.* Sonnet ix.

O magic sleep! O comfortable bird
That broodest o'er the troubled sea of the mind
Till it is hush'd and smooth!
Ibid. Endymion. l. 456.

Sleep, my little one, sleep, my pretty one, sleep.
TENNYSON. *The Princess.* iii. St. 2. last line.

SMELL.

Falstaff. The rankest compound of villainous smell that ever offended nostril.
SHAKESPEARE. *The Merry Wives of Windsor.* Act iii. Sc. 5. l. 94.

Trinculo. He hath a very ancient and fishlike smell.
Ibid. The Tempest. Act ii. Sc. 2.

In Köln, a town of monks and bones,
And pavement fang'd with murderous stones,
And rags and hags, and hideous wenches,
I counted two-and-seventy stenches,
All well defined, and several stinks!
COLERIDGE. *Cologne.*

Do you not smell a rat?
BEN JONSON. *Tale of a Tub.* Act iv. Sc. 3.

I smell a rat.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 821.

SMILE.

Hamlet. One may smile, and smile, and be a villain.
SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 108.

Smile with an intent to do mischief or cozen him whom he salutes.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Cæsar. Seldom he smiles, and smiles in such a sort
As if he mock'd himself, and scorn'd his spirit
That could be mov'd to smile at anything.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 2. l. 205.

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But owned that smile, if oft observed and near,
Waned in its mirth, and wither'd to a sneer.
BYRON. *Lara.* Canto i. St. 17.

To whom the angel, with a smile that glowed
Celestial rosy red, love's proper hue.
MILTON. *Paradise Lost.* Bk. viii. l. 618.

For smiles from reason flow
To brute deny'd, and are of love the food.
Ibid. Paradise Lost. Bk. ix. l. 239.

When bold Sir Plume had drawn Clarissa down,
Chloe stepp'd in, and kill'd him with a frown;
She smiled to see the doughty hero slain,
But at her smile the beau revived again.
POPE. *Rape of the Lock.* Canto v. l. 67.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself.
LANDOR. *Imaginary Conversations: Dante and Gemma Donati.*

With a smile on her lips and a tear in her eye.
SCOTT. *Marmion.* Canto v. St. 12.

Reproof on her lips, but a smile in her eye.
SAMUEL LOVER. *Rory O'More.*

In came Mrs. Fezziwig, one vast substantial smile.
DICKENS. *Christmas Carol.* Stave 2.

With the smile that was child-like and bland.
BRET HARTE. *Plain Language from Truthful James.* St. 4. l. 6.

SNOW.

Her cap, far whiter than the driven snow,
Emblems right meet of decency does yield.
WILLIAM SHENSTONE. *The Schoolmistress.* St. 6.

Through the sharp air a flaky torrent flies,
Mocks the slow sight, and hides the gloomy skies;
The fleecy clouds their chilly bosoms bare,
And shed their substance on the floating air.
CRABBE. *Inebriety.*

Out of the bosom of the Air,
Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
Over the harvest-fields forsaken,
Silent and soft and slow
Descends the snow.
LONGFELLOW. *Snow-flakes.*

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight: the whited air
Hides hills and woods, the river, and the heaven,
And veils the farmhouse at the garden's end.
The sled and traveller stopped, the courier's feet
Delayed, all friends shut out, the housemates sit
Around the radiant fireplace, enclosed
In a tumultuous privacy of storm.
EMERSON. *The Snow-storm.*

The frolic architecture of the snow.
Ibid. The Snow-storm.

SNOB.

He who meanly admires a mean thing is a Snob—perhaps that is a safe definition of the character.
THACKERAY. *Book of Snobs.* Ch. ii.

. . . rough to common men,
But honeying to the whisper of a lord.
ALFRED, LORD TENNYSON. *The Princess.* Prologue. ll. 114, 115.

SOLDIER.

Othello. 'Tis the soldiers' life
To have their balmy slumbers wak'd with strife.
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 257.

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Iago. 'Tis the curse of the service,
Preferment goes by letter and affection,
Not by the old gradation, where each second
Stood heir to the first.
SHAKESPEARE. *Othello.* Act i. Sc. 1.

Falstaff. Food for powder: they'll fill a pit as well as better; tush, man, mortal men, mortal men.
Ibid. I. Henry IV. Act iv. Sc. 2. l. 71.

Iago. A soldier's a man: O man's life's but a span;
Why, then, let a soldier drink?
Ibid. Othello. Act ii. Sc. 3.

Acheruntis pabulum.
Food for Acheron.
PLAUTUS. *Casina.* ii. 1, 2.

Fie, my lord, fie! a soldier and afear'd?
SHAKESPEARE. *Macbeth.* Act v. Sc. 1. l. 41.

Cassius. I said, an elder soldier, not a better:
Did I say "better"?
Ibid. Julius Cæsar. Act iv. Sc. 3. l. 56.

But we are soldiers;
And may that soldier a mere recreant prove,
That means not, hath not, or is not in love!
Ibid. Troilus and Cressida. Act i. Sc. 3. l. 286.

The country rings with loud alarms,
And raw in fields the rude militia swarms;
Mouths without hands; maintain'd at vast expense,
In peace a charge, in war a weak defence:
Stout once a month they march, a blustering band,
And ever, but in times of need, at hand.
This was the morn, when, issuing on the guard,
Drawn up in rank and file they stood prepared
Of seeming arms to make a short essay,
Then hasten to be drunk, the business of the day.
DRYDEN. *Cymon and Iphigenia.* l. 399.

There's but the twinkling of a star
Between a man of peace and war.
BUTLER. *Hudibras.* Pt. ii. Canto iii. l. 967.

Such is the country maiden's fright,
When first a red-coat is in sight;
Behind the door she hides her face;
Next time at distance eyes the lace.
GAY. *Fables.* Pt. i. Fable 13.

The sex is ever to a soldier kind.
POPE. *The Odyssey of Homer.* Bk. XIV. l. 246.

The broken soldier, kindly bade to stay,
Sat by his fire, and talk'd the night away;
Wept o'er his wounds, or, tales of sorrow done,
Shoulder'd his crutch, and show'd how fields were won.
GOLDSMITH. *Deserted Village.* l. 155.

Of boasting more than bomb afraid,
A soldier should be modest as a maid.
YOUNG. *Love of Fame.* Satire iv.

Glory is the sodger's prize,
The sodger's wealth is honour.
BURNS. *When Wild War's Deadly Blast.*

Soldier, rest! thy warfare o'er,
Sleep the sleep that knows not breaking;
Dream of battled fields no more,
Days of danger, nights of waking.
SIR W. SCOTT. *The Lady of the Lake.* Canto i. 31.

The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on Life's parade shall meet
The brave and fallen few.
On Fame's eternal camping-ground
Their silent tents are spread,
And Glory guards, with solemn round
The bivouac of the dead.
THEODORE O'HARA. *The Bivouac of the Dead.* St. 1.

Who, doomed to go in company with Pain
And Fear and Bloodshed,—miserable train!—
Turns his necessity to glorious gain.
WORDSWORTH. *Character of the Happy Warrior.*

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Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives.
WORDSWORTH. *Character of the Happy Warrior.*

But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for humankind,
Is happy as a lover.
Ibid. Character of the Happy Warrior.

And through the heat of conflict keeps the law
In calmness made, and sees what he foresaw.
Ibid. Character of the Happy Warrior.

Whom neither shape of danger can dismay,
Nor thought of tender happiness betray.
Ibid. Character of the Happy Warrior.

Last night, among his fellow-roughs
He jested, quaffed, and swore;
A drunken private of the Buffs,
Who never looked before.
To-day, beneath the foeman's frown,
He stands in Elgin's place,
Ambassador from Britain's crown,
And type of all her race.
SIR FRANCIS DOYLE. *The Private of the Buffs.*

Their's not to make reply,
Their's not to reason why,
Their's but to do and die.
TENNYSON. *Charge of Light Brigade.* St 2. ll. 5–7.

Why, soldiers, why
Should we be melancholy, boys?
Why, soldiers, why,
Whose business 'tis to die.
ANON.

Then it's Tommy this, an' Tommy that, an' "Tommy, 'ow's yer soul?"
But it 's "Thin red line of 'eroes" when the drums begin to roll.
RUDYARD KIPLING. *Tommy.*

O it 's Tommy this, an' Tommy that, an' "Tommy, go away,"
But it's "Thank you, Mister Atkins," when the band begins to play.
Ibid. Tommy.

SONG.

Then from a neighbouring thicket the mocking-bird, wildest of singers,
Swinging aloft on a willow-spray that hung o'er the water,
Shook from his little throat such floods of delirious music
That the whole air and the woods and the waves seemed silent to listen.
H. W. LONGFELLOW. *Evangeline.* Pt. ii. 2. ll. 133–6.

That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture.
Ibid. Home-Thoughts from Abroad. ii.

June's bridesman, poet o' the year,
Gladness on wings, the bobolink, is here;
Half-hid in tip-top apple-blossoms he swings,
Or climbs against the breeze with quiverin' wings,
Or givin' way to 't in a mock despair,
Runs down a brook o' laughter, thru' the air.
LOWELL. *The Biglow Papers.* Ser. ii. letter 6.

I think that life is not too long;
And therefore I determine,
That many people read a song
Who will not read a sermon.
Praed. Ballad of Brasenhead.

SONNET.

Scorn not the sonnet. Critic, you have frowned,
Mindless of its just honors; with this key
Shakespeare unlocked his heart.
WORDSWORTH. *Scorn not the Sonnet.*

With this same key
Shakespeare unlocked his heart? once more
Did Shakespeare? If so, the less Shakespeare he!
R. BROWNING. *House.*

And when a damp
Fell round the path of Milton, in his hand

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The thing became a trumpet; whence he blew
Soul-animating strains,—alas! too few.
WORDSWORTH. *Scorn not the Sonnet.*

You silvery billows breaking on the beach
Fall back in foam beneath the star-shine clear,
The while my rhymes are murmuring in your ear
A restless lore like that the billows teach;
For on these sonnet-waves my soul would reach
From its own depths, and rest within you, dear,
As, through the billowy voices yearning here,
Great nature strives to find a human speech.
A sonnet is a wave of melody:
From heaving waters of the impassion'd soul
A billow of tidal music one and whole
Flows in the "octave"; then returning free,
Its ebbing surges in the "sestet" roll
Back to the deeps of Life's tumultuous sea.
THEODORE WATTS. *The Sonnet's Voice: A Metrical Lesson by the Seashore.*

The Sonnet is a world, where feelings caught
In webs of phantasy, combine and fuse
Their kindred elements 'neath mystic dews
Shed from the ether round man's dwelling wrought;
Distilling heart's content, star-fragrance fraught
With influences from the breathing fires
Of heaven in everlasting endless gyres
Enfolding and encircling orbs of thought.
Our Sonnet's world hath two fixed hemispheres:
This, where the sun with fierce strength masculine
Pours his keen rays and bids the noonday shine;
That, where the moon and the stars, concordant powers,
Shed milder rays, and daylight disappears
In low melodious music of still hours.
JOHN ADDINGTON SYMONDS. *The Sonnet.* iii.

SOPHIST; SOPHISM.

Who shames a scribbler? Break one cobweb through,
He spins the slight, self-pleasing thread anew:
Destroy his fib, or sophistry, in vain,
The creature's at his dirty work again.
POPE. *Prologue to the Satires.* l. 89.

Here the self-torturing sophist, wild Rousseau,
The apostle of affliction, he who threw
Enchantment over passion, and from woe
Wrung overwhelming eloquence, first drew
The breath which made him wretched.
BYRON. *Childe Harold.* Canto iii. St 77.

SORROW.

(See GRIEF; MISERY; MISFORTUNE.)

Constance. Oh! if thou teach me to believe this sorrow,
Teach thou this sorrow how to make me die;
And let belief and life encounter so,
As doth the fury of two desperate men,
Which, in the very meeting, fall, and die.
SHAKESPEARE. *King John.* Act iii. Sc. 1. l. 99.

Richard. In wooing sorrow let's be brief,
Since, wedding it, there is such length in grief.
Ibid. Richard II. Act v. Sc. 1. l. 93.

Hysterica passio, down, thou climbing sorrow,
Thy element's below.
Ibid King Lear. Act ii. Sc. 4. l. 57

Lear. Henceforth I'll bear
Affliction till it do cry out itself,
Enough, enough, and die.
Ibid. King Lear. Act iv. Sc. 6. l. 75.

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Horatio. A countenance more in sorrow than in anger.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 232.

Do not drop in for an after-loss,
Ah, do not, when my heart hath 'scap'd this sorrow,
Come in the rearward of a conquer'd woe;
Give not a windy night a rainy morrow,
To linger out a purpos'd overthrow.
Ibid. Sonnet. xc.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
COWPER. *To an Afflicted Protestant Lady.*

Ah, what a warning for a thoughtless man,
Could field or grove, could any spot of earth,
Show to his eye an image of the pangs
Which it hath witnessed,—render back an echo
Of the sad steps by which it hath been trod!
WORDSWORTH. *Excursion.* Bk. vi.

Lift not the festal mask!—enough to know,
No scene of mortal life but teems with mortal woe.
SIR W. SCOTT. *Lord of the Isles.* Canto ii. 1.

I was not always a man of woe.
Ibid. Lay of the Last Minstrel. Canto i. St. 12

I stood in unimaginable trance
And agony that cannot be remembered.
COLERIDGE. *Remorse.* Act iv. Sc. 3.

A sadder and a wiser man,
He rose the morrow morn.
Ibid. The Ancient Mariner. Pt. vii.

Doch grosse Seelen dulden still.
Great souls suffer in silence.
SCHILLER. *Don Carlos.* Act i. Sc. 4. l. 52.

Meine Ruh ist hin,
Mein Herz ist schwer.
My peace is gone, my heart is heavy.
GOETHE. *Faust.* Pt. i. l. 15.

To sorrow
I bade good-morrow
And thought to leave her far away behind;
But cheerly, cheerly,
She loves me dearly;
She is so constant to me and so kind.
KEATS. *Endymion.* Bk. iv.

Sorrow more beautiful than beauty's self.
Ibid. Hyperion. Bk. iv.

Your sorrow, only sorrow's shade,
Keeps real sorrow far away.
TENNYSON. *Margaret.*

Comfort? comfort scorn'd of devils! this is truth the poet sings,
That a sorrow's crown of sorrow is remembering happier things
Ibid. Locksley Hall

[The poet is Dante, and the particular passage is one of the most famous in the *Divine Comedy* (*Inferno*, Canto v., l. 121):

Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria.
No greater grief than to remember days
Of joy when misery is at hand.
(CARY, trans.)

There is no greater sorrow
Than to be mindful of the happy time
In misery.
(LONGFELLOW, trans.)

Chaucer has the same thought:

For of fortunes sharpe adversite,
The worst kind of infortune is this,—
A man that hath been in prosperite,
And it remember whan it passed is.
Troilus and Cressida. Bk. iii. l. 1625.

Probably both Chaucer and Dante found their inspiration in Boëthius:

In omne adversitate fortunae infelicissimum genus est infortunii fuisse felicem.
In every reverse of fortune, the most unhappy condition of misfortune is to have known happiness.
De Consolatione Philosophiae. ii. 4.]

Of joys departed,
Not to return, how painful the remembrance!
ROBERT BLAIR. *The Grave.* l. 109.

SOUL.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
New Testament. Matthew xvi. 26.

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Yet stab at thee who will,
No stab the soul can kill!
SIR WALTER RALEIGH. *The Farewell.*

I have a soul that like an ample shield
Can take in all, and verge enough for more.
DRYDEN. *Don Sebastian.* Act i. Sc. 1.

Give ample room and verge enough.
GRAY. *The Bard.* ii. 1.

The soul, uneasy, and confined from home,
Rests and expatiates in a life to come.
POPE. *Essay on Man.* Epis. 1. l. 97.

Or looks on heaven with more than mortal eyes,
Bids his free soul expatiate in the skies,
Amid her kindred stars familiar roam,
Survey the region, and confess her home!
Ibid. Windsor Forest. l. 264.

Above the vulgar flight of common souls.
ARTHUR MURPHY. *Zenobia.* Act v. Sc. 1. l. 154.

A charge to keep I have,
A God to glorify:
A never-dying soul to save
And fit it for the sky.
CHARLES WESLEY. *Hymns.* 318.

There was a little man and he had a little soul;
And he said, "Little soul, let us try, try, try."
MOORE. *Little Man and Little Soul.*

Those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts before which our mortal nature
Did tremble like a guilty thing surprised.
WORDSWORTH. *Ode on the Intimations of Immortality.* St. 9.

For the gods approve
The depths and not the tumult of the soul.
Ibid. Laodamia.

But who would force the soul, tilts with a straw
Against a champion cased in adamant
Ibid. Ecclesiastical Sonnets. Persecution of the Scottish Covenanters. Pt. iii. 7.

The soul of man is larger than the sky,
Deeper than ocean, or the abysmal dark
Of the unfathomed centre.
HARTLEY COLERIDGE. *Poems. To Shakespeare.*

And I have written three books on the soul,
Proving absurd all written hitherto,
And putting us to ignorance again.
ROBERT BROWNING. *Cleon.*

Light flows our war of mocking words, and yet,
Behold, with tears mine eyes are wet!
I feel a nameless sadness o'er me roll.
Yes, yes, we know that we can jest,
We know, we know that we can smile!
But there's a something in this breast,
To which thy light words bring no rest,
And thy gay smiles no anodyne;
Give me thy hand, and hush awhile,
And turn those limpid eyes on mine,
And let me read there, love! thy inmost soul.
MATTHEW ARNOLD. *The Buried Life.*

'T is an awkward thing to play with souls,
And matter enough to save one's own:
Yet think of my friend, and the burning coals:
We played with for bits of stone!
BROWNING. *A Light Woman.*

Yet still, from time to time, vague and forlorn,
From the soul's subterranean depth upborne
As from an infinitely distant land,
Come airs, and floating echoes, and convey
A melancholy into all our day.
MATTHEW ARNOLD. *The Buried Life.*

SPEECH.

Out of the abundance of the heart the mouth speaketh.
New Testament. Matthew xii. 34
[Frequently quoted in the Latin form from the Vulgate:
Ex abunantia cordis os loquitur.]

My tongue will tell the anger of my heart:
O, else my heart, concealing it, will break.
SHAKESPEARE *Taming of the Shrew.* Act iv. Sc. 2. l. 00.

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Quid de quoque viro, et cui dicas, sæpe caveto.

Beware, if there is room
For warning, what you mention, and to whom.

HORACE. Epistles 1, 18, 68. (CONINGTON, trans.)

If you your lips would keep from slips
Five things observe with care;
To whom you speak, of whom you speak,
And how, and when, and where.

ANON.

[Quoted by W. E. Norris in *Thirlby Hall*. Vol. i. p. 315.]

The windy satisfaction of the tongue.

POPE. *Odyssey of Homer*. Bk. iv. l. 1092.

Then he will talk—good gods, how he will talk!

NATHANIEL LEE. *Alexander the Great*. Act i. Sc. 1.

Mend your speech a little,
Lest it may mar your fortunes.

SHAKESPEARE. *King Lear*. Act 1. Sc. 1. l. 96.

I want that glib and oily art,
To speak and purpose not.

Ibid. King Lear. Act i. Sc. 1. l. 228.

A still-soliciting eye, and such a tongue
As I am glad I have not.

Ibid. King Lear. Act i. Sc. 1. l. 234.

Bid me discourse, I will enchant thine ear.

Ibid. Venus and Adonis.

Alonzo. I cannot too much muse
Such shapes, such gesture, and such sound, expressing
(Although they want the use of tongue) a kind
Of excellent dumb discourse.

Ibid. The Tempest. Act iii. Sc. 3. l. 36.

With thee conversing I forget all time.

MILTON. *Paradise Lost*. Bk. iv. l. 639.

With thee conversing I forget the way.

GAY. *Trivia*. Bk. ii. l. 480.

Prince above princes, gently hast thou told
Thy message, which might else in telling wound
And in performing end us.

MILTON. *Paradise Lost*. Bk. xi. l. 298.

But far more numerous was the herd of such,
Who think too little, and who talk too much.

DRYDEN. *Absalom and Achitophel*. Pt. i. l. 533.

They never taste who always drink;
They always talk who never think.

PRIOR. *Upon a Passage in Scaligeriana*.

They only babble who practise not reflection.

SHERIDAN. *Pizarro*. Act i. Sc. 1.

But still his tongue ran on, the less
Of weight it bore, with greater ease.

BUTLER. *Hudibras*. Pt. iii. Canto ii. l. 443.

They would talk of nothing but high life, and high-lived company, with other fashionable topics, such as pictures, taste, Shakespeare, and the musical glasses.

GOLDSMITH. *The Vicar of Wakefield*. Ch. ix.

Speech, thought's canal! speech, thought's criterion, too!
Thought in the mine, may come forth gold or dross;
When coin'd in words, we know its *real* worth.

YOUNG. *Night Thoughts*. Night ii. l. 469.

Words learned by rote a parrot may rehearse,
But talking is not always to converse;
Not more distinct from harmony divine
The constant creaking of a country sign.

COWPER. *Conversation*. l. 7.

La parole a été donné à l'homme pour déguiser sa pensée.

Speech has been given to man to conceal his thoughts.

[A famous mot currently attributed to Talleyrand during his lifetime. After Talleyrand's death, Harel, the famous fabricator of *mots* which he attributed to the illustrious, claimed that he himself had put this phrase into Talleyrand's mouth. In any event, the phrase was not original. The verbal form, with the change of a single word, is borrowed from Molière:—

La parole a été donnée à l'homme pour exprimer ses pensées.

Le Marriage Forcé. Sc. v.

It will be seen that the mere substitution of "déguiser" (to disguise) for "exprimer" (to express) converts a truism into a paradox.

But the paradox itself was stolen, as well

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as its verbal clothing. Voltaire, in his satiric dialogue, *Le Chapon et la Poularde*, written in 1766, makes his capon complain of the treachery of men:

Ils ne se servent de la pensée que pour autoriser leurs injustices, et emploient les paroles que pour déguiser leurs pensées.

Men use thought only to justify their wrong doings, and employ words only to conceal their thoughts.

Oeuvres Complètes. Vol. xxix., p. 83, ed. 1822.

Seven years previous Goldsmith had said much the same thing:

The true use of speech is not so much to express our wants as to conceal them.

The Bee, No. 3. Oct. 20, 1759.

Now, in this same year, 1759, there appeared a posthumous collection of "Samuel Butler's Remains," which Goldsmith reviewed in the *Critical Review* for July 1, 1759. It is not impossible that Goldsmith's eye may have fallen upon the following passage:

He who does not make his words rather serve to conceal than discover the sense of his heart, deserves to have it pulled out like a traitor's, and strewn publicly to the rabble.

BUTLER. *Remains.* Vol. ii. p. 25.

O monstrous, dead, unprofitable world,
That thou canst hear, and hearing, hold thy way!
A voice oracular hath peal'd to-day,
To-day a hero's banner is unfurl'd.

MATTHEW ARNOLD. *Written in Emerson's Essays.*

Goldsmith may also have been familiar with these lines of Young's:

Where Nature's end of language is declin'd,
And men talk only to conceal the mind.

Love of Fame. Satire ii. l. 207.

Likewise, both Goldsmith and Young may have read one or both of these passages:

In short, this seems to be the true inward judgment of all our politic sages, that speech was given to the ordinary sort of men whereby to communicate their mind, but to wise men whereby to conceal it.

ROBERT SOUTH. *Sermon Preached in Westminster Abbey.* April 30, 1676.

Speech was made to open man to man, and not to hide him; to promote commerce, and not betray it.

LLOYD. *State Worthies.* (1665; edited by Whitworth). Vol. i. p. 503.

A far-off likeness to the thought may be found in the following quotations:

It oft falls out,
To have what we would have, we speak not what we mean.

Measure for Measure. Act ii. Sc. 4.

Perspicite tecum tacitus quid quisque loquatur:
Sermo hominum mores et celat et indicat idem.

Consider in silence whatever any one says: speech both conceals and reveals the inner soul of man.

DIONYSIUS CATO. *Distich.* iv. 20.

It is easy for men to talk one thing and think another.

PUBLILIUS SYRUS. *Maxim* 322.

Who dares think one thing, and another tell,
My heart detests him as the gates of hell.

POPE. *The Iliad of Homer.* Bk. ix. l. 412.

Thought is deeper than all speech;
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

C. P. CRANCH. *Gnosis.*

God's great gift of speech abused
Makes thy memory confused.

TENNYSON. *A Dirge.*

In after-dinner talk,
Across the walnuts and the wine.

Ibid. The Miller's Daughter. St. 4.

And not to serve for a table-talk.

MONTAIGNE.

Let it serve for table-talk.

SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 5.

That large utterance of the early gods!

KEATS. *Hyperion.* Bk. i.

Thou mindest me of gentle folks,
Old gentle-folks are they,
Thou sayst an undisputed thing
In such a solemn way.

HOLMES. *The Katydid.*

And when you stick on conversation's burrs,
Don't strew your pathway with those dreadful *urs*.

Ibid. A Rhymed Lesson: Urania.

Who hath given man speech? or who hath set therein
A thorn for peril and a snare for sin?

A. C. SWINBURNE. *Atalanta in Calydon* (Chorus).

SPENSER, EDMUND.

Here nigh to Chaucer, Spenser, stands thy hearse,
Still nearer standst thou to him in thy verse

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Whilst thou didst live, lived English poetry;
Now thou art dead, it fears that it shall die.

ANON. *Epitaph on Spenser.*

[The quatrain is preserved in William Camden's *Reges Reginæ Nobiles et alii in Ecclesia Collegiata B. Petri Westmonasterii Sepulti usque ad annum*, 1606.]

Discouraged, scorned, his writings vilified,
Poorly—poor man—he lived; poorly—poor man—he died.

PHINEAS FLETCHER. *The Purple Island.* iv. 19.

The nobility of the Spencers has been illustrated and enriched by the trophies of Marlborough, but I exhort them to consider the Faerie Queene as the most precious jewel of their coronet.

EDWARD GIBBON. *Memoirs.* p. 8.

A silver trumpet Spenser blows,
And as its martial notes to silence flee,
From a virgin chorus flows
A hymn in praise of spotless Chastity.
'Tis still Wild! warblings from the Æolian lyre
Enchantment softly breathe, and tremblingly expire.

KEATS. *Ode to Apollo.* St. 6.

Spenser to me, whose deep conceit is such
As passing all conceit needs no defence.

RICHARD BARNFIELD. *To His Friend, Master R. I.*

[This couplet is also in *Passionate Pilgrim.* St. 6.]

Like Spenser ever in thy Fairy Queene,
Whose like (for deep conceit) was never seene:
Crowned mayst thou unto thy more renowne
(As King of Poets) with a Lawrell Crowne.

Ibid. Remembrance of Some English Poets.

Old Spenser next, warmed with poetic rage,
In ancient tales amused a barbarous age.
. . . . . .
But now the mystic tale that pleased of yore
Can charm an understanding age no more.
. . . . . .
We view well-pleased at distance all the sights
Of arms and palfreys, battle-fields and fights
And damsels in distress and courteous knights;
But, when we look too near, the shades decay,
And all the pleasing landscape fades away.

JOSEPH ADDISON. *An Account of the Greatest English Poets.*

SPIDER.

There webs were spread of more than common size,
And half-starved spiders prayed on half-starved flies.

CHURCHILL. *The Prophecy of Famine.* l. 327.

The spider's touch, how exquisitely fine!
Feels at each thread, and lives along the line.

POPE. *Essay on Man.* Ep. 1. l. 217.

Much like a subtle spider, which doth sit
In middle of her web, which spreadeth wide:
If aught do touch the utmost thread of it,
She feels it instantly on every side.

SIR JOHN DAVIES. *The Immortality of the Soul.* Sec. xviii. *Feeling.*

Or almost like a spider, who, confin'd
In her web's centre, shakt with every winde,
Moves in an instant if the buzzing flie
Stir but a string of her lawn canaple.

DU BARTAS. *Divine Weekes and Workes.* First Week. Sixth Day. JOHN SYLVESTER, trans.

Our souls sit close and silently within,
And their own web from their own entrails spin;
And when eyes meet far off, our sense is such,
That, spider-like, we feel the tenderest touch.

DRYDEN. *Marriage à la Mode.* Act ii. Sc. 1.

"Will you walk into my parlour?" said a spider to a fly,
"'Tis the prettiest little parlour that ever you did spy."

MARY HOWITT. *The Spider and the Fly.*

SPIRE.

Who taught that heaven-directed spire to rise?

POPE. *Moral Essays.* Epis. iii. l. 261.

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How the tall temples, as to meet their gods,
Ascend the skies!
YOUNG. *Night Thoughts.* Night vi. l. 781.

Ye swelling hills and spacious plains!
Besprent from shore to shore with steeple towers,
And spires whose "silent finger points to heaven."
WORDSWORTH. *Excursion.* Bk. vi. l. 17.

[The quotation marks are an acknowledgment of indebtedness to Coleridge.
An instinctive taste teaches men to build their churches in flat countries, with spire steeples, which, as they cannot be referred to any other object, point as with silent finger to the sky and star.
The Friend. Sec. i. No. 14.]

At leaving even the most unpleasant people
And places, one keeps looking at the steeple.
BYRON. *Don Juan.* Canto ii. St. 14.

I waited for the train at Coventry;
I hung with grooms and porters on the bridge;
To watch the three tall spires; and there I shaped
The city's ancient legend into this.
TENNYSON. *Godiva.*

Full seven-score years our city's pride—
The comely Southern spire—
Has cast its shadow, and defied
The storm, the foe, the fire;
Sad is the sight our eyes behold;
Woe to the three-hilled town,
When through the land the tale is told—
The brave "Old South" is down.
O. W. HOLMES. *An Appeal for the Old South Church.*

SPIRIT.

Aërial spirits, by great Jove design'd
To be on earth the guardians of mankind:
Invisible to mortal eyes they go,
And mark our actions, good or bad, below:
The immortal spies with watchful care preside,
And thrice ten thousand round their charges glide.
HESIOD. *Works and Days.* l. 164.

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.
MILTON. *Paradise Lost.* Bk. iv. l. 677.

Unnumber'd spirits round thee fly,
The light militia of the lower sky.
POPE. *The Rape of the Lock.* Canto i. l. 41.

Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine.
SHAKESPEARE. *Hamlet.* Act i. Sc. 1. l. 153.

Ariel. Pardon, master:
I will be correspondent to command,
And do my spiriting gently.
Ibid. The Tempest. Act i. Sc. 2. l. 298.

Glendower. I can call spirits from the vasty deep.
Hotspur. Why, so can I; or so can any man; but will they come, if you do call for them?
Ibid. Henry IV. Act iii Sc. 1. l. 52.

When some were saying that if Cæsar should march against the city they could not see what forces there were to resist him, Pompey replied with a smile, bidding them be in no concern, "for whenever I stamp my foot in any part of Italy there will rise up forces enough in an instant, both horse and foot."
PLUTARCH. *Life of Pompey.*

Of calling shapes, and beck'ning shadows dire
And airy tongues that syllable men's names.
MILTON. *Comus.* l. 207.

Spirits when they please
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aëry purposes,
And works of love or enmity fulfil.
Ibid. Paradise Lost. Bk. iv. l. 423.

Spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;

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Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and as they please
They limb themselves, and color, shape, or size
Assume, as likes them best, condense or rare.
MILTON. *Paradise Lost.* Bk. vi. l. 344.

Take, O boatman, thrice thy fee,—
Take, I give it willingly;
For, invisible to thee,
Spirits twain have crossed with me.
UHLAND. *The Passage.* Edinburgh *Review.* October, 1832. (SARAH AUSTIN, trans.)

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.
LONGFELLOW. *Haunted House.*

If only in dreams may man be fully blest,
Is heav'n a dream? Is she I clasp'd a dream?
Or stood she here even now where dew-drops gleam
And miles of furze shine golden down the West?
I seem to clasp her still—still on my breast
Her bosom beats,—I see the blue eyes beam:—
I think she kiss'd these lips, for now they seem
Scarce mine: so hallow'd of the lips they press'd!
Yon thicket's breath—can that be eglantine?
Those birds—can they be morning's choristers?
Can this be earth? Can these be banks of furze?
Like burning bushes fir'd of God they shine!
I seem to know them, though this body of mine
Pass'd into spirit at the touch of hers!
THEODORE WATTS. *The First Kiss.*

SPRING.

The seson pricketh every gentil herte,
And maketh him out of his slepe to sterte.
CHAUCER. *The Knightes Tale.* l. 1045.

Sweet April showers
Do bring May flowers.
TUSSER. *Five Hundred Points of Good Husbandry.* Ch. xxxix.

As it fell upon a day
In the merry month of May,
Sitting in a pleasant shade
Which a grove of myrtles made.
RICHARD BARNFIELD. *Address to the Nightingale.*

Cæsar. The ides of March are come.
Soothsayer. Ay, Cæsar; but not gone.
SHAKESPEARE. *Julius Cæsar.* Act iii. Sc. 1. l. 1.

Cæsar said to the soothsayer, "The ides of March are come"; who answered him calmly, "Yes, they are come, but they are not past."
PLUTARCH. *Life of Cæsar.*

It was a lover, and his lass,
With a hey, and a ho, and a hey nonino,
That o'er the green corn-field did pass,
In spring-time, the only pretty ring time,
When birds do sing, hey ding a ding, ding;
Sweet lovers love the spring.
SHAKESPEARE. *As You Like It.* Act v. Sc. 3. (Song.)

Capulet. When well apparel'd April on the heel
Of limping winter treads.
Ibid. Romeo and Juliet. Act i. Sc 2. l. 27.

When daisies pied, and violets blue,
And lady-smocks all silver white,
And cuckoo-buds of yellow hue,
Do paint the meadows with delight.
Ibid. Love's Labour's Lost. Act v. Sc. 2. (Song.)

Antony. The April's in her eyes: it is Love's spring,
And these the showers to bring it on.
Ibid. Antony and Cleopatra. Act iii. Sc. 2. l. 43.

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When proud-pied April, dressed in all his trim,
Hath put a spirit of youth in everything.
SHAKESPEARE. Sonnet xcviii.

Unruly blasts wait on the tender spring.
Ibid. Rape of Lucrece.

Sweet spring, full of sweet days and roses,
A box where sweets compacted lie.
GEORGE HERBERT. *Virtue.*

Now the bright morning-star, Day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who, from her green lap, throws
The yellow cowslip, and the pale primrose.
Hail, bounteous May, that dost inspire
Mirth and youth, and warm desire!
Woods and groves are of thy dressing;
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee and wish thee long.
MILTON. *Song on May Morning.*

Come, gentle Spring, ethereal mildness, come;
And from the bosom of your dropping cloud,
While music wakes around, veiled in a shower
Of shadowing roses, on our plains descend.
THOMSON. *Seasons: Spring.* l. 1.

But winter lingering chills the lap of May.
GOLDSMITH. *The Traveller.* l 172.

Now spring returns: but not to me returns
The vernal joy my better years have known;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.
MICHAEL BRUCE. *Elegy Written in Spring.*

The first of April, some do say,
Is set apart for All Fool's day;
But why the people call it so,
Nor I, nor they themselves, do know.
Poor Robin's Almanac. 1760. *All Fool's Day.*

Spring hangs her infant blossoms on the trees,
Rocked in the cradle of the western breeze.
COWPER. *Tirocinium.* l. 43.

Health on the gale, and freshness in the stream.
BYRON. *Lara.* Canto ii. St. 2.

Spring would be but gloomy weather,
If we had nothing else but Spring.
T. MOORE. *Juvenile Poems. To ——.*

The bud is in the bough, and the leaf is in the bud,
And Earth's beginning now in her veins to feel the blood,
Which, warmed by summer suns in the alembic of the vine,
From her founts will overrun in a ruddy gush of wine.
The perfume and the bloom that shall decorate the flower,
Are quickening in the gloom of their subterranean bower;
And the juices meant to feed trees, vegetables, fruits,
Unerringly proceed to their pre-appointed roots.
HORACE SMITH. *First of March.*

When Spring unlocks the flowers to paint the laughing soil.
BISHOP HEBER. *Hymn for Seventh Sunday after Trinity.*

In the spring a livelier iris changes on the burnish'd dove;
In the spring a young man's fancy lightly turns to thoughts of love.
TENNYSON. *Locksley Hall.* l. 19.

And even into my inmost ring
A pleasure I discern'd,
Like those blind motions of the Spring,
That show the year is turn'd.
Ibid. The Talking Oak.

You must wake and call me early, call me early, mother dear,
To-morrow 'll be the happiest time of all the glad New Year;
Of all the glad New Year, mother, the maddest, merriest day;
For I'm to be Queen o' the May, mother, I'm to be Queen o' the May.
Ibid. The May-Queen. St. 1.

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SPY.

Then she rode back, clothed on with chastity:
And one low churl, compact of thankless earth,
The fatal byword of all years to come.
Boring a little augur-hole in fear,
Peep'd—but his eyes, before they had their will
Were shrivell'd into darkness in his head,
And dropt before him. So the Powers, who wait
On noble deeds, cancell'd a sense misused.

TENNYSON. *Godiva.*

STAGE.

(See THEATRE.)

Jaques. All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the bard;
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

SHAKESPEARE. *As You Like It.* Act ii. Sc. 7. l 139.

I take the world to be but as a stage,
Where net-maskt men do play their personage.

DU BARTAS. *Dialogue Between Heraclitus and Democritus.*

Pythagoras said, that this world was like a stage
Whereon many play their parts: the lookers-on the sage
Philosophers are, saith he, whose part is to learn
The manners of all nations, and the good from the bad to discern.

R. EDWARDS. *Damon and Pithias.*

Is it not a noble farce, wherein kings, republics, and emperors have for so many ages played their parts, and to which the whole vast universe serves for a theatre?

MONTAIGNE. *Essays: Of the Most Excellent Men.*

The world's a stage on which all parts are played

THOMAS MIDDLETON. *A Game at Chess.* Act v. Sc. 1.

Bassanio. I hold the world but as the world, Gratiano;
A stage, where every man must play a part,
And mine a sad one.

SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 1. l. 76.

Duke S. Thou seest, we are not all alone unhappy:
This wide and universal theatre
Presents more woeful pageants than the scene
Wherein we play in.

Ibid. As You Like It. Act ii. Sc. 7. l. 137.

The world's a theatre, the earth a stage
Which God and Nature do with actors fill.

THOMAS HEYWOOD. *Applying for Actors.*

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The world's a stage where God's omnipotence,
His justice, knowledge, love, and providence
Do act the parts.
DU BARTAS. *Divine Weekes and Dayes.* First week, First day.

Life's little stage is a small eminence,
Inch-high the grave above.
YOUNG. *Night Thoughts.* Night ii. l. 360.

The world's a stage,—as Shakspeare said one day;
The stage a world—was what he meant to say.
O. W. HOLMES. *A Prologue.*

The growing drama has outgrown such toys
Of simulated stature, face, and speech:
It also peradventure may outgrow
The simulation of the painted scene,
Boards, actors, prompters, gaslight, and costume,
And take for a worthier stage the soul itself,
Its shifting fancies and celestial lights,
With all its grand orchestral silences
To keep the pauses of its rhythmic sounds.
MRS BROWNING. *Aurora Leigh.* Bk. v.

Where they do agree on the stage, their unanimity is wonderful.
SHERIDAN. *The Critic.* Act ii. Sc. 2.

Lo where the stage, the poor, degraded stage,
Holds its warped mirror to a gaping age.
CHARLES SPRAGUE. *Curiosity.*

STARS.

These blessed candles of the night.
SHAKESPEARE. *Merchant of Venice.* Act v. Sc. 1. l. 220.

There's husbandry in heaven;
Their candles are all out.
Ibid. *Macbeth.* Act ii. Sc. 1. l. 5.

Lorenzo. Look, how the floor of heaven
Is thick inlay'd with patines of bright gold;
There's not the smallest orb, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubims,
Such harmony is in immortal souls;
But, while this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
SHAKESPEARE. *The Merchant of Venice.* Act v. Sc. 1. l. 58.

From little signs, like little stars,
Whose faint impression on the sense
The very looking straight at mars,
Or only seen by confluence.
COVENTRY PATMORE. *The Angel in the House.*

You meaner beauties of the night,
That poorly satisfy our eyes
More by your number than your light;
You common people of the skies,—
What are you when the moon shall rise?
SIR H. WOTTON. *On His Mistress, the Queen of Bohemia.*

Planets and the pale populace of Heaven.
R. BROWNING. *Balaustion's Adventure.*

As night the life-inclining stars best shows,
So lives obscure the starriest souls disclose.
GEORGE CHAPMAN. *Epilogue to Translations.*

Fairest of stars, last in the train of night,
If better thou belong not to the dawn.
MILTON. *Paradise Lost.* Bk. v. l. 166.

The starry cope
Of heaven.
Ibid. *Paradise Lost.* Bk. iv. l. 992.

Hither, as to their fountain, other stars
Repairing, in their golden urns draw light.
Ibid. *Paradise Lost.* Bk. vii. l. 00.

A broad and ample road, whose dust is gold,
And pavement stars,—as stars to thee appear
Seen in the galaxy, that milky way
Which nightly as a circling zone thou seest
Powder'd with stars.
Ibid. *Paradise Lost.* Bk. vii. l. 00.

Thus some, who have the stars survey'd,
Are ignorantly led

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To think those glorious lamps were made
To light Tom Fool to bed.
ROWE. *On a Fine Woman Who Had a Dull Husband.* iv.

Roll on, ye stars! exult in youthful prime,
Mark with bright curves the printless steps of time;
Near and more near your beamy cars approach
And lessening orbs on lessening orbs encroach;
Flowers of the sky! ye, too, to age must yield,
Frail as your silken sisters of the field!
Star after star from heaven's high arch shall rush,
Suns sink on suns, and systems systems crush,
Headlong, extinct, to one dark centre fall,
And death, and night, and chaos, mingle all!
Till o'er the wreck, emerging from the storm,
Immortal nature lifts her changeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines, another and the same.
ERASMUS DARWIN. *Economy of Vegetation.* Canto iv.

When twilight dews are falling soft
Upon the rosy sea, love,
I watch the star whose beam so oft
Has lighted me to thee, love.
THOMAS MOORE *When Twilight Dews.*

Her blue eyes sought the west afar,
For lovers love the western star.
SCOTT. *Lay of the Last Minstrel.* Canto iii.

With battlements that on their restless fronts
Bore stars.
WORDSWORTH. *Excursion.* Bk. ii.

The stars are mansions built by Nature's hand,
And, haply, there the spirits of the blest
Dwell, clothed in radiance, their immortal vest.
Ibid. Sonnets. Pt. ii. Sonnet 25.

But he is risen, a later star of dawn.
WORDSWORTH. *A Morning Exercise.*

Ye stars! which are the poetry of Heaven,
If in your bright leaves we would read the fate
Of men and empires,—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap their mortal state,
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar,
That fortune, fame, power, life, have named themselves a star.
BYRON. *Childe Harold.* Canto iii. St. 88.

This is the excellent foppery of the world! that, when we are sick in fortune (often the surfeit of our own behaviour) we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers by spherical predominance; drunkards, liars, and adulterers by an enforced obedience of planetary influence; and all that we are evil in by a divine thrusting on. An admirable evasion of man, to lay his goatish disposition to the charge of a star!
SHAKESPEARE. *King Lear.* Act i. Sc. 2. l. 00.

The sentinel stars set their watch in the sky.
CAMPBELL. *The Soldier's Dream.*

The starres, bright centinels of the skies.
HABINGTON. *Castara: Dialogue between Night and Araphil.*

The stars that have most glory, have no rest.
S. DANIEL. *Civil War.* Bk. viii civ.

Silently one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels.
LONGFELLOW. *Evangeline.* Pt i. iii. l. 83.

Star to star vibrates light; may soul to soul
Strike thro' a finer element of her own.
TENNYSON. *Aylmer's Field.*

Many a night from yonder ivied casement, ere I went to rest,
Did I look on great Orion sloping slowly to the west.
Ibid. Locksley Hall. St. 4.

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And you, ye stars,
Who slowly begin to marshal,
As of old, in the fields of heaven,
Your distant, melancholy lines!
MATTHEW ARNOLD. *Empedocles on Etna.*

STATE.

It seems to me that only Themistocles, of all men, has truthfully, or at any rate carefully, shown briefly what are the words which the poet Alcaeus sang long ago, for many receiving them, one from another, they afterwards came to be. Nor stones nor timbers nor the art of building forms cities, but whenever and wherever there may be found men ready to defend themselves, there is the city and the fortress.
ARISTIDES. *Orations* (Jebb's edition). Vol. ii.

[This probably gives the sense of what the ancients considered one of the greatest odes of Alcaeus. But a single line of the original has survived:—

Fighting men are the city's fortress.

It was the version given by Aristides which inspired Sir William Jones:

What constitutes a State?
Not high-raised battlement, or labored mound,
Thick wall or moated gate;
Not cities fair, with spires and turrets crowned,
No; men, high-minded men,
Men who their duties know,
But know their rights, and knowing, dare maintain
And sovereign law, that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill.
Ode in Imitation of Alcaeus.

L'état!—c'est moi!
The state!—it is I!
Ascribed to LOUIS XIV.

Marcellus. Something is rotten in the state of Denmark.
SHAKESPEARE. *Hamlet.* Act i Sc. 4. l. 90.

States, as great engines, move slowly.
BACON. *Advancement of Learning.* Bk ii.

What war could ravish, commerce could bestow,
And he returned a friend, who came a foe.
Converse and love, mankind might strongly draw,
When love was liberty, and nature law.
Thus states were formed; the name of king unknown,
Till common interest placed the sway in one.
'Twas virtue only (or in arts or arms,
Diffusing blessings, or averting harms),
The same which in a sire the sons obey'd,
A prince the father of a people made.
POPE. *Essay on Man.*

A thousand years scarce serve to form a state;
An hour may lay it in the dust.
BYRON. *Childe Harold.* Canto ii. St. 84.

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
LONGFELLOW. *The Building of the Ship.* l. 367.

STATURE.

Lear. Ay, every inch a king.
SHAKESPEARE. *King Lear.* Act. iv. Sc. 6, l. 114.

Her stature tall,—I hate a dumpy woman.
BYRON. *Don Juan.* Ca. i. St. 61.

Whose little body lodged a mighty mind.
POPE. *The Iliad of Homer.* Bk. v. l. 999.

STORM.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
New Testament. Matthew vii. 25.

And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it.
Ibid. Matthew vii. 27.

Dorion, ridiculing the description of a tempest in the "Nautilus" of Timo-

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theus, said that he had seen a more formidable storm in a boiling saucepan.
ATHENÆUS. *The Deipnosophists.* viii 19.

[Hence the proverb, "a tempest in a teapot."]

Why does pouring oil on the sea make it clear and calm? Is it for that the winds, slipping the smooth oil, have no force, nor cause any waves?
PLUTARCH. *Natural Questions.* ix.

Remember to throw into the sea the oil which I give to you, when straightway the winds will abate, and a calm and smiling sea will accompany you throughout your voyage.
BEDE. *Ecclesiastical History.* Bk. iii. Ch. xv.

[Hence the expression, "To throw oil on troubled waters."]

The mariner of old said to Neptune in a great tempest, "O God! thou mayest save me if thou wilt, and if thou wilt thou mayest destroy me; but whether or no, I will steer my rudder true."
MONTAIGNE. *Essays: Of Glory.*

I have seen tempests, when the scolding winds
Have riv'd the knotty oaks, and I have seen
The ambitious ocean swell and rage and foam,
To be exalted with the threat'ning clouds,
But never till to-night, never till now,
Did I go through a tempest dropping fire.
SHAKESPEARE. *Julius Cæsar.* Act i. Sc. 3. l. 5.

Lear. Blow winds and crack your cheeks! rage! blow!
You cataracts and hurricanes, spout
Till you have drenched our steeples.
Ibid. King Lear. Act iii. Sc. 2. l. 1.

I saw him beat the surges under him,
And ride upon their backs; he trod the water,
Whose enmity he flung aside, and breasted
The surge most swoln that met him: his bold head
'Bove the contentious waves he kept, and oar'd
Himself with his good arms in lusty stroke
To the shore, that o'er his wave-worn basis bow'd,
As stooping to relieve him: I not doubt
He came alive to land.
SHAKESPEARE. *The Tempest.* Act ii. Sc. 1. l. 114.

Alonso. O, it is monstrous! monstrous!
Methought the billows spoke, and told me of it;
The winds did sing it to me; and the thunder,
That deep and dreadful organ-pipe, pronounc'd
The name of Prosper; it did bass my trespass,
Therefore my son i' the ooze is bedded; and
I'll seek him deeper than e'er plummet sounded
And with him there lie mudded.
Ibid. The Tempest. Act iii. Sc. 3. l. 95.

'T was when the sea was roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclin'd.
GAY. *The What d'ye call it.* Act ii. Sc. 8.

Come as the winds come, when
Forests are rended;
Come as the waves come, when
Navies are stranded.
SCOTT. *Pibroch of Donald Dhu.*

Come hither, hither, my little page!
Why dost thou weep and wail?
Or dost thou dread the billows' rage,
Or tremble at the gale?
But dash the tear-drop from thine eye;
Our ship is swift and strong:
Our fleetest falcon scarce can fly
More merrily along.
BYRON. *Childe Harold.* St. 13.

Come hither, come hither, my little daughter
And do not tremble so.
This ship can weather the stoutest gale
That ever wind did blow.
LONGFELLOW. *The Wreck of the Hesperus.*

The sky is changed!—and such a change! O night,
And storm and darkness, ye are wondrous strong,

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Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along,
From peak to peak, the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud!

BYRON. *Childe Harold.* Canto iii. St. 92.

And this is in the night:—Most glorious night!
Thou wert not sent for slumber! let me be
A sharer in thy fierce and far delight,—
A portion of the tempest and of thee!
How the lit lake shines, a phosphoric sea,
And the big rain comes dancing to the earth!
And now again 'tis black,—and now, the glee
Of the loud hills shakes with its mountain-mirth,
As if they did rejoice o'er a young earthquake's birth.

Ibid. Childe Harold's Pilgrimage. Canto iii. St. 93.

A strong nor'wester's blowing, Bill!
Hark! don't you hear it roar now?
Lord help 'em, how I pities them
Unhappy folks on shore now!

WILLIAM PITT. *The Sailor's Consolation.*

O pilot! 'tis a fearful night,
There's danger on the deep.

THOMAS HAYNES BAYLY. *The Pilot.*

Nail to the mast her holy flag,
Set every threadbare sail,
And give her to the god of storms,
The lightning and the gale!

O. W. HOLMES. *Old Ironsides.*

The beating of her restless heart
Still sounding through the storm.

Ibid The Steamboat.

[Emerson misquotes and improves on Holmes:

The pulses of her iron heart
Go beating through the storm.

Society and Solitude: Civilization.]

STRENGTH.

Isabella. Oh, it is excellent
To have a giant's strength; but it is tyrannous
To use it as a giant.

SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 108.

Oh fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

LONGFELLOW. *The Light of Stars.*

One still strong man in a blatant land,
Whatever they call him, what care I,
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie.

TENNYSON. *Maud.* Pt. i. X. St. 5.

STUDY.

(See LEARNING.)

Pythias once, scoffing at Demosthenes, said that his arguments smelt of the lamp.

PLUTARCH. *Life of Demosthenes.*

Whence is thy learning? Hath thy toil
O'er books consumed the midnight oil?

GAY. *Fables.* Introduction.

There is no other Royal path which leads to geometry.

EUCLID TO PTOLEMY I. *See Proclus' Commentaries on Euclid's Elements.* Bk. ii. Ch. iv.

Biron. What is the end of study? Let me know?

King. Why, that to know, which else we should not know.

Biron. Things hid and barr'd, you mean, from common sense?

King. Ay, that is study's god-like recompense.

SHAKESPEARE. *Love's Labour's Lost.* Act i. Sc. 1. l. 55.

[See under SCIENCE.]

Tranio. Mi perdonate, gentle master mine,
I am in all affected as yourself;
Glad that you thus continue your resolve
To suck the sweets of sweet philosophy.
Only, good master, while we do admire
This virtue and this moral discipline,
Let's be no stoics, nor no stocks I pray;

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Or so devote to Aristotle's checks,
As Ovid be an outcast quite abjured:
Talk logic with acquaintance that you have,
And practise rhetoric in your common talk:
Music and poesy use to quicken you:
The mathematics and the metaphysics
Fall to them as you find your stomach serves you:
No profit grows where is no pleasure ta'en;—
In brief, Sir, study what you most affect.
SHAKESPEARE. *Taming of the Shrew.* Act i. Sc. 1. l. 21.

It seems to me (said she) that you are in some brown study.
JOHN LYLY. *Euphues.* p. 80.

We spent them not in toys, in lusts, or wine,
But search of deep philosophy,
Wit, eloquence, and poetry;
Arts which I lov'd, for they, my friend, were thine.
COWLEY. *On the Death of Mr. William Harvey.*

Learning by study must be won;
'Twas ne'er entail'd from son to son.
GAY. *Fables. The Pack Horse and Carrier.* l. 41.

STUPIDITY.

Peter was dull; he was at first
Dull,—Oh, so dull—so very dull!
Whether he talked, wrote, or rehearsed—
Still with this dulness was he cursed—
Dull—beyond all conception—dull.
SHELLEY. *Peter Bell the Third.* Pt. vii. xi.

Against stupidity the very gods
Themselves contend in vain.
SCHILLER. *The Maid of Orleans.* Act iii. Sc. 6.

La faute en est aux dieux, qui la firent si bête.

The fault rests with the gods, who have made her so stupid.
GRESSET. *Mechant.* ii. 7.

Schad' um die Leut'! Sind sonst wackre Brüder.
Aber das denkt, wie ein Seifensieder.

A pity about the people! they are brave enough comrades, but they have heads like a soapboiler's.
SCHILLER. *Wallenstein's Lager.* xl. 347.

STYLE.

It is most true, *stylus virum arguit*,—our style bewrays us.
BURTON. *Anatomy of Melancholy. Democritus to the Reader.*

Le style est l'homme même.

The style is the man himself.
BUFFO. *Discours de Réception* (*Recueil de l'Académie*, 1750).

Style is the dress of thoughts.
CHESTERFIELD. *Letters.*

Dress covers the mortal body and adorns it, but style is the vehicle of the spirit.
SYDNEY SMITH. *Letter to Miss G. Harcourt*, 1842.

Master, alike in speech and song,
Of Fame's great antiseptic,—style.
LOWELL. *To Holmes on his Birthday.* 1884.

SUCCESS.

Success the mark no mortal wit,
Or surest hand, can always hit.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 879.

What though success will not attend on all,
Who bravely dares must sometimes risk a fall.
SMOLLETT. *Advice.* l. 207.

'Tis not in mortals to command success;
But we'll do more, Sempronius: we'll deserve it.
ADDISON. *Cato.* Act i. Sc. 2.

'Tis man's to fight, but Heaven's to give success.
POPE. *Iliad of Homer.* Bk. vi. l. 427.

Success, a sort of suicide,
Is ruin'd by success.
YOUNG. *Resignation.* Pt. ii.

The true touchstone of desert—success.
BYRON. *Marino Faliero.* Act i. Sc. 2.

They who strive
With Fortune, win or weary her at last.
Ibid. Werner. Act i. Sc. 1.

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Born for success he seemed,
With grace to win, with heart to hold,
With shining gifts that took all eyes.
EMERSON. *In Memoriam.*

God will estimate
Success one day.
R. BROWNING. *Prince Hohenstiel-Schwangau.*

SUICIDE.

(See DEATH.)

Hamlet. O that this too too-solid flesh would melt,
Thaw, and resolve itself into a dew!
Or that the Everlasting had not fixed
His canon 'gainst self-slaughter!
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 129.

Hamlet. To sleep! perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
Th' oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,—
The undiscovered country, from whose bourn
No traveller returns,—puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus, conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard their currents turn awry,
And lose the name of action.—Soft you now!
The fair Ophelia! Nymph, in thy orisons
Be all my sins remember'd.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 1. l. 65.

As, to behold desert a beggar born,
And needy nothing trimm'd in jollity,
And purest faith unhappily forsworn,
And gilded honor shamefully misplaced,
And maiden virtue rudely strumpeted,
And right perfection wrongfully disgraced,
And strength by limping sway disabled,
And art made tongue-tied by authority,
And folly (doctor-like) controlling skill,
And simple truth miscall'd simplicity,
And captive good attending captain ill:
Tired with all these, from these would I be gone;
Save that, to die, I leave my love alone.
Ibid. Sonnet lxvi.

Death may be call'd in vain, and cannot come,
Tyrants can tie him up from your relief:
Nor has a Christian privilege to die.
Alas, thou art too young in thy new Faith.
Brutus and Cato might discharge their souls,
And give them furlo's for another world:
But we like sentries are oblig'd to stand
In starless nights, and wait th' appointed hour.
DRYDEN. *Don Sebastian.* Act ii. Sc. 1.

When all the blandishments of life are gone,
The coward sneaks to death, the brave live on.
GEORGE SEWELL. *The Suicide. From Martial.* Bk. xi. Epis. 56.

There is no refuge from confession but suicide; and suicide is confession.
DANIEL WEBSTER. *Argument on the Murder of Captain White.* April 6, 1830.

Less base the fear of death than fear of life;
O, Britain! infamous for suicide!
An island, in thy manners, far disjoin'd
From the whole world of rationals beside!
YOUNG. *Night Thoughts.* Night v. l. 441.

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Self-murder! name it not; our island's shame;
That makes her the reproach of neighb'ring states.
ROBERT BLAIR. *The Grave.* l. 403.

One more unfortunate
Weary of breath,
Rashly importunate,
Gone to her death.
THOMAS HOOD. *The Bridge of Sighs.* l. 1.

Over the brink of it
Picture it—think of it,
Dissolute man,
Lave in it—drink of it
Then, if you can.
Ibid. The Bridge of Sighs, l. 76.

Again the voice spake unto me:
"Thou art so steep'd in misery,
Surely 'twere better not to be."
TENNYSON. *The Two Voices.*

SUMMER.

Sumer is icumen in,
Lhude sing cuccu!
Groweth sed, and bloweth med,
And springth the wude nu,
Sing cuccu!

[Tradition assigns to this lyric the honour of being the most ancient song, with or without the musical notes, in the English language. In all probability it was composed as early as 1250. It is preserved in the Harleian MS. No. 978, and was first published in Sir John Hawkins' *History of Music.*]

This is very midsummer madness.
SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 1.

Of evening tinct,
The purple-streaming Amethyst is thine.
THOMSON. *Seasons: Summer.* l. 150.

The leafy month of June.
COLERIDGE. *The Ancient Mariner.* Pt. v.

It is the month of June,
The month of leaves and roses,
When pleasant sights salute the eyes,
And pleasant scents the noses.
N. P. WILLIS. *The Month of June.*

The soft blue sky did never melt
Into his heart; he never felt
The witching of the soft blue sky!
WORDSWORTH. *Peter Bell.* Pt. i. St. 15.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays.
LOWELL. *The Vision of Sir Launfal.*

SUN.

The glorious sun,
Stays in his course and plays the alchemist;
Turning, with splendor of his precious eye,
The meagre cloddy earth to glittering gold.
SHAKESPEARE. *King John.* Act iii. Sc. 1. l. 77.

Aaron. As when the golden sun salutes the morn,
And having gilt the ocean with his beams,
Gallops the zodiac in his glistening coach,
And overlooks the highest peering hills.
Ibid. Titus Andronicus. Act ii. Sc. 1. l. 5.

Perdita. The self-same sun that shines upon his court
Hides not his visage from our cottage.
Ibid. Winter's Tale Act iv. Sc. 3. l. 455.

O thou that with surpassing glory crown'd,
Look'st from thy sole dominion like the god
Of this new world; at whose sight all the stars
Hide their diminish'd heads!
MILTON. *Paradise Lost.* Bk. iv. l. 32.

Blush, grandeur, blush; proud courts, withdraw your blaze!
Ye little stars! hide your diminish'd rays.
POPE. *Moral Essays.* Epis. iii. l. 282.

There swift return
Diurnal, merely to officiate light
Round this opacous earth, this punctual spot.
MILTON. *Paradise Lost.* Bk. viii. l. 21.

Whether the sun, predominant in heaven,
Rise on the earth or earth rise on the sun,
He from the east his flaming road begin
Or she from the west her silent course advance

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With inoffensive pace, that spinning sleeps
On her soft axle, while she paces even
And bears thee soft with the smooth air along,—
Solicit not thy thoughts with matters hid;
Leave them to God above, him serve and fear.
MILTON. *Paradise Lost* Bk. viii. l. 160.

Together both, ere the high lawns appear'd
Under the opening eyelids of the morn,
We drove afield, and both together heard
What time the grey-fly winds her sultry horn,
Batt'ning our flocks with the fresh dews of night
Oft till the star that rose at evening bright,
Tow'rds Heav'n descent had sloped his west'ring wheel.
Ibid. Lycidas. l. 25.

So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky.
Ibid. Lycidas. l. 168.

Let others hail the rising sun:
I bow to that whose course is run.
GARRICK. *On the Death of Mr. Pelham.*

Pompey bade Sylla recollect that more worshipped the rising than the setting sun.
PLUTARCH. *Life of Pompey.*

He (Tiberius) upbraided Macro in no obscure and indirect terms "with forsaking the setting sun and turning to the rising."
TACITUS. *Annals.* Bk. iv. Ch. xlvii. 20.

On this question of principle, while actual suffering was yet afar off, they [the Colonies] raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared, —a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.
DANIEL WEBSTER. *Speech.* May 7, 1834. p. 110.

The martial airs of England
Encircle still the earth.
AMELIA B. RICHARDS. *The Martial Airs of England.*

Till now the name of names, England, the name of might,
Flames from the austral bounds to the ends of the boreal night,
And the call of her morning drum goes in a girdle of sound.
Like the voice of the sun in song, the great globe round and round.
W. E. HENLEY. *Poems: Rhymes and Rhythms, II.* To R. F. B. stt. 8 and 9.

Why should the brave Spanish soldier brag the sun never sets in the Spanish dominions, but ever shineth on one part or other we have conquered for our king?
CAPTAIN JOHN SMITH. *Advertisements for the Unexperienced, etc.* (Mass. Hist. Soc. Coll., Third Series, vol. iii. p. 49.)

It may be said of them (the Hollanders) as of the Spaniards, that the sun never sets on their dominions.
GAGE. *New Survey of the West Indies. Epistle Dedicatory.* London, 1648.

Philip II. I am called
The richest monarch in the Christian world;
The sun in my dominions never sets.
SCHILLER. *Don Karlos.* Act i. Sc. 6.

The sun never sets on the immense empire of Charles V.

Altera figlia
Di quel monarca, a cui
Nè anco, quando annotta il sol tramonta.
Ibid. February, 1807.

(The proud daughter of that monarch to whom when it grows dark [elsewhere] the sun never sets.)
GUARINI. *Pastor Fido* (1590). On the marriage of the Duke of Savoy with Catherine of Austria.

[The boast is equally true of America. When it is 6 P. M. at Attoo Island, Alaska, it is 9.36 A. M. the next day on the eastern coast of Maine.]

Most glorious orb! that wert a worship ere
The mystery of thy making was revealed!
Thou earliest minister of the Almighty,
Which gladdened, on their mountain tops, the hearts
Of the Chaldean shepherds, till they poured
Themselves in orisons! Thou material God!

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And representative of the Unknown—
Who chose thee for His shadow!
BYRON. *Manfred.* Act iii. Sc. 2.

There sinks the nebulous star we call the sun.
TENNYSON. Pt. iv. l. 1.

SUNDAY.

And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.
New Testament. Mark ii. 27, 28.

Whose sore task
Does not divide the Sunday from the week.
SHAKESPEARE. *Hamlet.* Act i. Sc. 1. l. 76.

So sang they, and the empyrean rung
With Hallelujahs. Thus was Sabbath kept.
MILTON. *Paradise Lost.* Bk. vii. l. 632.

Hanging of his cat on Monday
For killing of a mouse on Sunday.
Drunken Barnaby's Four Journeys (edition of 1805, p. 5).

No place is sacred, not the church is free,
Even Sunday shines no Sabbath-day to me.
POPE. *Epistle to Dr. Arbuthnot. Prologue to the Satires.* l. 11.

See Christians, Jews, one heavy Sabbath keep,
And all the western world believe and sleep.
Ibid. The Dunciad. Bk. iii. l. 99.

Of all the days that's in the week
I dearly love but one day,
And that's the day that comes betwixt
A Saturday and Monday.
HENRY CAREY. *Sally in Our Alley.*

Hail, Sabbath! thee I hail, the poor man's day:
On other days the man of toil is doom'd
To eat his joyless bread, lonely—the ground
Both seat and board—screened from the winter's cold
And summer's heat, by neighb'ring hedge or tree;
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves.
GRAHAME. *Sabbath.*

Now really this appears the common case
Of putting too much Sabbath into Sunday.
But what is your opinion, Mrs. Grundy?
THOMAS HOOD. *An Open Question.*

Take the Sunday with you through the week,
And sweeten with it all the other days.
LONGFELLOW. *Michael Angelo.* Pt. i. 5.

Yes, child of suffering, thou may'st well be sure
He who ordained the Sabbath loves the poor!
O. W. HOLMES. *Urania; or, A Rhymed Lesson.* l. 325.

SUNRISE.

But when Aurora, daughter of the dawn,
With rosy lustre purpled o'er the lawn.
HOMER. *Odyssey.* Bk. iii. l. 621. (POPE's trans.)

Up rose the sonne, and up rose Emelie.
CHAUCER. *The Knight's Tale.* l. 2275.

At last, the golden orientall gate
Of greatest heaven gan to open fayre,
And Phœbus, fresh as brydegrome to his mate,
Came dauncing forth, shaking his dewie hayre;
And hurls his glistring beams through gloomy ayre.
SPENSER. *Faerie Queene.* Bk. i. Canto v. St. 2.

Romeo. It was the lark, the herald of the morn,
No nightingale: look, love, what envious streaks
Do lace the severing clouds in yonder east:
Night's candles are burnt out, and jocund day
Stands tip-toe on the misty mountain's top.
SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 5. l. 6.

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But yonder comes the powerful king of day,
Rejoicing in the east.
THOMSON. *Summer.* l. 81.

Wake! for the Sun, who scatter'd into flight
The Stars before him from the Field of Night,
Drives Night along with them from Heav'n, and strikes
The Sultan's Turret with a Shaft of Light.
FITZGERALD. *Rubaiyat of Omar Khayyam.* 1.

Day!
Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppress'd it lay—
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppress,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then overflowed the world.
ROBERT BROWNING. *Pippa Passes.* Sc. 1.

SUNSET.

Now was the hour that wakens fond desire
In men at sea, and melts their thoughtful heart
Who in the morn have bid sweet friends farewell,
And pilgrim, newly on his road, with love
Thrills if he hear the vesper bell from far
That seems to mourn for the expiring day.
DANTE. *Purgatorio.* viii. 1. (CARY trans.)

The curfew tolls the knell of parting day.
GRAY. *Elegy in a Country Churchyard.* St. 1.

The gaudy, blabby, and remorseful day
Is crept into the bosom of the sea.
SHAKESPEARE. *II. Henry VI.* Act iv. Sc. 1. l. 1.

Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in Northern climes, obscurely bright,
But one unclouded blaze of living light!
O'er the hushed deep the yellow beam he throws,
Gilds the green wave, that trembles as it glows.
BYRON. *The Corsair.*

SUPERFLUITY.

In silvam non ligna feras insanius.

It would be as silly as to carry sticks into the forest.
HORACE. *Satires.* l. 10, 34.

[Hence the proverb, *In silvam ligna ferre* (to carry logs into the wood) = to labour in vain, to "carry coals to Newcastle." The Greeks have a proverb to the same effect, Γλαυκˈ Ἀθηνάζε, *Owls to Athens* (ARISTOPHANES. *The Birds.* 301), the owl being Athene's bird; so, too, *Fish to the Hellespont.*]

Salisbury. Therefore, to be possess'd with double pomp,
To guard a title that was rich before,
To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful, and ridiculous excess.
SHAKESPEARE. *King John.* Act iv. Sc. 2. l. 11.

Rosalind. Can one desire too much of a good thing.
Ibid. As You Like It. Act iv. Sc. 1. l. 123.

To enlarge or illustrate the power and effect of love is to set a candle in the sun.
BURTON. *Anatomy of Melancholy.* Sec. ii. Memb. 1. Subsec. 2.

How commentators each dark passage shun
And hold their farthing candle to the sun.
YOUNG. *Satire* vii. l. 97.

SUPERSTITION.

Oh, rather give me commentators plain,
Who with no deep researches vex the brain,
Who from the dark and doubtful love to run,
And hold their glimmering tapers to the sun.
CRABBE. *The Parish Register.* Part. 1. *Introduction.*

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Alas! you know the cause too well;
The salt is spilt, to me it fell.
Then to contribute to my loss,
My knife and fork were laid across;
On Friday, too! the day I dread;
Would I were safe at home, in bed!
Last night (I vow to Heaven 'tis true)
Bounce from the fire a coffin flew.
Next post some fatal news shall tell:
God send my Cornish friends be well!
GAY. *Fables.* Pt. i. Fable 37.

Superstition is the religion of feeble minds.
BURKE. *Reflections on the Revolution in France.*

The many chambered school
Where superstition weaves her airy dreams.
WORDSWORTH. *The Excursion.* Bk. iv.

Foul Superstition! howsoe'er disguised,
Idol, saint, virgin, prophet, crescent, cross,
For whatsoever symbol thou art prized,
Thou sacerdotal gain, but general loss!
Who from true worship's gold can separate thy dross?
BYRON. *Childe Harold.* Canto ii. St. 44.

SURFEIT.

Occidit miseros crambe repetita magistros.
Like warmed-up cabbage served at each repast,
The repetition kills the wretch at last.
JUVENAL. *Satires.* vii. 154. (GIFFORD, trans.)
[Said of recitations which masters had to endure in school.]

With much we surfeit, plenty makes us poor.
DRAYTON. *Legend of Matilda the Fair.*

Nerissa. They are sick that surfeit with too much, as they that starve with nothing: it is no mean happiness therefore to be seated in the mean; superfluity comes sooner by white hairs; but competency lives longer.
SHAKESPEARE. *The Merchant of Venice.* Act i. Sc. 2. l. 5.

Friar Laurence. These violent delights have violent ends,
And in their triumph die; like fire and powder,
Which, as they kiss, consume; the sweetest honey
Is loathsome in its own deliciousness,
And in the taste confounds the appetite:
Therefore, love moderately; long love doth so;
Too swift arrives as tardy as too slow.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 6. l. 9.

Claudio. As surfeit is the father of much fast,
So every scope by the immoderate use
Turns to restraint.
Ibid. Measure for Measure. Act i. Sc. 3. l. 130.

King. There lives within the very flame of love
A kind of wick, or snuff, that will abate it;
And nothing is at a like goodness still;
For goodness, growing to a pleurisy,
Dies in his own too-much.
Ibid. Hamlet. Act iv. Sc. 7. l. 115.

Beauty soon grows familiar to the lover,
Fades in his eye, and palls upon the sense.
The virtuous Marcia towers above her sex.
ADDISON. *Cato.* Act i. Sc. 4.

Lysander. A surfeit of the sweetest things
The deepest loathing to the stomach brings.
SHAKESPEARE. *A Midsummer Night's Dream.* Act ii. Sc. 2. l. 137.

SUSPICION.

Northumberland. See, what a ready tongue suspicion hath!
He that but fears the thing he would not know,
Hath, by instinct, knowledge from others' eyes,
That what he feared is chanced.
SHAKESPEARE. *II. Henry IV.* Act i Sc. 1. l. 84.

Suspicion always haunts the guilty mind;
The thief doth fear each bush an officer.
Ibid. Henry VI. Pt. iii. Act v. Sc. 6. l. 11.

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Hamlet. All is not well;
I doubt some foul play.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 255.

Cæsar. Would he were fatter! but I fear him not:
Yet if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius.
Ibid. Julius Cæsar. Act i. Sc. 2. l. 198.

Suspicion's but at best a coward's virtue.
OTWAY. *Venice Preserved.* Act iii. Sc. 1.

There is nothing makes a man suspect much, more than to know little.
BACON. *Essay XXXI, of Suspicion.*

All seems infected that the infected spy,
As all looks yellow to the jaundiced eye.
POPE. *Essay on Criticism.* l. 568.

SWALLOW.

One swallow maketh not a spring, nor a woodcock a winter.
ARISTOTLE. *Ethics.* Bk. i.

One swallow maketh not summer.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. v.

One foul wind no more makes a winter, than one swallow makes a summer.
C. DICKENS. *Martin Chuzzlewit.* Ch. xliii.

The swallow follows not the summer more willing than we do your lordship.
SHAKESPEARE. *Timon of Athens.* Act iii. Sc. 6. l. 31.

Banquo. This guest of summer,
The temple-haunting martlet, does approve,
By his love'd mansionry, that the heaven's breath
Smells wooingly here; no jutty, frieze,
Buttress, nor coign of vantage, but this bird
Hath made its pendent bed, and procreant cradle:
Where they most breed and haunt, I have observ'd,
The air is delicate.
Ibid. Macbeth. Act i. Sc. 6. l. 3.

When autumn scatters his departing gleams,
Warned of approaching winter, gathered, play
The swallow-people; and tossed wide around,
O'er the calm sky in convolution swift,
The feathered eddy floats; rejoicing once,
Ere to their wintry slumbers they retire.
THOMSON. *The Seasons: Autumn.* l. 836.

Nature's licensed vagabond, the swallow.
TENNYSON. *Queen Mary.* Act v. Sc. 1.

It's surely summer, for there's a swallow:
Comes one swallow, his mate will follow,
The bird-race quicken and wheel and thicken.
CHRISTINA G. ROSSETTI. *A Bird Song.* St. 2.

SWAN.

You think that upon the score of fore-knowledge and divining I am infinitely inferior to the swans. When they perceive approaching death they sing more merrily than before, because of the joy they have in going to the God they serve.
SOCRATES. *In Phædo.* 77.

Prince Henry. 'Tis strange that death should sing.
I am the cygnet to this pale faint swan,
Who chants a doleful hymn to his own death:
And, from the organ-pipe of frailty, sings
His soul and body to their lasting rest.
SHAKESPEARE. *King John.* Act v. Sc. 7. l. 21.

Othello. I will play the swan and die in music.
Ibid. Othello. Act v. Sc. 2. l. 247.

Portia. He makes a swan-like end,
Fading in music.
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 44.

There, swan-like, let me sing and die.
BYRON. *Don Juan.* Canto iii. St. 86.

York. As I have seen a swan
With bootless labour swim against the tide,
And spend her strength with overmatching waves.
SHAKESPEARE. *Henry VI.* Act i. Sc. 4. l. 19.

The swan, with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet.
MILTON. *Paradise Lost.* Bk. vii. l. 438.

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The stately-sailing swan
Gives out his snowy plumage to the gale;
And, arching proud his neck, with oary feet
Bears forward fierce, and guards his osier-isle,
Protective of his young.
THOMSON. *The Seasons: Spring.* l. 775.

On thy fairy bosom, silver lake,
The wild swan spreads his snowy sail,
And round his breast the ripples break
As down he bears before the gale.
JAMES G. PERCIVAL. *To Seneca Lake.*

SWEETNESS.

Queen. Sweets to the sweet; farewell!
SHAKESPEARE. *Hamlet.* Act v. Sc. 1. l. 266.
[See under LIKE.]

Sweets with sweets war not, joy delights in joy.
Ibid. Sonnet. viii.

Gaunt. Things sweet to taste prove in digestion sour.
Ibid. Richard II. Act i. Sc. 3. l. 287.

The bitter goes before the sweet. Yea, and for as much as it doth, it makes the sweet the sweeter.
BUNYAN. *Pilgrim's Progress.* Pt. ii.

The little sweet doth kill much bitterness.
KEATS. *Isabella.* xiii.

The fly that sips treacle is lost in the sweets.
GAY. *Beggar's Opera.* Act ii. Sc. 2.

For the rest, whatever we have got has been by infinite labor and search, and ranging through every corner of nature; the difference is, that, instead of dirt and poison, we have rather chosen to fill our hives with honey and wax, thus furnishing mankind with the two noblest of things, which are, sweetness and light.
SWIFT. *The Battle of the Books: The Spider and the Bee.*

The sweetest thing that ever grew
Beside a human door.
WORDSWORTH. *Lucy Gray.* St. 2.

SWINE.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
New Testament. Matthew vii. 6.

The wrong sow by th' eare.
J. HEYWOOD. *Proverbs.* Bk. ii. Ch. ix.

Shear swine, all cry and no wool.
BUTLER. *Hudibras.* Pt. i. Canto i. l. 852.

Moche Crye and no Wull.
JOHN FORTESCUE. *De Laudibus Legium Angliae.* Ch. x.

How Instinct varies in the grov'ling swine.
POPE. *Essay on Man.* Epis. i. l. 221.

The hog that ploughs not, nor obeys thy call,
Lives on the labours of this lord of all.
Ibid. Essay on Man. Epis. iii. l. 41.

Thus says the prophet of the Turk,
Good Musselman, abstain from pork.
COWPER. *Love of the World Reproved.*

[This poem is founded on an ancient Arabian apologue, which feigned that Mahommed allowed his followers to eat every portion of the hog, save only one, which he slyly left unspecified. Therefore, Mohammedans let the hog entirely alone, lest they might eat the forbidden portion. But the later followers of the prophet thought it hard

From the *whole* hog to be debarred,

because a single part had been forbidden. So one took a leg, another a shoulder, a third, and a fourth, and so on, each his particular titbit:

With sophistry their sauce they sweeten
Till quite from tail to snout 'tis eaten.

Hence the proverb to go the whole hog.]

SWORD.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.
New Testament. Matthew xxvi. 52.

"Put up the sword!" The voice of Christ once more
Speaks, in the pauses of the cannon's roar . .
O men and brothers! let that voice be heard,
War fails, try peace; put up the useless sword.
DISARMAMENT.

Better die with the sword, than by the sword.
S. DANIEL. *Civil War.* Bk. vii. 26.

Richelieu. Take away the sword—
States can be saved without it.
BULWER LYTTON. *Richelieu.* Act ii. Sc. 2.

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Impatient straight to flesh his virgin sword.
POPE. *The Odyssey of Homer.* Bk. xx. l. 461.

When valour preys on reason
It eats the sword it fights with.
SHAKESPEARE. *Antony and Cleopatra.* Act iii. Sc. 3. l. 199.

Ense petit placidam sub libertate quietem.
By the sword she seeks a quiet peace with liberty.
Motto of Massachusetts.

The trenchant blade, Toledo trusty,
For want of fighting was grown rusty,
And ate into itself, for lack
Of somebody to hew and hack.
SAMUEL BUTLER. *Hudibras.* Pt. i. Canto 1. l. 359.

SYMPATHY.

Non ignara mali miseris succurrere disco.
Being myself no stranger to suffering, I have learned to relieve the sufferings of others.
VIRGIL. *Æneid.* i. 630.

Yet, taught by time, my heart has learned to glow,
For other's good, and melt at other's woe.
HOMER. *Odyssey.* Bk. xviii. l. 269. (POPE, trans.)

Accept these grateful tears! for thee they flow,—
For thee, that ever felt another's woe!
Ibid. Iliad. Bk. xix. l. 319. (POPE, trans.)

Si vis me flere, dolendum est
Primum ipsi tibi.
If you wish me to weep, you must mourn first yourself.
HORACE. *Ars Poetica.* cii.

But spite of all the criticising elves,
Those who would make us feel, must feel themselves.
CHURCHILL. *Rosciad.* l. 961.

Needs there groan a world in anguish just to teach us sympathy.
R. BROWNING. *La Saisiaz.*

(The well-sung woes will soothe my pensive ghost;)
He best can paint 'em who shall feel 'em most.
POPE. *Eloisa to Abelard.* Last line.

Zelmane. None can speak of a wound with skill, if he hath not a wound felt.
SIR P. SIDNEY. *Arcadia.* Bk. i. *Domo and Zelmane.*

Romeo. He jests at scars, that never felt a wound.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. ii. l. 72.

For let our finger ache, and it endues
Our other healthful members even to that sense
Of pain.
Ibid. Othello. Act iii. Sc. 4. l. 146.

When the head aches, all the members partake of the pain.
CERVANTES. *Don Quixote.* Pt. ii. Ch. ii.

For I no sooner in my heart divin'd,
My heart, which by a secret harmony
Still moves with thine, joined in connection sweet.
MILTON. *Paradise Lost.* Bk. x. l. 357.

A brother's sufferings claim a brother's pity.
ADDISON. *Cato.* Act i. Sc. 1.

Speed the soft intercourse from soul to soul,
And waft a sigh from Indus to the Pole.
POPE. *Eloise to Abelard.* l. 57.

To each his sufferings: all are men
Condemn'd alike to groan;
The tender for another's pain,
The unfeeling for his own.
GRAY. *Prospect of Eton College.* 10.

In misery's darkest cavern known,
His useful care was ever nigh
Where hopeless anguish pour'd his groan,
And lonely want retired to die.
DR. JOHNSON. *Verses on the Death of Mr. Robert Levet.*

And the weak soul, within itself unbless'd,
Leans for all pleasure on another's breast.
GOLDSMITH. *The Traveller.* l. 271.

Taught by that Power that pities me,
I learn to pity them.
Ibid. The Hermit. St. 6.

Their cause I plead—plead it in heart and mind;
A fellow feeling makes one wondrous kind.
DAVID GARRICK. *Epilogue on Quitting the Stage.* 1770.

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[The credit of the famous last line is given sometimes to Shakespeare and sometimes to Byron The latter quotes it in "English Bards and Scotch Reviewers" with "one" changed to "us."]

I would help others, out of a fellow-feeling.
BURTON. *Anatomy of Melancholy.* Democritus to the Reader.

Our sympathy is cold to the relation of distant misery.
GIBBON. *Decline and Fall.* Ch. xlix.

We have lived and loved together
Through many changing years;
We have shared each other's gladness,
And wept each other's tears.
CHARLES JEFFERYS. *We have Lived and Loved Together.*

Nor peace nor ease the heart can know
Which, like the needle true,
Turns at the touch of joy or woe,
But turning, trembles too.
MRS. GREVILLE. *A Prayer for Indifference.*

And the touched needle trembles to the pole.
POPE. *Temple of Fame.* l. 431.

He thought as a sage, though he felt as a man.
BEATTIE. *The Hermit.* l. 8.

True beauty dwells in deep retreats,
Whose veil is unremoved
Till heart with heart in concord beats,
And the lover is beloved.
WORDSWORTH. *To ——. Let other Bards of Angels Sing.*

She[1] gave me eyes, she gave me ears;
And humble cares, and delicate fears;
A heart, the fountain of sweet tears;
And love and thought and joy.
WORDSWORTH. *The Sparrow's Nest.*

Sensations sweet,
Felt in the blood, and felt along the heart.
Ibid. Lines Composed a Few Miles Above Tintern Abbey.

What gem hath dropp'd sparkles o'er his chain?
The tear most sacred, shed for other's pain,

[1] The allusion is to Wordsworth's wife.

That starts at once—bright pure—from Pity's mine,
Already polish'd by the hand divine!
BYRON. *The Corsair.* Canto ii. St. 15.

Every woe a tear can claim,
Except an erring sister's shame.
Ibid. The Giaour.

Striking the electric chain wherewith we are darkly bound.
Ibid. Childe Harold. Canto iv. St. 23.

For there are moments in life, when the heart is so full of emotion,
That if by chance it be shaken, or into its depths like a pebble
Drops some careless word, it overflows, and its secret,
Spilt on the ground like water, can never be gathered together.
LONGFELLOW. *Courtship of Miles Standish.* Pt. vi. l. 12.

No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.
Ibid. Endymion.

Somewhere or other there must surely be
The face not seen, the voice not heard,
The heart that not yet—never yet—ah me!
Made answer to my word.
CHRISTINA G. ROSSETTI. *Somewhere or Other.*

Shall I weep if a Poland fall? shall I shriek if a Hungary fail?
Or an infant civilization be ruled with rod or with knout?
I have not made the world, and He that made it will guide.
TENNYSON. *Maud.*

Why waste a word or let a tear escape
While other sorrows wait you in the world?
R. BROWNING. *Balaustion's Adventure.*

TALE.

We spend our years as a tale that is told.
Old Testament. Psalm xc. 8.

And what so tedious as a twice told tale?
HOMER. *Odyssey.* Bk. xi. last line. (POPE trans.)

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[Bryant's version is more literal but less succinct:

I hate
To tell again a tale once fully told.

Pope possibly had in mind the line which Shakespeare puts into the mouth of Lewis:

Lewis. Life is as tedious as a twice-told tale.

SHAKESPEARE. *King John.* Act iii. Sc. 4. l. 108.]

Soft as some song divine thy story flows.
HOMER. *Odyssey.* Bk. xi. l. 458.

'Tis hard to venture where our betters fail.
Or lend fresh interest to a twice-told tale.
BYRON. *Hints from Horace.*

Quid rides? Mutato nomine de te
Fabula narratur.

Wherefore do you laugh?
Change but the name, of thee the tale is told.
HORACE. *Satires I.* i. 69. (FRANCIS trans.)

Who so shall tell a tale after a man,
He must rehearse, as nigh he ever can
Everich word, if it be in his charge,
All speke he never so rudely and so large.
Or elles he must tellen his tale untrue,
Or feinen things or finden wordes new.
CHAUCER. *Canterbury Tales. Prologue.* l. 733.

To tell tales out of schoole.
J. HEYWOOD. *Proverbs.* Pt. i. ch. x.

He cometh unto you with a tale which holdeth children from play, and old men from the chimney corner.
SIR PHILIP SIDNEY. *The Defense of Poesy.*

Duke. And what's her history?
Viola. A blank, my lord.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 113.

Queen Elisabeth. An honest tale speeds best, being plainly told.
Ibid. Richard III. Act iv. Sc. 4. l. 358.

Prince. Mark now, how a plain tale shall put you down.
Ibid. 1. King Henry IV. Act ii. Sc. 4.

An honest tale speeds best, being plainly told.
Ibid. King Richard III. Act iii. Sc. 1. l. 38.

Touchstone. And thereby hangs a tale!
Ibid. As You Like It. Act ii. Sc. 7. l. 28.
Cf. *Taming of the Shrew.* Act iv. Sc. 1. l. 60. *Othello.* Act iii. Sc. 1. l. 9. *Merry Wives of Windsor.* Act i. Sc. 4. l. 159.

Lady Capulet. That book in many's eyes doth share the glory
That in gold clasps locks in the golden story.
SHAKESPEARE. *Romeo and Juliet.* Act i. Sc. 3. l. 91.

Othello. Yet, by your gracious patience,
I will a round unvarnish'd tale deliver
Of my whole course of love; what drugs, what charms,
What conjuration, and what mighty magic,
(For such proceeding I am charg'd withal)
I won his daughter with.
Ibid. Othello. Act i. Sc. 3. l. 122.

Othello. Her father lov'd me; oft invited me;
Still question'd me the story of my life,
From year to year; the battles, sieges, fortunes,
That I have pass'd.
I ran it through, even from my boyish days,
To the very moment that he bade me tell it.
Wherein I spoke of most disastrous chances,
Of moving accidents by flood and field;
Of hair-breadth 'scapes i' the imminent deadly breach;
Of being taken by the insolent foe,
And sold to slavery; of my redemption thence,
And portance in my travel's history:
Wherein of antres vast, and desarts wild,
Rough quarries, rocks, and hills whose heads touch heaven,
It was my hint to speak.
Ibid. Othello. Act i. Sc. 3. l. 128.

Hamlet. The story is extant, and writ in choice Italian.
Ibid. Hamlet. Act iii. Sc. 2. l. 274.

King. And tell sad stories of the death of kings.
Ibid. Richard II. Act. iii. Sc. 2. l. 156.

Do not believe what I tell you here any more than if it were some tale of a tub.
RABELAIS. *Works.* Bk. iv. Ch. 38.

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And every shepherd tells his tale
Under the hawthorn in the vale.
MILTON. *L'Allegro.* l. 67.

[It is more than probable that the word "tale" here means "tally" or "score." Yet possibly Goldsmith had Milton in mind when he wrote:

The hawthorn bush with seats beneath the shade,
For talking age and whispering lovers made.
The Deserted Village. l. 13.]

I will tell you now
What never yet was heard in tale or song,
From old or modern bard, in hall or bower.
Ibid. Comus. l. 43.

For seldom shall she hear a tale
So sad, so tender, and so true.
WM. SHENSTONE. *Jemmy Dawson.*

He left the name at which the world grew pale,
To point a moral, or adorn a tale.
DR. JOHNSON. *Vanity of Human Wishes.* l. 222.

This story will never go down.
FIELDING. *Tumble-Down Dick.* Air i.

Story? God bless you, I have none to tell, sir!
CANNING. *Friend of Humanity and the Needy Knife-grinder.*

Three stories high, long, dull, and old
As great lords' stories often are.
GEORGE COLMAN THE YOUNGER. *The Maid of the Moor.*

A sight to dream of, not to tell!
COLERIDGE, *Christabel.* Pt. i.

'Tis an old tale and often told;
But did my fate and wish agree,
Ne'er had been read, in story old,
Of maiden true, betrayed for gold,
That loved, or was avenged, like me.
SCOTT. *Marmion.* Canto ii. St. 27.

Still from the sire the son shall hear
Of the stern strife, and carnage drear,
Of Flodden's fatal field,
Where shiver'd was fair Scotland's spear,
And broken was her shield!
Ibid. Marmion. Canto vi. St. 34.

I cannot tell how the truth may be;
I say the tale as 'twas said to me.
Ibid. Lay of the Last Minstrel. Canto ii. St. 22.

[Bret Harte rather improves upon Scott, and has at least given literary assent to an already popular misquotation:

I tell the tale as 'twas told to me.
A Newport Romance. l. 2.]

A schoolboy's tale, the wonder of an hour!
BYRON. *Childe Harold.* Canto ii. St. 2.

Oh, Reader! had you in your mind
Such stores as silent thought can bring,
Oh, gentle Reader! you would find
A tale in everything.
WORDSWORTH. *Simon Lee.*

Tell me the tales that to me were so dear
Long, long ago; long, long ago.
THOMAS HAINES BAYLY. *Long, long Ago.*

But that's another story.
RUDYARD KIPLING.

[This is a favorite saying of his hero. Private Mulvaney, and constantly reappears in his short stories.]

TALENT.

And sure th' Eternal Master found
His single talent well employ'd.
DR. JOHNSON. *Verses on the Death of Mr. Robert Level.* St. 7.

Talents angel-bright,
If wanting worth, are shining instruments
In false ambition's hand, to finish faults
Illustrious, and give infamy renown.
YOUNG. *Night Thoughts.* Night vi. l. 273.

Es bildet ein Talent sich in der Stille,
Sich ein Charakter in dem Strom der Welt.

A talent is developed in retirement, character is formed in the rush of the world.
GOETHE. *Tasso.* Act i. Sc. 2.

Every man has his gift, and the tools go to him that can use them.
C. KINGSLEY. *The Saints' Tragedy.* Act ii. Sc. 6.

TASTE.

Touch not, taste not, handle not.
New Testament. Colossians ii. 21.

De gustibus non est disputandum.
There can be no disputing about tastes.
Proverb.

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[The French proverb, *Chacun à son goût*, "everyone to his taste," embodies a similar sentiment.]

Hamlet. Come, give us a taste of your quality.
SHAKESPEARE. *Hamlet.* Act ii. Sc. 2. l. 452.

What neat repast shall feast us, light and choice
Of attic taste?
MILTON. *To Mr. Laurence.*

Such and so various are the tastes of men.
AKENSIDE. *Pleasures of the Imagination.* Bk. iii. l. 567.

I wish you all sorts of prosperity, with a little more taste.
LE SAGE. *Gil Blas.* Bk. vii. Ch. 4.

Sir Peter. Zounds! madam, you had no taste when you married me!
SHERIDAN. *School for Scandal.* Act ii. Sc. 1.

By doing his work, he makes the need felt which he can supply. He creates the taste by which he is enjoyed. He provokes the wants to which he can minister.
EMERSON. *Essays.* First Series. *Self-reliance.*

TAX.

In this world nothing is certain but death and taxes.
FRANKLIN. *Letter to M. Leroy.* 1789.

No statesman e'er will find it worth his pains
To tax our labours and excise our brains.
CHURCHILL. *Night.* l. 271.

The Deil's awa wi' th' Exciseman.
BURNS. *The Deil's awa wi' the Exciseman.* Chorus. l. 2.

The schoolboy whips his taxed top, the beardless youth manages his taxed horse with a taxed bridle, on a taxed road; and the dying Englishman, pouring his medicine, which has paid seven per cent., flings himself back on his chintz bed, which has paid twenty-two per cent., and expires in the arms of an apothecary, who has paid a license of a hundred pounds for the privilege of putting him to death.
SYDNEY SMITH. *Essays: Review of Seybert's Annals.*

The beggar is taxed for a corner to die in.
LOWELL. *Vision of Sir Launfal.* Prelude to Part. 1.

Unnecessary taxation is unjust taxation.
ABRAM S. HEWITT. *Democratic Platform of 1884.*

TEA.

Tea does our fancy aid,
Repress those vapours which the head invade,
And keeps that palace of the soul serene.
EDMUND WALLER. *Of Tea.*

Here, thou, great Anna! whom three realms obey,
Dost sometimes counsel take and sometimes tea.
POPE. *Rape of the Lock.* Canto iii. l. 7.

Tea! thou soft, thou sober, sage, and venerable liquid;—thou female tongue-running, smile-soothing, heart-opening, wink-tippling cordial, to whose glorious insipidity I owe the happiest moment of my life, let me fall prostrate.
COLLEY CIBBER. *The Lady's Last Stake.* Act i. Sc. 1.

For her own breakfast she'll project a scheme,
Nor take her tea without a stratagem.
YOUNG. *Love of Fame.* Satire vi. l. 190.

Now stir the fire and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And while the bubbling and loud hissing urn
Throws up a steamy column, and the cups
That cheer but not inebriate wait on each,
So let us welcome peaceful evening in.
COWPER. *The Task.* Bk. iv. l. 34. *Winter Evening.* l. 34.

(Tar water) is of a nature so mild and benign and proportioned to the human constitution as to warm without heating, to cheer but not inebriate.
BISHOP BERKELEY. *Siris.* Par. 217.

[Quoted by Scott, head of Chap. vii., St. Roman's Well.]

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TEARS.

Behold who ever wept, and in his tears
Was happier far than others in their smiles.
PETRARCH. *The Triumph of Eternity!* l. 95. (*Charlemont.*)

Valentine. Eye-offending brine.
SHAKESPEARE. *Twelfth Night.* Act i. Sc. 1. l. 30.

Lord. If the boy have not a woman's gift
To rain a shower of commanded tears,
An onion will do well for such a shift.
Ibid. Taming of the Shrew. Induction. Sc. 1. l. 124.

Hubert. How now, foolish rheum!
Ibid. King John. Act iv. Sc. i. l. 33.

Enobarbus. The tears live in an onion that should water this sorrow.
Ibid. Antony and Cleopatra. Act i. Sc. 2. l. 176.

Father. See, see what showers arise,
Blown with the windy tempest of my heart.
Ibid. III. Henry VI. Act ii. Sc. 5. l. 35.

King Henry. He has strangled
His language in his tears.
Ibid. Henry VIII. Act v. Sc. 1. l. 157.

Q. Katherine. I am about to weep; but, thinking that
We are a queen, or long have dream'd so, certain
The daughter of a king, my drops of tears
I'll turn to sparks of fire.
Ibid. Henry VIII. Act ii. Sc. 4. l. 70.

Richard. I cannot weep; for all my body's moisture
Scarce serves to quench my furnace-burning heart.
Ibid. III. Henry VI. Act ii. Sc. 1. l. 79.

Wolsey. Cromwell, I did not think to shed a tear
In all my miseries; but thou hast forc'd me,
Out of thy honest truth, to play the woman.
Ibid. Henry VIII. Act iii. Sc. 2. l. 428.

Exeter. I had not so much of man in me,
And all my mother came into mine eyes
And gave me up to tears.
SHAKESPEARE. *Henry V.* Act iv. Sc. 6. l. 30.

Lear. O, let not women's weapons, water-drops,
Stain my man's cheeks!
Ibid. King Lear. Act ii. Sc. 4. l. 280.

Gentleman. There she shook
The holy water from her heavenly eyes,
And clamour moistened.
Ibid. King Lear. Act iv. Sc. 3. l. 31.

King Lear. No, I'll not weep:
I have full cause of weeping; but this heart
Shall break into a hundred thousand flaws
Or ere I'll weep.
Ibid. King Lear. Act ii. Sc. 4. l. 286.

Duncan. My plenteous joys,
Wanton in fulness, seek to hide themselves
In drops of sorrow.
Ibid. Macbeth. Act i. Sc. 4. l. 33.

Othello. One, whose subdu'd eyes,
Albeit unused to the melting mood,
Drop tears as fast as the Arabian trees
Their medicinal gum.
Ibid. Othello. Act v. Sc. 2. l. 348.

Othello. If that the earth could teem with woman's tears,
Each drop she falls would prove a crocodile.
Ibid. Othello. Act iv. Sc. 1. l. 256.

Q. Margaret. Gloster's show
Beguiles him, as the mournful crocodile
With sorrow snares relenting passengers.
Ibid. II. Henry VI. Act. iii. Sc. 1. l. 225.

O father, what a hell of witchcraft lies
In the small orb of one particular tear!
But with the inundation of the eyes
What rocky heart to water will not wear?
Ibid. A Lover's Complaint. l. 288.

Antony. Friends, Romans, countrymen, lend me your ears,
If you have tears, prepare to shed them now.
Ibid. Julius Cæsar. Act iii. Sc. 2. l. 173.

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Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise or blame—nothing but well and fair,
And what may quiet us in death so noble.
MILTON. *Samson Agonistes.* l. 1721.

Thrice he assay'd, and thrice in spite of scorn
Tears, such as angels weep, burst forth.
Ibid. Paradise Lost. Bk. i. l. 619.

Without the meed of some melodious tear.
Ibid. Lycidas. l. 14.

What precious drops are those
Which silently each other's track pursue,
Bright as young diamonds in their infant dew?
DRYDEN. *Conquest of Grenada.* Pt. ii. Act iii. Sc. 1.

The social smile, the sympathetic tear.
GRAY. *Education and Government.*

Weep no more, Lady! weep no more,
Thy sorrow is in vain;
For violets plucked, the sweetest showers
Will ne'er make grow again.
PERCY. *Reliques. The Friar of Orders Gray.*

No radiant Pearl, which crested Fortune wears,
No gem that twinkling hangs from women's ears,
Not the bright stars which Night's blue arch adorn
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that flows
Down Virtue's manly cheek for other's woes.
ERASMUS DARWIN. *The Botanic Garden.* Pt. ii. Canto 3. l. 459.

And the tear that we shed, though in secret it rolls,
Shall long keep his memory green in our souls.
MOORE. *Oh, Breathe Not His Name.*

The glorious angel who was keeping
The gates of Light, beheld her weeping;
And, as he nearer drew and listen'd
To her sad song, a tear-drop glisten'd
Within his eyelids, like the spray
From Eden's fountain, where it lies
On the blue flow'r, which—Bramins say—
Blooms nowhere but in Paradise.
MOORE. *Lalla Rookh. Paradise and the Peri.*

Child of mortality, whence comest thou? Why is thy countenance sad, and why are thine eyes red with weeping?
MRS. BARBAULD. *Hymns in Prose.* xiii.

The tear, down childhood's cheek that flows,
Is like the dewdrop on the rose;
When next the summer breeze comes by
And waves the bush, the flower is dry.
SCOTT. *Rokeby.* Canto iv. St. ii.

But woe awaits a country, when
She sees the tears of bearded men.
Ibid. Marmion. Canto v. St. 16.

Oh! too convincing—dangerously dear—
In woman's eyes th' unanswerable tear!
That weapon of her weakness she can wield
To save, subdue, at once her spear and shield.
BYRON. *The Corsair.* Canto ii. St. 15.

She was a good deal shocked,—not shocked at tears;
For women shed and use them at their liking;
But there is something when man's eye appears
Wet, still more disagreeable and striking.
Ibid. Don Juan. Canto v. St. 118.

Oh would I were dead now,
Or up in my bed now,
To cover my head now,
And have a good cry.
HOOD. *A Table of Errata.*

E'en like the passage of an angel's tear
That falls through the clear ether silently.
KEATS. *To One who has been long in City pent.*

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There shall be love when genial morn appears,
Like pensive Beauty smiling through her tears.
CAMPBELL. *Pleasures of Hope.* 1. 95.

Tears, idle tears, I know not what they mean.
Tears from the depth of some divine despair
Rise in the heart and gather to the eyes,
In looking on the happy autumn-fields,
And thinking of the days that are no more.
TENNYSON. *Princess.* iv. Song. 1. 1.

TEMPERANCE.

(See MODERATION.)

Impostor! do not charge most innocent Nature
As if she would her children should be riotous
With her abundance. She, good cateress,
Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare Temperance.
MILTON. *Comus.* 1. 762.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.
But health consists with temperance alone;
And peace, O Virtue! peace is all thy own.
POPE. *Essay on Man.* Ep. iv. 1. 79.

Call'd to the temple of impure delight
He that abstains, and he alone, does right.
If a wish wander that way, call it home;
He cannot long be safe whose wishes roam.
COWPER. *The Progress of Error.* 1. 557.

TEMPTATION.

Angelo. Most dangerous
Is that temptation that doth goad us on
To sin in loving virtue.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. 1. 181.

Devils soonest tempt, resembling spirits of light.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. 257.

Temptations hurt not, though they have access;
Satan o'ercomes none but by willingness.
HERRICK. *Hesperides.*

The devil tempts us not—'tis we tempt him,
Reckoning his skill with opportunity.
GEORGE ELIOT. *Felix Holt.* Ch. xlvii.

The subtlest tempter hath the smoothest style,
Sirens sing sweetest when they would betray.
DRAYTON. *Legend of Matilda the Fair.*

He comes too near that comes to be denied.
SIR THOS. OVERBURY. *A Wife.* St. 36.

In part she is to blame that has been tried:
He comes too near that comes to be denied.
LADY M. W. MONTAGU. *The Lady's Resolve.*

The devil was piqu'd such saintship to behold,
And longed to tempt him like good Job of old;
But Satan now is wiser than of yore.
And tempts by making rich, not making poor.
POPE. *Moral Essays.* Epis. iii. 1. 349.

As the Sandwich Islander believes that the strength and valor of the enemy he kills, passes into himself, so we gain the strength of the temptation we resist.
EMERSON. *Essays. First Series. Compensation.*

But in spite of all temptations,
To belong to other nations,
He remains an Englishman!
GILBERT AND SULLIVAN. *H. M. S. Pinafore.* Act ii.

Why comes temptation, but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph?
BROWNING. *The Ring and the Book. The Pope.* 1. 1185.

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THANKS.

Thank you for nothing.
CERVANTES. *Don Quixote.*

Bolingbroke. Evermore thanks, the exchequer of the poor.
SHAKESPEARE. *Richard II.* Act i. Sc. 3. l. 65.

Hamlet. Beggar that I am, I am even poor in thanks.
Ibid. Hamlet. Act ii. Sc. 2. l. 280.

Your bounty is beyond my speaking,
But though my mouth be dumb, my heart shall thank you.
NICHOLAS ROWE. *Jane Shore.* Act ii. Sc. 1.

Words are but empty thanks.
COLLEY CIBBER. *Woman's Wit.* Act v.

Thank you, good sir, I owe you one.
COLMAN THE YOUNGER. *The Poor Gentlemen.* Act i. Sc. 2.

When I'm not thanked at all, I'm thanked enough,
I've done my duty, and I've done no more.
FIELDING. *The Life and Death of Tom Thumb the Great.* Act i. Sc. 3.

Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit.
BURNS. *Grace before Meat.*

THIEF; THIEVING.

Set a thief to catch a thief.
Old Proverb.

[Zeno first started that doctrine that knavery is the best defense against a knave.] PLUTARCH. *Of Bashfulness.*

Stolen sweets are always sweeter;
Stolen kisses much completer;
Stolen looks are nice in chapels;
Stolen, stolen be your apples.
THOMAS RANDOLPH. *Song of Fairies.*

Timon. I'll example you with thievery:
The sun's a thief, and with his great attraction
Robs the vast sea; the moon's an arrant thief,
And her pale fire she snatches from the sun;
The sea's a thief, whose liquid surge resolves
The moon into salt tears; the earth's a thief,
That feeds and breeds by a composture stolen
From general excrement: each thing's a thief.
SHAKESPEARE. *Timon of Athens.* Act iv. Sc. 3. l. 438.

Duke. The robb'd, that smiles, steals something from the thief.
He robs himself that spends a bootless grief.
Ibid. Othello. Act i. Sc. 3. l. 208.

Othello. He that is robb'd, not wanting what is stol'n,
Let him not know't, and he's not robb'd at all.
Ibid. Othello. Act iii. Sc. 3. l. 342.

What loss feels he that wots not what he loses?
BROOME. *The Merry Beggars.* Act i. Sc. 1.

Angelo. Thieves for their robbery have authority
When judges steal themselves.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 176.

Angus. Those he commands, move only in command,
Nothing in love: now does he feel his title
Hang loose about him, like a giant's robe
Upon a dwarfish thief.
Ibid. Macbeth. Act v. Sc. 2. l. 19.

I this morning said
In my extremity, entreat the thief!
Try if he have in him no honest touch!
A thief might save me from a murderer.
'Twas a thief said the last kind word to Christ:
Christ took the kindness and forgave the theft.
ROBERT BROWNING. *The Ring and the Book, VI.: Giuseppe Caponsacchi.* ll. 865–70.

THOUGHT.

Cogito, ergo sum.
I think, therefore I am.
DESCARTES.

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And which of you with taking thought can add to his stature one cubit?
New Testament. Luke xii. 25.

[The Revised Version reads "and which of you by being anxious can add a cubit to his stature?"]

High erected thoughts seated in the heart of courtesy.
SIR PHILIP SIDNEY. *Arcadia.* Bk. i.

King. My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.
SHAKESPEARE. *Hamlet.* Act iii. Sc. 3. l. 97.

Cleopatra. On the sudden
A Roman thought hath struck him.
Ibid. Antony and Cleopatra. Act i. Sc. 1.

When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear time's waste.
Ibid. Sonnet xxx.

And yet, as angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.
VAUGHAN. *They Are All Gone.*

Second thoughts, they say, are best.
DRYDEN. *The Spanish Friar.* Act ii. Sc. 2.

Among mortals second thoughts are the wisest.
EURIPIDES. *Hippolytus.* 438.

Their own second and sober thoughts.
MATTHEW HENRY. *Exposition.* Job vi. 29.

He trudg'd along, unknowing what he sought,
And whistled as he went, for want of thought.
DRYDEN. *Cymon and Iphigenia.* l. 84.

In indolent vacuity of thought.
COWPER. *The Task.* Bk. iv. l. 297.

Thoughts that voluntary move
Harmonious numbers.
MILTON. *Paradise Lost.* Bk. iii. l. 37.

Who think too little, and who talk too much.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 534.

We understood
Her by her sight; her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That one might almost say her body thought.
JOHN DONNE. *Funeral Elegies. On the Death of Mistress Drury.*

Perish that thought!
COLLEY CIBBER. *Revision of Shakespeare's Richard III.* Act v. Sc. iii.

With too much quickness even to be taught;
With too much thinking to have common thought.
POPE. *Moral Essays.* Ep. ii. l. 97.

And what he greatly thought, he nobly dared.
Ibid. Odyssey of Homer. Bk. ii. l. 312.

And what they dare to dream of, dare to do.
LOWELL. *Commemoration Ode.*

Is there no great reversion in the sky
For those who greatly think or bravely die?
POPE. *Elegy to an Unfortunate Lady.* l. 9.

For just experience tells, in every soil,
That those who think must govern those that toil.
GOLDSMITH. *The Traveller.* l. 372.

They never taste who always drink;
They always talk who never think.
MATTHEW PRIOR. *Upon a Passage in the Scaligerana.* [See DRINK.]

Thoughts shut up want air
And spoil, like bales unopened to the sun.
YOUNG. *Night Thoughts.* Night ii. l. 466.

So in the way of writing without thinking,
Thou hast a strange alacrity in sinking.
DORSET. *Satire on Edward Howard.*

Falstaff. You may know by my size that I have a kind of alacrity in sinking: if the bottom were as deep as hell I should down.
SHAKESPEARE. *Merry Wives of Windsor.* Act iii. Sc. 5. l. 12.

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With curious art the brain, too finely wrought,
Preys on itself and is destroyed by thought.
CHURCHILL. *Epistle to William Hogarth.* l. 645.

And like a passing thought, she fled in light away.
BURNS. *Epistle to James Smith.*

Though man a thinking being is defined,
Few use the grand prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!
JANE TAYLOR. *Essays in Rhyme.* Essay 1. St. 45.

Perhaps 'tis pretty to force together
Thoughts so all unlike each other;
To mutter and mock a broken charm,
To dally with wrong that does no harm.
COLERIDGE. *Christabel.* Conclusion to Part II.

When thus the heart is in a vein
Of tender thought, the simplest strain
Can touch it with peculiar power.
MOORE. *Evenings in Greece.* First evening.

Plain living and high thinking are no more.
WORDSWORTH. *Sonnet* 13.

Clown. I will show myself highly fed, and lowly taught.
SHAKESPEARE. *All's Well that Ends Well.* Act II. Sc. 2. l. 4.

And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory images and precious thoughts
That shall not die, and cannot be destroyed.
WORDSWORTH. *The Excursion.* Bk. VII.

A mind forever
Voyaging through strange seas of thought alone.
Ibid. The Prelude. Bk. III.

We meet thee, like a pleasant thought
When such are wanted.
Ibid. To the Daisy.

But with the morning cool reflection came.
SCOTT. *Chronicles of the Canongate.* Ch. IV.

At length the morn and cold indifference came.
ROWE. *The Fair Penitent.* Act I. Sc. 1.

He went like one that hath been stunned,
And is of sense forlorn:
A sadder and a wiser man,
He rose the morrow morn.
COLERIDGE. *The Ancient Mariner.* Concluding lines.

Still are the thoughts to memory dear.
SCOTT. *Rokeby.* Canto I. St. 23.

A thought by thought is piled till some great truth
Is loosened, and the nations echo round
Shaken to their roots, as do the mountains now.
SHELLEY. *Prometheus Unbound.* Act II. Sc. 3.

Whatso'er thy birth
Thou wert a beautiful thought and softly bodied forth.
BYRON. *Childe Harold.* Canto IV. St. 115.

The power of thought,—the magic of the mind!
Ibid. The Corsair. Canto I. St. 8.

What exile from himself can flee
To zones, though more and more remote,
Still, still pursues, where'er I be
The blight of life—the demon Thought.
Ibid. Childe Harold. To Inez. Canto I. St. 84. l. 6.

But words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions think.
BYRON. *Don Juan.* St. 88.

I stood
Among them, but not of them! in a shroud
Of thoughts which were not their thoughts.
Ibid. Childe Harold's Pilgrimage. Canto III. St. 113.

My thoughts and I were of another world.
BEN JONSON. *Every Man Out of His Humour.* Act III. Sc. 3.

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Thinking is but an idle waste of thought,
And nought is everything and everything is nought.
HORACE SMITH. *Rejected Addresses. Cui Bono?*
[This is a parody on Byron.]

The power of Thought—the magic of the Mind!
BYRON. *The Corsair.* Canto i. St. 8.

We figure to ourselves
The thing we like; and then we build it up,
As chance will have it, on the rock or sand,—
For thought is tired of wandering o'er the world,
And home-bound Fancy runs her bark ashore.
SIR HENRY TAYLOR. *Philip Van Artevelde.* Pt. i. Act i. Sc. 5.

Thought is deeper than all speech;
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.
C. P. CRANCH. *Gnosis.*

And Thought leapt out to wed with Thought
Ere Thought could wed itself with Speech.
TENNYSON. *In Memoriam.* xxiii. St. 4. ll. 3-4.

Great thoughts come from the heart.
MARQUIS OF VAUVENARGUES. *Maxim* 127.

Sudden a thought came like a full-blown rose,
Flushing his brow.
KEATS. *The Eve of St. Agnes.* St. 16.

The boy sprang up . . . . and ran
Stung by the splendor of a sudden thought.
R. BROWNING. *A Death in the Desert.*

She was his life,
The ocean to the river of his thoughts,
Which terminated all.
BYRON. *The Dream.* St. 2.

She floats upon the river of his thoughts.
LONGFELLOW. *The Spanish Student.* Act ii. Sc. 3.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.
EMERSON. *Progress of Culture.*

In every epoch of the world, the great event, parent of all others, is it not the arrival of a Thinker in the world.
CARLYLE. *Heroes and Hero-worship.* Lecture i.

Thought once awakened does not again slumber.
Ibid. Heroes and Hero-worship. Lecture i.

Great thoughts, great feelings came to them,
Like instincts, unawares.
LORD HOUGHTON. *The Men of Old.* Cf. Hebrews, xiii. 2. ". . . for thereby some have entertained angels unawares."

And inasmuch as feeling, the East's gift,
Is quick and transient,—comes, and lo! is gone,
While Northern thought is slow and durable.
R. BROWNING. *Luria.* Act v.

The kings of modern thought are dumb.
MATTHEW ARNOLD. *Stanzas from the Grande Chartreuse.*

In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty.
EMERSON. *Essays.* First Series. *Self Reliance.*

The ancestor of every action is a thought.
Ibid. Essays. First Series. *Spiritual Laws.*

A very model Ruler for To-day,
Whose fetish, if thou peel it to the core,
Public opinion, is no more than this,
What people think that other people think.
ALFRED AUSTIN. *Prince Lucifer.* Act vi. Sc. 2.

All thoughts that mould the age begin
Deep down within the primitive soul.
LOWELL. *An Incident in a Railroad Car.*

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.
Ibid. An Incident in a Railroad Car.

These pearls of thought in Persian gulfs were bred,
Each softly lucent as a rounded moon;

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The diver Omar plucked them from their bed,
Fitzgerald strung them on an English thread.
LOWELL. *In a Copy of Omar Khayyam.*

THRIFT.

Shylock. Fast bind, fast find;
A proverb never stale in thrifty mind.
SHAKESPEARE. *Merchant of Venice.* Act ii. Sc. 5. l. 54.

HEYWOOD. *Proverbs.* Pt. i. Ch. 3.

Live with a thrifty, not a needy fate;
Small shots paid often waste a vast estate.
HERRICK. *Hesperides.* 28.

Free livers on a small scale; who are prodigal within the compass of a guinea.
WASHINGTON IRVING. *The Stout Gentleman.*

Annual income twenty pounds, annual expenditure nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery.
DICKENS. *David Copperfield.* Ch. 12.
[Put into the mouth of Mr. Micawber.]

TIME.

The signs of the times.
New Testament. Matthew xvi. 3.

Time brings the truth to light.
MENANDER. *Monosticha.* xi.

Time shall unfold what plaited cunning hides.
SHAKESPEARE. *King Lear.* Act i. Sc. 1. l. 00.

O tempora, O mores!
Oh what times! what morals!
CICERO. *Orations in Catilinum.* I. 2.

Think not thy time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity and a short interposition, for a time, between such a state of duration as was before it and may be after it.
SIR THOMAS BROWNE. *Christian Morals.* Pt. iii. 29.

Prospero. What seest thou else
In the dark backward and abysm of time?
SHAKESPEARE. *The Tempest.* Act i. Sc. 2. l. 60.

King. The inaudible and noiseless foot of Time.
Ibid. All's Well that Ends Well. Act v. Sc. 3. l. 39.

Bastard. Old Time the clock-setter, that bald sexton time.
Ibid. King John. Act iii. Sc. i. l. 350.

That old bald cheater, Time.
BEN JONSON. *The Poetaster.* Act i. Sc. 5.

Salisbury. O, call back yesterday, bid time return.
SHAKESPEARE. *Richard II.* Act iii. Sc. 2. l. 69.

Backward, turn backward, O Time in your flight!
Make me a child again, just for to-night!
ELIZABETH AKERS ALLEN. *Rock Me to Sleep.*

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain!
Take them and give me my childhood again.
Ibid. Rock Me to Sleep.

King Henry. So many hours must I take my rest;
So many hours must I contemplate.
SHAKESPEARE. *III. Henry VI.* Act ii. Sc. 5. l. 32.

Tempora mutantur, nos et mutamur in illis.
Times change and we change with them.
[This mediæval saying seems to be a misquotation of a line which Matthias Bonbonius (*Deliciæ Poetarum Germanorum*, vol. i. p. 685) attributes to Lotharius I. (*circa* 840):
Omnia mutantur, nos et mutamur in illis].

Manners with fortunes, humors turn with climes,
Tenets with books, and principles with times.
POPE. *Moral Essays.* Epis i. l. 172.

Clown. Thus the whirligig of time brings in his revenges.
SHAKESPEARE. *Twelfth Night.* Act v. Sc. 1. l. 384.

Thus times do shift,—each thing his turn does hold;
New things succeed, as former things grow old.
HERRICK. *Ceremonies for Candlemas Eve.*

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His golden locks time hath to silver turned;
O time too swift! O swiftness never ceasing!
His youth 'gainst time and age hath ever spurned,
But spurned in vain, youth waneth by encreasing.
GEORGE POOLE. *Sonnet. Polyhymnia.*

I made a posy while the day ran by;
Here will I smell my remnant out, and tie
My life within this band.
But time did beckon to the flowers, and they
By noon most cunningly did steal away,
And wither'd in my hand.
HERBERT. *The Temple. Life.*

Ye Gods! annihilate but space and time,
And make two lovers happy.
POPE. *Martinus Scriblerus on the Art of Sinking in Poetry.* Chap. xi.

The bell strikes one, we take no note of time,
But from its loss: to give it then a tongue
Is wise in man.
YOUNG. *Night Thoughts.* Night i. l. 55.

Time elaborately thrown away.
Ibid. The Last Day. Bk. i.

These are the times that try men's souls.
THOMAS PAINE. *The American Crisis.*

Remember that time is money.
B. FRANKLIN. *Advice to a Young Tradesman.*

Time has touched me gently in his race,
And left no odious furrows in my face.
CRABBE. *Tales of the Hall.* Bk. xvii. *The Widow.*

Touch us gently, Time!
Let us glide adown thy stream
Gently,—as we sometimes glide
Through a quiet dream.
BARRY CORNWALL. *A Petition to Time.*

I recognize that face
Though time has touched it in his flight.
LONGFELLOW. *Golden Legend IV.*
See also under OCEAN.

Time whereof the memory of man runneth not to the contrary.
SIR W. BLACKSTONE. *Commentaries.* Ch. xviii. Sec. 472.

Oh! what a crowded world one moment may contain!
F. HEMANS. *The Last Constantine.* lix.

Time rolls his ceaseless course.
SCOTT. *The Lady of the Lake.* Canto iii. St. 1.

But there are wanderers o'er Eternity
Whose bark drives on and on, and anchor'd ne'er shall be.
BYRON. *Childe Harold's Pilgrimage.* Canto iii. St. 70.

Why should we break up
Our snug and pleasant party?
Time was made for slaves,
But never for us so hearty.
J. B. BUCKSTONE. *Billy Taylor.*

[The burlesque of *Billy Taylor* was first acted in 1830.]

The horologe of Eternity
Sayeth this incessantly,—
"For ever—never,—
Never—for ever!"
H. W. LONGFELLOW. *The Old Clock on the Stairs.* St. 9.

Old Time, in whose banks we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years.
O. W. HOLMES. *Poems of the Class of '29. Our Banker.* 1874.

A wonderful stream is the River Time,
As it runs through the realms of Tears,
With a faultless rhythm, and a musical rhyme,
And a broader sweep, and a surge sublime
As it blends with the ocean of Years.
BENJAMIN F. TAYLOR. *The Long Ago.*

The clock indicates the moment—but what does eternity indicate?
WALT WHITMAN. *Leaves of Grass: Song of Myself.* xliv. l. 4.

He said "What's Time?" Leave Now for dogs and apes
Man has forever.
R. BROWNING. *A Grammarian's Funeral.*

From the fixed place of Heaven she saw Time like a pulse shake fierce
Through all the worlds.
D. G. ROSSETTI. *The Blessed Damozel.*

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TOAST.

Drink to me only with thine eyes,
And I will pledge with mine;
Or leave a kiss but in the cup,
And I'll not look for wine.
BEN JONSON. *The Forest: To Celia.* Cf. DICKENS. *Our Mutual Friend.* Bk. iii. Ch. 14.

King. Give me the cups;
And let the kettle to the trumpets speak
The trumpet to the cannoneer without,
The cannons to the heavens, the heavens to earth,
Now the king drinks to Hamlet.
SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 288.

Simonides. Here with a cup that's stored unto the brim
We drink this health to you.
Ibid. Pericles. Act ii. Sc. 3. l. 54.

And he that will this health deny
Down among the dead men let him lie.
DYER. *Song.*

[This song appeared anonymously in the early part of the reign of George I. It has been ascribed to one Dyer, first name unknown. Empty bottles were colloquially known as "dead men."]

Here's to the maiden of bashful fifteen;
Here's to the widow of fifty;
Here's to the flaunting, extravagant quean;
And here's to the house-wife that's thrifty.
Let the toast pass.
Drink to the lass.
I'll warrant she'll prove an excuse for the glass.
SHERIDAN. *School for Scandal.* Act iii. Sc. 3. *Song.*

Here's a sigh to those who love me,
And a smile to those who hate;
And whatever sky's above me,
Here's a heart for every fate.
BYRON. *To Thomas Moore.* St. 2.

Ho! stand to your glasses steady!
'Tis all we have left to prize.
A cup to the dead already,—
Hurrah for the next that dies.
BARTHOLOMEW DOWLING. *Revelry in India.*

TOBACCO.

Ods me! I marle what pleasure or felicity they have in taking their roguish tobacco. It is good for nothing but to choke a man and fill him full of smoke and embers.
BEN JONSON. *Every Man in His Humour.* Act iii. Sc. 2.

Pernicious weed! whose scent the fair annoys,
Unfriendly to society's chief joys,
Thy worst effect is banishing for hours
The sex whose presence civilizes ours.
COWPER. *Conversation.* l. 251.

For I hate, yet love thee, so,
That whichever thing I show,
The plain truth will seem to be
A constrained hyperbole,
And the passion to proceed
More from a mistress than a weed.
LAMB. *A Farewell to Tobacco.* l. 1.

For thy sake, tobacco, I
Would do anything but die.
Ibid. A Farewell to Tobacco. l. 123.

Sublime tobacco! which from east to west
Cheer the tar's labor or the Turkman's rest;
Which on the Moslem's ottoman divides
His hours and rivals opium and his brides;
Magnificent in Stamboul, but less grand,
Though not less loved, in Wapping or the Strand:
Divine in hookahs, glorious in a pipe,
When tipped with amber, mellow, rich, and ripe;
Like other charmers, wooing the caress
More dazzling when daring in full dress;
Yet thy true lovers more admire by far
Thy naked beauties—Give me a cigar!
BYRON. *The Island.* Canto ii. St. 19.

For Maggie has written a letter to give me my choice between
The wee little whimpering Love and the great god Nick O' Teen.
KIPLING. *The Betrothed.*

Woman in this scale, the weed in that; Jupiter, hang out thy balance, and weigh them both, and if thou give the preference to woman all I can say is, the next time Juno ruffles thee- O Jupiter! try the weed.
BULWER-LYTTON. *What Will He Do With It?* Bk. i. Ch. 6.

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TODAY; TOMORROW.

(See YESTERDAY.)

Boast thyself not of tomorrow: for thou knowest not what a day may bring forth.

Old Testament. Proverbs, xxvii. 1.

Macbeth. To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

SHAKESPEARE. *Macbeth.* Act v. Sc. 5. l. 19.

Dreaming of tomorrow, which tomorrow
Will be as distant then as 'tis today.

TOME DE BURGUILLOS. *Tomorrow.* (BOWRING, trans.)

In human hearts what bolder thoughts can rise
Than man's presumption on tomorrow's dawn!
When is tomorrow?

YOUNG. *Night Thoughts.* Night i. l. 374.

Where art thou, beloved To-morrow?
When young and old, and strong and weak,
Rich and poor, through joy and sorrow,
Thy sweet smiles we ever seek,—
In thy place—ah! well-a-day!
We find the thing we fled—To-day!

SHELLEY. *To-Morrow.*

A man he seems of cheerful yesterdays
And confident tomorrows.

WORDSWORTH. *The Excursion.* Bk. vi.

Ah, my Beloved, fill the cup that clears
To-day of past regrets and future fears:
To-morrow!—Why to-morrow I may be
Myself with Yesterday's sev'n thousand years.

FITZGERALD. *The Rubaiyat of Omar Khayyam.*

Light to-morrow with to-day!

ELIZABETH BARRETT BROWNING. *The Romance of the Swan's Nest.* St. 9.

Our past is clean forgot,
Our present is and is not,
Our future's a sealed seedplot,
And what betwixt them are we?

D. G. ROSSETTI. *The Cloud Confines.* St. 5.

Who can say
Why today,
Tomorrow will be yesterday?

TENNYSON. *Song.*

We're curus critters: Now ain't jes' the minute
Thet ever fits us easy while we're in it;
Long ez 'twus futur', 'twould be perfect bliss—
Soon ez it's past, *thet* time's wuth ten o' this;
An' yit there ain't a man thet need be told
Thet Now's the only bird lays eggs of gold.

J. R. LOWELL. *The Biglow Papers.* Series ii. Letter 6.

Bunthorn. Oh to be wafted away,
From this black Aceldama of sorrow,
Where the dust of an earthy to-day
Is the earth of a dusty to-morrow!
A little thing of my own. I call it "Heart-Foam." I shall not publish it. Farewell!

W. S. GILBERT. *Patience.* Act ii.

TRADE.

Love the little trade which thou hast learned and be content therewith.

MARCUS AURELIUS. *Meditations.* xxxi.

A tradesman thou! and hope to go to heaven?

PERSIUS. *Satire* 5. l. 204. (DRYDEN, trans.)

Ne sutor ultra crepidam.

Let the cobbler stick to his last.

PLINY THE ELDER. *Natural History.* Bk. xxxv. Sec. 81.

[Pliny attributes the saying to Apelles who, after accepting a cobbler's criticism on a sandal he had painted, rejected in these words an added criticism on the leg of the figure which wore the sandal.]

Chacun son métier;
Les vaches seront bien gardées.

Each one to his own trade; thus would the cows be well cared for.

FLORIAN. *Le Vacher et le Garde-chasse.*

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Who friendship with a knave hath made
Is judged a partner in the trade.
GRAY. *Fables. The Old Woman and Her Cats.*

And trade's proud empire hastes to swift decay.
DR. JOHNSON. Line added to GOLDSMITH'S *Deserted Village.*

To found a great empire for the sole purpose of raising up a people of customers may at first sight appear a project fit only for a nation of shopkeepers.
ADAM SMITH. *Wealth of Nations.* Vol. ii. Bk. iv. Ch. 7. Pt. 3.

A fellow in a market town,
Most musical, cried razors up and down.
J. WOLCOT [Peter Pindar]. *Farewell Odes.* iii.

Doing good.
Disinterested good is not our trade.
COWPER. *The Task.* Bk. i. l. 673.

The moving accident is not my trade.
WORDSWORTH. *Heart Was Well.*

The ugliest of trades have their moments of pleasure. Now, if I were a grave-digger, or even a hangman, there are some people I could work for with a great deal of enjoyment.
DOUGLAS JERROLD. *Ugly Trades.*

In matters of commerce the fault of the Dutch
Is offering too little and asking too much.
The French are with equal advantage content—
So we clap on Dutch bottoms just 20 per cent.

Chorus of English Custom House officers and French Douaniers.

English. We clap on Dutch bottoms just 20 per cent.
French. Vous frapperez Falk avec 20 per cent.
GEORGE CANNING. *Notes and Queries.* 9th series. Vol. x. p. 270.

She of the open soul and open door,
With room about her hearth for all mankind.
LOWELL.

TRANSPOSITION.

Here lie I, Martin Elginbrodde.
Have mercy o' my soul, Lord God,
As I would do were I Lord God,
And ye were Martin Elginbrodde.

[This is one of many variants of an epitaph frequently found in British and American graveyards. George Macdonald cites it in this form in his novel of *David Elginbrod.* James Howells, in one of his letters, gives the following quotation as the versification of a passage in St. Augustine:

If I were Thou and Thou wert I,
I would resign the Deity,
Thou shouldst be God, I would be man—
Is't possible that Love more can?

The sentiment has been traced back as far as the Rig Veda and other sacred books of the Orient. One example must suffice:

Were I thou, Agni, and wert thou I, this aspiration should be fulfilled.
Rig Veda, viii. 19, 25.]

Isabella. I would to heaven I had your potency
And you were Isabel! Should it then be thus?
No; I would tell what 'twere to be a judge,
And what a prisoner.
SHAKESPEARE. *Measure for Measure.* Act ii. Sc. 2. l. 67.

If I could dwell
Where Israfel
Hath dwelt, and he where I,—
He might not sing so wildly well
A mortal melody,
While a bolder note than his might swell
From my lyre within the sky.
POE. *Israfel.*

If there be any one can take my place
And make you happy whom I grieve to grieve,
Think not that I can grudge it, but believe
I do commend you to that nobler grace
That readier wit than mine, that sweeter face.
CHRISTINA G. ROSSETTI. *Monna Innominata.*

TREASON.

Punica fide.
With Punic faith.
SALLUST. *Jugurtha,* 108.

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[The Poeni or Carthaginians were reputed by the Romans to be a perfidious race. In similar vein Horace speaks of *Punica mendacior*, "more lying than the Parthians," while Epimenides, and after him St. Paul, say "the Cretans are always liars."
New Testament. Titus i. 12.]

Treason doth never prosper: what's the reason?
Why, if it prosper, none dare call it treason.
SIR JOHN HARRINGTON. *Epigrams.* Bk. iv. 5.

Prosperum ac Felix scœlus.
Virtus vocat.
Successful and fortunate crime he calls virtue.
SENECA. *Hercules Furens.* ii. 250.

Treason is not owned when 'tis descried;
Successful crimes alone are justified.
DRYDEN. *The Medal.* l. 207.

Volumnia. The man was noble,
But with his last attempt he wiped it out;
Destroyed his country, and his name remains
To the ensuing age abhorred.
SHAKESPEARE. *Coriolanus.* Act v. Sc. 3. l. 145.

Gloster. To say the truth, so Judas kissed his master,
And cried "All hail!" whereas he meant all harm.
Ibid. III. Henry VI. Act v. Sc. 7. l. 33.

And forthwith he came to Jesus and said "Hail Master," and kissed him.
New Testament. Matthew xxvi. 49.

But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?
Ibid. Luke xxiii. 48.

Is there not some chosen curse,
Some hidden thunder in the stores of heaven,
Red with uncommon wrath, to blast the man
Who owes his greatness to his country's ruin?
ADDISON. *Cato.* Act i. Sc. 1.

Oh for a tongue to curse the slave
Whose treason, like a deadly blight,
Comes o'er the councils of the brave
And blasts them in their hour of might!
MOORE. *Lalla Rookh. The Fire Worshippers.*

The traitor to humanity is the traitor most accursed.
Man is more than constitutions, better rot beneath the sod
Than be true to Church and State while we are doubly false to God.
LOWELL. *On the Capture of Certain Fugitive Slaves.*

TRAVEL.

Many shall run to and fro, and knowledge shall be increased.
Old Testament. Daniel xii. 4.

I have been a stranger in a strange land.
Ibid. Exodus ii. 22.

Travel, in the younger sort, is a part of education; in the elder, a part of experience. He that travelleth into a country before he hath some entrance into the language, goeth to school, and not to travel.
BACON. *Essays of Travel.*

Valentine. Home keeping youth have ever homely wits,
Wer't not affection chains thy tender days
To the sweet glances of thy honoured love,
I rather would entreat thy company
To see the wonders of the world abroad
Than living duly sluggardized at home,
Wear out thy youth with sleepless idleness.
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 1. l. 2.

Clown. Journeys ending in lovers meeting,
Every wise man's son doth know.
Ibid. Twelfth Night. Act ii. Sc. 3. l. 44.

Touchstone. Ay, now am I in Arden. When I was at home I was in a better place; but travellers must be content.
Ibid. As You Like It. Act ii. Sc. 4. l. 17.

Go far—too far you cannot, still the farther
The more experience finds you: And go sparing;—
One meal a week will serve you, and one suit,

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Through all your travels; for you'll find it certain,
The poorer and the baser you appear,
The more you look through still.
BEAUMONT AND FLETCHER. *The Woman's Prize.* Act iv. Sc. 5. l. 199.

Know most of the rooms of thy native country before thou goest over the threshold thereof.
FULLER. *The Holy and Profane States.* Maxim 4.

A rolling stone is ever bare of moss.
A. PHILLIPS. *Pastoral.* 2.

As the Spanish proverb says, "He who would bring home the wealth of the Indies must carry the wealth of the Indies with him." So it is in travelling: A man must carry knowledge with him if he would bring home knowledge.
DR. JOHNSON. BOSWELL. *Life of Johnson* (1778).

Remote, unfriended, melancholy, slow,
Or by the lazy Scheld, or wandering Po.
GOLDSMITH. *The Traveller.* l. 1.

I pity the man who can travel from Dan to Beersheba and cry, "'Tis all barren!"
STERNE. *Sentimental Journey: In the Street.*

[The allusion is to the Old Testament:
From Dan even to Beersheba.
Old Testament. Judges XX. 1.]

The more I see of other countries the more I love my own.
MADAME DE STAEL. *Corinne.*

[This sentence has been much paraphrased, the favorite form being:

The more I see of men the more I like dogs.]

Oh, I have roamed o'er many lands,
And many friends I've met;
Not one fair scene or kindly smile
Can this fond heart forget.
THOMAS HAYNES BAYLY. *Oh, Steer My Bark to Erin's Shore.*

Some love to roam o'er the dark sea's foam,
Where the shrill winds whistle free.
CHARLES MACKAY. *Some Love to Roam.*

Don't cross the bridge till you come to it,
Is a proverb old, and of excellent wit.
LONGFELLOW. *The Golden Legend.*

Travelling is no fool's errand to him who carries his eyes and itinerary along with him.
AMOS BRONSON ALCOTT. *Table-talk. Travelling.*

Coelum, non animum mutant, qui trans mare current.

Their sky, not their mind, they change who traverse the sea.
HORACE. *Letters.* i. 2. 27.

Traveling is a fool's paradise. We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican, and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.
EMERSON. *Essays: Self-reliance.*

And what should they know of England who only England know?—
The poor little street-bred people that vapour and fume and brag.
RUDYARD KIPLING. *Barrack-room Ballads: The English Flag.* St. 1.

TREE.

(See WOOD.)

The laurell, meed of mightie conquerours
And poets sage; the firre that weepeth still;
The willow, worne of forlorne paramours;
The eugh, obedient to the bender's will;
The birch, for shafts; the sallow for the mill;
The mirrhe sweete-bleeding in the bitter wound;
The warlike beech; the ash for nothing ill;

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The fruitful olive; and the platane round;
The carver holme; the maple seldom inward sound.
SPENSER. *Faerie Queene.* Bk. i. Canto i. St. 8.

Under the greenwood tree
Who loves to lie with me,
And tune his merry note
Unto the sweet bird's throat,
Come hither, come hither, come hither:
No enemy here shall he see,
But winter and rough weather.
SHAKESPEARE. *As You Like It.* Act ii. Sc. 5. l. 1.

Cedar, and pine, and fir, and branching palm,
A sylvan scene, and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view.
MILTON. *Paradise Lost.* Bk. iv. l. 139.

Some to the holly-hedge
Nestling repair; and to the thicket some;
Some to the rude protection of the thorn.
THOMSON. *Seasons: Autumn.* l. 950.

O Reader! hast thou ever stood to see
The Holly-tree?
The eye that contemplates it well perceives
Its glossy leaves.
Ordered by an Intelligence so wise
As might confound the Atheist's sophistries.
SOUTHEY. *The Holly Tree.* St. 1.

A brotherhood of venerable trees.
WORDSWORTH. *Sonnet composed at —— Castle.*

Woodman, spare that tree!
Touch not a single bough!
G. P. MORRIS. First lines of song.

Those trees in whose dim shadow
The ghastly priest doth reign,—
The priest who slew the slayer,
And shall himself be slain.
MACAULAY. *Battle of Lake Regillus.*

O Love, what hours were thine and mine
In lands of palm and southern pine;
In lands of palm and orange-blossom,
Of orange, aloe, and maize, and vine.
TENNYSON. *The Daisy.* St. 1.

A little peach in the orchard grew,—
A little peach of emerald hue;
Warmed by the sun and wet by the dew,
It grew.
EUGENE FIELD. *Little Book of Western Verse: The Little Peach.* St. 1.

TRIFLES.

Magno iam conatu magnas nugas.
By great efforts obtain great trifles.
TERENCE. *Heautontimorumenos.* iv. 1. 8.

Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.
What's coming, pray, that thus he winds his horn?
The mountain labours, and a mouse is born.
HORACE. *De Arte Poetica,* 138. (CONINGTON, trans.)

[The allusion is to Æsop's fable of the Mountain in Labour, which Phædrus (iv. 22) renders:

Mons parturibat, gemitus immanes ciens;
Eratque in terris maxima expectatio.
At ille murem peperit.
The mountain groaned in pangs of birth:
Great expectation fill'd the earth;
And lo! a mouse was born!]

The soft droppes of raine perce the hard Marble, many strokes overthrow the tallest Oke.
LYLY. *Euphues.* ARBER'S reprint. 1579. P. 81.

Iago. Trifles light as air.
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 322.

Hotspur. And such a deal of skimble skamble stuff.
Ibid. I. Henry IV. Act iii. Sc. 1. l. 169.

Autolycus. A snapper-up of unconsidered trifles.
Ibid. A Winter's Tale. Act iv. Sc. 3. l. 26.

Come, gentlemen, we sit too long on trifles,
And waste the time, which looks for other revels.
Ibid. Pericles. Act ii. Sc. 3. l. 92.

For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.
HERBERT. *Jacula Prudentum.*

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For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost.
F. FRANKLIN. *Poor Richard's Almanack.* 1758.

For the want of a nail the shoe was lost,
For the want of a shoe the horse was lost,
For the want of a horse the rider was lost,
For the want of a rider the battle was lost,
For the want of a battle the kingdom was lost—
And all for the want of a horseshoe nail.
ANON.

Some say, compared to Bononcini,
That Mynheer Handel's but a niny;
Others aver that he to Handel
Is scarcely fit to hold a candle.
Strange all this difference should be
'Twixt Tweedledum and Tweedledee.
DR. JOHN BYROM.

[Written in 1720, when Handel and Bononcini were rivals for popular favor in London.
Half a century later the famous quarrel between the Gluckists and Piccinists in Paris provoked the following cognate epigram from the Chevalier de Ruthières:

Est-ce Gluck, est-ce Piccini,
Que doit couronner Polymnie?
Donc, entre Gluck et Piccini
Tout le Parnasse est désuni;
L'un soutient ce que l'autre nie,
Et Clio veut battre Uranie.
Pour moi, qui crains toute manie,
Plus irrésolu que Babouc,
N'épousant Piccini ni Gluck,
Je n'y connais rien; ergo, Gluck.]

At every trifle scorn to take offence;
That always shows great pride or little sense.
POPE. *Essay on Criticism.* l. 386.

Think nought a trifle, though it small appear;
Small sands the mountain, moments make the year.
YOUNG. *Love of Fame.* Satire 6. l. 205.

These little things are great to little men.
GOLDSMITH. *The Traveller.* l. 42.

Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land;
So the little minutes, humble though they be,
Make the mighty ages of eternity.
JULIA A. ELETCHER (MRS. CARNEY). *Little Things.*

Little deeds of kindness, little words of love,
Help to make earth happy like the heaven above.
JULIA A. FLETCHER (MRS. CARNEY). *Little Things.*

A trifle makes a dream, a trifle breaks.
TENNYSON. *Sea Dreams.* l. 140.

It is the little rift within the lute
That by and by will make the music mute
And, ever widening, slowly silence all.
Ibid. Idylls: Merlin and Vivien (Vivien's song).

Oh the little more, and how much it is!
And the little less and what worlds away!
How a sound shall quicken content to bliss
Or a breath suspend the blood's best play,
And life be a proof of this.
BROWNING. *By the Fireside.*

Alas! how easily things go wrong;
A sigh too much or a kiss too long.
And there follows a mist and a weeping rain,
And life is never the same again.

Alas! how hardly things go right!
'Tis hard to watch on a summer's night,
For the sigh will come and the kiss will stay,
And the summer's night is a winter's day.
GEORGE MACDONALD. *Alas! How Easily Things Go Wrong.*

Ocean into tempest wrought
To waft a feather or to drown a fly.
YOUNG. *Night Thoughts.* Night i. l. 158.

Seeks painted trifles and fantastic toys,
And eagerly pursues imaginary joys.
AKENSIDE. *The Virtuoso.* St. 10.

Since trifles make the sum of human things,
And half our misery from our foibles springs.
HANNAH MOORE. *Sensibility.*

Small habits well pursued betimes
May reach the dignity of crimes.
Ibid. Florio. Pt. i.

The trivial round, the common task,
Would furnish all we ought to ask.
J. KEBLE. *Morning.*

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TRINITY.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
New Testament. 1 John v. 7.

Revealed in love and sacrifice,
The Holiest passed before thine eyes,
One and the same in threefold guise.

The equal Father in rain and sun,
His Christ in the good to evil done,
His Voice in thy soul;—and the Three are One!
WHITTIER. *Trinitas.*

TROY.

Fuimus Troes, fuit Ilium et ingens Gloria Teucrorum.

We have been Trojans: Troy has been:
She sat, but sits no more, a queen.
VIRGIL. *Æneid*, ii. 325. (CONINGTON, trans.)

Troja fuit.

Troy has been.
Ibid. Æneid, iii. 11.

Had doting Priam checked his son's desire,
Troy had been bright with fame and not with fire.
SHAKESPEARE. *Rape of Lucrece.* l. 1490.

Sometime let gorgeous Tragedy
In sceptred pall come sweeping by,
Presenting Thebes, or Pelops' line,
Or the tale of Troy divine.
MILTON. *Il Penseroso.* l. 97.

Life is not to be bought with heaps of gold;
Not all Apollo's Pythian treasures hold,
Or Troy once held, in peace and pride of sway,
Can bribe the poor possession of the day.
POPE. *The Iliad of Homer.* Bk. ix. l. 524.

What's not devoured by Time's devouring hand?
Where's Troy, and where's the Maypole in the Strand?
BRAMSTON. *Art of Politics.*

TRUST.

We trust in the living God.
New Testament. 1 Timothy v. 10.

And this be our motto, "In God is our trust."
F. S. KEY. *The Star-spangled Banner.*

I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon his will
Who moves to his great ends unthwarted by the ill.
COWPER. *Trust.*

Othello. My life upon her faith!
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 295.

Hotspur. Thou wilt not utter what thou dost not know;
And so far will I trust thee.
Ibid. I. Henry IV. Act ii. Sc. 3. l. 114.

Better trust all and be deceived,
And weep that trust and that deceiving
Than doubt one heart, that if believed
Had blest one's life with true believing.
FRANCES ANNE KEMBLE. *Faith.*

Trust men and they will be true to you; treat them greatly, and they will show themselves great.
EMERSON. *Essays: On Prudence.*

Those who trust us, educate us.
GEORGE ELIOT. *Daniel Deronda.*

Like simple noble natures, credulous
Of what they long for, good in friend or foe,
There most in those who most have done them ill.
TENNYSON. *Idylls: Geraint and Enid*, ll. ll. 877, 879.

I think ye hardly know the tender rhyme
Of "trust me not at all or all in all."
Ibid. Idylls: Merlin and Vivien. ll. 241, 242

TRUTH.

Magna est veritas et praevalet.

Great is truth and it prevails.
Old Testament. The Vulgate. 1 Esdras iv. 41.

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[The King James version runs:

Great is truth and mighty above all things.

Popular usage has substituted the future tense *praevalebit*, "will prevail," for praevalet.]

Truth lies at the bottom of a well.
Proverb.

Nature has buried truth deep in the bottom of the sea.
Attributed to DEMOCRITUS by CICERO. *Academic Questions.* Bk. ii. Ch. 10.

The sages say, Dame Truth delights to dwell
(Strange mansion)! in the bottom of a well.
Questions are then the windlass and the rope
That pull the grave old Gentlewoman up.
JOHN WOLCOTT (PETER PINDAR). *Birthday Ode.*

Night brings out stars as sorrow shows us truth:
Though many, yet they help not; bright, they light not.
They are too late to serve us; and sad things
Are aye too true. We never see the stars
Till we can see naught but them. So with truth.
And yet if one would look down a deep well,
Even at noon, we might see those same stars.
PHILIP J. BAILEY. *Festus.*

Truth is the highest thing that man may keep.
CHAUCER. *The Frankeleines Tale.* l. 11, 789.

I speak truth, not so much as I would, but as much as I dare; and I dare a little thus more as I grow older.
MONTAIGNE. *Essays: Of Repentance.*

There are truths which are not for all men, nor for all times.
VOLTAIRE. *Letter to Cardinal de Bernis.* April 23, 1761.

Isabella. Truth is truth
To the end of the reckoning.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 45.

Hotspur. Tell truth and shame the devil.
If thou have power to raise him, bring him hither,
And I'll be sworn I have power to shame him hence.
Ibid. I. Henry IV. Act iii. Sc. 1. l. 50.

Speak the truth and shame the devil.
CERVANTES. *Don Quixote. The Author's Prologue to the Fifth Book.*

But no pleasure is comparable to the standing upon the vantage-ground of Truth.
BACON. *Essays: Of Truth.*

It is good news, worthy of all acceptation, and yet not too good to be true.
MATTHEW HENRY. *Commentaries.* Timothy i.

Beholding the bright countenance of Truth in the quiet and still air of delightful studies.
MILTON. *The Reason of Church Governments · Introduction.*

And truth swore, by fairy fiction drest.
GRAY. *The Bard.* iii. 3. l. 3.

Truth never was indebted to a lie.
YOUNG. *Night Thoughts.* Night 8. l. 587.

The truth is always right.
SOPHOCLES. *Antigone,* 195. Oxford tr.

For truth is precious and divine;
Too rich a pearl for carnal swine.
BUTLER. *Hudibras.* Pt. ii. Canto ii. l. 257.

More proselytes and converts use t' accrue
To false persuasion than the right and true;
For error and mistake are infinite,
But truth has but one way to be i' th' right.
Ibid. Miscellaneous Thoughts. l. 118.

True as the dial to the sun,
Although it be not shin'd upon.
Ibid. Hudibras. Pt. iii. Canto ii. l. 175.

For truth has such a face and such a mien,
As to be lov'd needs only to be seen.
DRYDEN. *The Hind and the Panther.* Pt. i. l. 33.
(See under VICE.)

That not in fancy's maze he wandered long,
But stooped to truth and moralized his song.
POPE. *Prologue to the Satires.* l. 340.

Fierce warres and faithful loves shall moralize my song.
SPENSER. *Faerie Queene: Introduction.* St. i.

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'Tis not enough your counsel shall be true:
Blunt truths more mischief than nice falsehoods do.
POPE. *Essay on Criticism.* Pt. iii. l. 13.

All things to all men only fools will tell,
Truth profits none but those that use it well.
J. S. BLACKIE. *The Wise Men of Greece: Pythagoras.*

But what is truth? 'Twas Pilate's question put
To Truth itself, that deign'd him no reply.
COWPER. *The Task.* Bk. iii. l. 270.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews.
New Testament. John xviii. 38.

For truth is unwelcome, however divine.
COWPER. *The Flatting Mill.* St. 6.

Jane borrow'd maxims from a doubting school,
And took for truth the test of ridicule;
Lucy saw no such virtue in a jest,
Truth was with her of ridicule the test.
CRABBE. *Tales of the Hall.* Bk. viii. l. 126.

But truths on which depend our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread
With such a lustre he that runs may read.
COWPER. *Tirocinium.* l. 77.

When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But truth herself, if clouded with a frown,
Must have some solemn proof to pass her down.
CHURCHILL. *Epistle to Hogarth.* l. 291.

'Tis strange—but true; for truth is always strange,—
Stranger than fiction.
BYRON. *Don Juan.* Canto xiv. St. 101.

There is nothing so powerful as truth, and often nothing so strange.
DANIEL WEBSTER. *Speech: Murder of Captain White.* Works. Vol. vi. p. 68.

Fiction lags after truth, invention is unfruitful, and imagination cold and barren.
BURKE. *Thoughts on the Cause of the Present Discontent.* Works. Vol. i. p. 116.

Fabian. If this were played upon a stage now, I would condemn it as an improbable fiction.
SHAKESPEARE. *Twelfth Night.* Act iii. Sc. 1. l. 121.

But now being lifted into high society,
And having pick'd up several odds and ends
Of free thoughts in his travels for variety,
He deem'd, being in a lone isle among friends,
That, without any danger of a riot, he
Might for long, lying, make himself amends;
And, singing as he sung in his warm youth,
Agree to a short armistice with truth.
BYRON. *Don Juan.* Canto iii. St. 88.

Truth crushed to earth shall rise again:
Th' eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.
BRYANT. *The Battle Field.* St. 9.

Virtus nunquam perit.
Truth never perishes.
SENECA.

Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?
MILTON. *Areopagitica.*

Error of opinion may be tolerated, where reason is left free to combat it.
JEFFERSON. *Inaugural Address.*

But the sunshine aye shall light the sky,
As round and round we run;
And the truth shall ever come uppermost,
And justice shall be done.
CHARLES MACKAY. *Eternal Justice.*

Truth! though the Heavens crush me for following her.
CARLYLE. *Sartor Resartus.* Bk. ii. Ch. vii.

Though love repine and reason chafe,
There came a voice without reply:
'Tis man's perdition to be safe,
When for the truth he ought to die.
EMERSON. *Quatrain, Sacrifice.*

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Man, a dunce uncouth,
Errs in age and youth:
Babies know the truth.
A. C. SWINBURNE. *Cradle Songs.* iv. St. 4.

Truth forever on the scaffold, wrong forever on the throne.
LOWELL. *The Present Crisis.*

Then to side with Truth is noble when we share her wretched crust,
Ere her cause brings fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.
Ibid. The Present Crisis.

TYRANTS.

Sic semper tyrannis!

Thus be it ever with tyrants.
Motto of Virginia.

Twixt kings and tyrants there's this difference known,
Kings seek their subjects' good, tyrants their own.
HERRICK. *Kings and Tyrants.*

Rebellion to tyrants is obedience to God.
Inscription on a Cannon near which the ashes of Pres. John Bradshaw were lodged, on top of hill near Martha Bay in Jamaica.

Kings will be tyrants from policy, when subjects are rebels from principle.
BURKE. *Reflections on the Revolution in France.* Works. Vol. iii. p. 334.

This hand, to tyrants ever sworn the foe,
For Freedom only deals the deadly blow;
Then sheathes in calm repose the vengeful blade
For gentle peace in Freedom's hallowed shade.
JOHN QUINCY ADAMS. *Written in an Album.* 1842.

[A free translation of the lines which Algernon Sidney wrote in the album of the University of Copenhagen:

Manus haec inimica tvrannis
Ense petit placidam sub libertate quietem.
See *Notes and Queries.* March 10, 1866.]

UNDERSTANDING.

I shall light a candle of understanding in thine heart which shall not be put out.
Old Testament. 2 Esdras xiv. 25.

Hamlet. Whatsoever else shall hap to-night.
Give it an understanding, but no tongue.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 250.

The understanding is always the dupe of the heart.
LA ROCHEFOUCAULD. *Maxim 108.*

Tout comprendre rend très indulgent.
To understand all is to become very lenient.
MADAME DE STAEL. *Corinne.* Bk. xviii. Ch. v.

[This phrase has developed into the familiar and far superior misquotation:
Tout comprendre c'est tout pardonner.
To understand all is to forgive all.]

UNION.

Then join hand and hand, brave Americans all—
By uniting we stand, by dividing we fall;
In so righteous a cause we may hope to succeed,
For Heaven approves every generous deed.
JOHN DICKINSON. *The Patriot's Appeal.*

[This song was originally published July 4, 1776, in the *Pennsylvania Chronicle* of Philadelphia. Parodied by the Tories, it brought forth a counter-parody in the *Massachusetts Liberty Song.* Morris alludes to the vogue of Dickinson's famous second line:

A song for our banner! The watchword recall
Which gave the Republic her station:
"United we stand, divided we fall!"
It made and preserves us a nation!
The union of lakes, the union of lands,
The union of States none can sever,
The union of hearts, the union of hands
And the flag of our union forever.
GEORGE P. MORRIS. *The Flag of Our Union.*

In the form, "United we stand, divided we fall," Dickinson's line, as amended by Morris, became the motto of the State of Kentucky. The idea itself goes back to remotest antiquity:

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Concordiâ res parvæ cresunt, discordiâ maximæ dilabantur.

By union the smallest states thrive, by discord the greatest are destroyed.
SALLUST. *Jugurtha.* x.]

When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood!
DANIEL WEBSTER. *Second Speech on Foot's Resolution.* Jan. 26, 1830.

We join ourselves to no party that does not carry the flag and keep step to the music of the Union.
RUFUS CHOATE. *Letter to the Whig Convention.* 1855.

The Constitution in all its provisions looks to an indestructible union composed of indestructible States.
SALMON P. CHASE. *Decision in Texas vs. White.* See WEBDEN'S *Private Life and Public Services of Salmon P. Chase,* P. 664.

[The States-Rights or Southern view is thus stated by Calhoun:

I never use the word "nation" in speaking of the United States. I always use the word "Union" or "Confederacy." We are not a nation but a *union,* a confederacy of equal and sovereign States.
Letter to Oliver Dyer. Jan. 1, 1849.]

Our Union is river, lake, ocean, and sky:
Man breaks not the medal when God cuts the die!
Though darkened with sulphur, though cloven with steel,
The Blue arch will brighten, the waters will heal.
HOLMES. *Brother John's Lament for Sister Caroline.*

One flag, one land, one heart, one hand,
One nation, evermore!
Ibid. 1862.

Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
LONGFELLOW. *The Building of the Ship.*

Our hearts, our hopes, are all with thee,—
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!
LONGFELLOW. *The Building of the Ship.*

Scilurus on his death-bed, being about to leave fourscore sons surviving, offered a bundle of darts to each of them, and bade them break them. When all refused, drawing out one by one, he easily broke them,—thus teaching them that if they held together they would continue strong; but if they fell out and were divided they would become weak.
PLUTARCH. *Apothegms of Kings and Great Commanders. Scilurus.*

All your strength is in your union,
All your danger is in discord.
LONGFELLOW. *Hiawatha.* Bk. i. l. 113.

Our cause is just, our union is perfect.
JOHN DICKINSON. *Declaration on taking up Arms in 1775.*

If this bill [for the admission of Orleans Territory as a State] passes, it is my deliberate opinion that it is virtually a dissolution of the Union; that it will free the States from their moral obligation; and, as it will be the right of all, so it will be the duty of some, definitely to prepare for a separation,—amicably if they can, violently if they must.
JOSIAH QUINCY. *Abridged Cong. Debates.* Jan. 14, 1811. Vol. iv. p. 327.

The gentleman [Mr. Quincy] cannot have forgotten his own sentiment, uttered even on the floor of this House—"Peaceably if we can, forcibly if we must."
HENRY CLAY. *Speech.* Jan. 8, 1813.

Our Federal Union: it must be preserved.
ANDREW JACKSON. *Benton's Thirty Years' View.* i. 148. *Toast given, Jefferson Birthday Celebration.* 1830.

This glorious Union shall not perish! Precious legacy of our fathers, it shall go down honored and cherished to our children. Generations unborn shall enjoy its privileges as we have done; and if we leave them poor in all besides, we will transmit to them the boundless wealth of its blessings!
EDWARD EVERETT. *Orations and Speeches. Union Meeting in Faneuil Hall.*

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Liberty and Union, now and forever, one and inseparable.
DANIEL WEBSTER. *Second Speech on Foot's Resolution.* Jan. 26, 1830.

One Country, one Constitution, one Destiny.
Ibid. Speech. March 15, 1837.

UNITY.

One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.
New Testament. Ephesians iv. 5.

We are born for coöperation, like the feet, the hands, the eyelids, and the upper and lower jaws.
MARCUS AURELIUS. *Quod sibi ipsi.* ii. 1.

Menenius Agrippa concluded at length with the celebrated fable: "It once happened that all the other members of a man mutinied against the stomach, which they accused as the only idle, uncontributing part in the whole body, while the rest were put to hardships and the expense of much labour to supply and minister to its appetites."
PLUTARCH. *Life of Coriolanus.*

Helena. So we grew together,
Like to a double cherry, seeming parted,
But yet a union in partition;
Two lovely berries moulded on one stem:
So, with two seeming bodies, but one heart;
Two of the first, like coats in heraldry,
Due but to one and crowned with one crest.
SHAKESPEARE. *Midsummer Night's Dream.* Act iii. Sc. 2. l. 208.

Lysander. One turf shall serve as pillow for us both;
One heart, one bed, two bosoms, and one troth.
Ibid. Midsummer Night's Dream. Act ii. Sc. 3. l. 40.

Zwei Seelen und ein Gedanke,
Zwei Herzen und ein Schlag!

Two souls with but a single thought,
Two hearts that beat as one.
VON MUNCH BELLINGHAUSEN. *Ingomar the Barbarian (Der Sohn der Wildniss).* Act ii. Sc. 1. MARIA LOVELL'S trans.

[The lines also conclude the play.]

A friend is one soul dwelling in two bodies.
ARISTOTLE. *Diogenes Laertius.* v. 1, 11, 20.

Deux etions et n'avions qu'un cœur.
We were two and had but one heart between us.
FRANCIS VILLON. *Rondeau.*

Two Souls in One, two Hearts into one Heart!
DU BARTAS. *Divine Weeks and Workes.* First week, sixth day. l. 1057.

What is love? Two souls and one flesh. Friendship? Two bodies and one soul.
JOSEPH ROUX. *Meditations of a Parish Priest.* xxxi. *Love, Friendship, Friends.* HAPGOOD, trans.

First Gaoler. I would we were all of one mind and one mind good; O, there were desolation of gaolers and gallowses!
SHAKESPEARE. *Cymbeline.* Act v. Sc. 4. l. 229.

Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
POPE. *Essay on Man.* Ep. ii. l. 249.

We must all hang together or assuredly we shall all hang separately.
BENJ. FRANKLIN. *At Signing of the Declaration of Independence.* July 4, 1776.

When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice, in a contemptible struggle.
BURKE. *On the Present Discontents.*

United, yet divided, twain at once:
So sit two kings of Brentford on one throne.
COWPER. *Task.* Bk. i. *The Sofa.* l. 77.

These are two friends whose lives were undivided:
So let their memory be, now they have glided
Under the grave; let not their bones be parted,
For their two hearts in life were single-hearted.
SHELLEY. *Epitaph.*

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Entzwei und gebiete! tüchtig Wort;
Verein und leite! bess'rer Hort.
Divide and command, a wise maxim;
Unite and guide, a better.
GOETHE. *Sprüche in Reimen.* iii.

Our hearts, my love, were form'd to be
The genuine twins of sympathy,
They live with one sensation:
In joy or grief, but most in love,
Like chords in unison they move,
And thrill with like vibration.
MOORE. *Sympathy. To Julia.*

A man, be the heavens ever praised, is sufficient for himself; yet were ten men united in Love, capable of being and doing what ten thousand singly would fail in.
CARLYLE. *Sartor Resartus.* Bk. iii. Ch. xii.

What still of strength is left, employ
This end to help attain:
One common wave of thought and joy,
Lifting mankind again.
ARNOLD. *Obermann.*

UNIVERSE.

One Universe made up of all that is; and one God in it all, and one principle of Being, and one Law, the Reason, shared by all thinking creatures, and one Truth.
MARCUS AURELIUS. *Meditations.* 7.

I am whatever was or is or will be, and my veil no mortal ever took up.
PLUTARCH. *Of Isis and Osiris.*

Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies.
POPE. *Essay on Man.* Ep. i. l. 139.

All the parts of the universe I have an interest in: the earth serves me to walk upon; the sun to light me; the stars have their influence upon me.
MONTAIGNE. *Apology for Raimond Sebond.*

I am a part of all that I have met.
TENNYSON. *Ulysses.*

I live not in myself, but I become
Portion of that around me.
BYRON. *Childe Harold's Pilgrimage.* Canto iii. St. 25.

C'est une sphère infinie, dont le centre est partout, la circonférence nulle part.

It is an infinite sphere whose centre is everywhere, it's circumference nowhere.
PASCAL. *Thoughts.* Ch. ii.

The intellectual sphere, which is everywhere the centre, and which has no circumstance and which we call God.
RABELAIS. *Pantagruel.* iii. 47.

[The idea is also attributed to St. Bonaventure (1250)].

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
POPE. *Essay on Man.* Ep. i. l. 267.

Il connoit l'univers et ne se connoit pas.
He knoweth the universe, but knoweth not himself.
LA FONTAINE. *Fables.* 8.

One thought includes all thought, in the sense that a grain of sand includes the universe.
COLERIDGE. *Table Talk. Additional Table Talk. Thought.*

The universe is a thought of God.
SCHILLER. *Essays: Æsthetical and Philosophical.* Letter 4. *Julius to Raphael.*

This truth within thy mind rehearse,
That in a boundless universe
Is boundless better, boundless worse.
TENNYSON. *The Two Voices.* St. 9.

UNKNOWN.

Omne ignotum pro magnifico.

Everything unknown is taken to be magnificent.
TACITUS. *Agricola.* 30.

Not to know me augurs yourself unknown,
The lowest of your throng.
MILTON. *Paradise Lost.* Bk. vi. l. 830.

Seek not to know what must not be revealed,
Joys only flow where Fate is most concealed;
Too busy man would find his sorrows more
If future fortunes he should know before;
For by that Knowledge of his Destiny
He would not live at all, but always die.
DRYDEN. *The Indian Queen.* Act. iii Sc. 1.

It is good to love the unknown.
LAMB. *Essays of Elia: Valentine's Day.*

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What song the Sirens sang, or what name Achilles assumed when he hid himself among women.
SIR THOMAS BROWNE. *Urn-Burial.* Ch. v.

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear.
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.
GRAY. *Elegy in a Country Churchyard.* St. 14.

Such blessings Nature pours,
O'erstock'd mankind enjoy but half her stores:
In distant wilds, by human eye unseen,
She rears her flow'rs, and spreads her velvet green:
Pure gurgling rills the lonely desert trace,
And waste their music on the savage race.
YOUNG. *Love of Fame. Satire* v. l. 227.

As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world rises silent to Thee.
MOORE. *The Heart's Prayer.*

Some write their wrongs in marble: he more just,
Stooped down serene and wrote them in the dust,—
Trod under foot, the sport of every wind,
Swept from the earth, and blotted from his mind,
Then, secret in the grave, he bade them lie,
And grieved they could not 'scape th' Almighty's eye.
SAMUEL MADDEN. *Boneter's Monument.*

Some village Hampden, that with dauntless breast
The little tyrant of his fields withstood,
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.
GRAY. *Elegy in a Country Churchyard.* St. 15.

How many a rustic Milton has passed by,
Stifling the speechless longings of his heart,
In unremitting drudgery and care!
How many a vulgar Cato has compelled
His energies, no longer tameless then,
To mould a pin, or fabricate a nail!
SHELLEY. *Queen Mab.* Pt. v. St. 9.

A dark horse which had never been thought of rushed past the grand stand in sweeping triumph.
DISRAELI. *The Young Duke.* Bk. i. Ch. 5.

The world knows nothing of its greatest men.
SIR H. TAYLOR. *P. van Artevelde.* Pt. i. I. v. 19.

. . . there were some men there
Who drank in silence to the memory
Of those who failed on earth great men to be,
Though better than the men who won the crown.
WILLIAM MORRIS. *The Earthly Paradise. July.* l. 22.

For of all sad words of tongue or pen,
The saddest are these: "It might have been!"
J. G. WHITTIER. *Maud Müller.* l. 105.

The world which credits what is done,
Is cold to all that might have been.
TENNYSON. *In Memoriam.* lxxv. St. iv.

For deeds undone
Rankle and snarl and hunger for their due,
Till there seems naught so despicable as you
In all the grin o' the sun.
W. E. HENLEY. *Poems: Rhymes and Rhythms.* vii. St. 2.

The Somewhat which we name but cannot know,
Ev'n as we name a star and only see
His quenchless flashings forth, which ever show
And ever hide him, and which are not he.
WILLIAM WATSON. *Wordsworth's Grave.* Pt. i. St. 6.

Space is as nothing to spirit, the deed is outdone by the doing,
The heart of the wooer is warm, but warmer the heart of the wooing,
And up from the pits when these shiver, and up from the heights when those shine,
Twin voices and shadows swim starward, and the essence of life is divine.
RICHARD REALF. *Indirection.*

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Back of the canvas that throbs the painter is hinted and hidden,
Into the statue that breathes the soul of the sculptor is bidden.
Under the joy that is felt lie the infinite issues of feeling,
Crowning the glory revealed is the glory that crowns the revealing.
Ibid. Indirection.

VALENTINE'S DAY.

Ophelia (sings). To-morrow is St. Valentine's day
All in the morning betime,
And I a maid at your window
To be your Valentine.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 5. 1.

Oft have I heard both youths and maidens say
Birds choose their mates and couple, too, this day:
But by their flight I never can divine
When I shall couple with my Valentine.
HERRICK. *To His Valentine, on St. Valentine's Day.*

Oh! if it be to choose and call thee mine
Love, thou art every day my Valentine.
HOOD. *Sonnet. For the 14th of February.*

Hail to thy returning festival, old Bishop Valentine! Great is thy name in the rubric. Thou venerable arch flamen of Hymen . . . Like unto thee, assuredly, there is no other mitred father in the calendar.
LAMB. *Essays of Elia: Valentine's Day.*

VALLEY.

Multitudes in the valley of decision.
Old Testament. Joel iii. 14.

There is not in the wide world a valley so sweet
As that vale in whose bosom the bright waters meet.
MOORE. *The Meeting of the Waters.*

Oh, weep for the hour
When to Eveleen's bower
The lord of the valley with false vows came.
Ibid. Eveleen's Bower.

Beyond this vale of tears
There is a life above.
MONTGOMERY. *The Issues of Life and Death.*

All in the valley of death
Rode the six hundred.
TENNYSON. *The Charge of the Light Brigade.* St. 1.

VANITY.

Vanitas vanitatum et omnia vanitas!
Vanity of vanities, and all is vanity.
The Vulgate. Ecclesiastes i. 2, xii. 8.

All is vanity and vexation of spirit.
Old Testament. Ecclesiastes i. 14.

Ecclesiastes said that "all is vanity."
Most modern preachers say the same or show it
By their examples of true Christianity:
In short, all know or very soon may know it.
BYRON. *Don Juan.* Canto vii. St. 6.

The pomps and vanity of this wicked world.
Book of Common Prayer. Catechism.

Gaunt. Light vanity, insatiate cormorant,
Consuming means, soon preys upon itself.
SHAKESPEARE. *Richard II.* Act ii. Sc. 1 l. 38.

It beareth the name of Vanity Fair, because the town where 'tis kept is "lighter than vanity."
BUNYAN. *Pilgrim's Progress.* Pt. i.

[The quotation marks refer to Psalm lxii.]

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.
Old Testament. Psalm lxii. 9.

Here files of pins extend their shining rows,
Puffs, powders, patches, bibles, billet-doux.
POPE. *Rape of the Lock.* Canto 1, l. 137.

And not a vanity is given in vain.
Ibid. Essay on Man. Ep. ii. l. 290.

Vain? let it be so! Nature was her teacher,
What if a lovely and unsistered creature
Loved her own harmless gift of pleasing feature?
HOLMES. *The Professor at the Breakfast-Table.*

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Meek nature's evening comment on the shows
That for oblivion take their daily birth
From all the fuming vanities of earth.
WORDSWORTH. *Sky: Prospect from the Plain of France.*

He's welly like a cock as thinks the sun's rose o' purpose to hear him crow.
GEORGE ELIOT. *Adam Bede.*
[Put into the mouth of Mrs. Poyser.]

VARIETY.

Age cannot wither her, nor custom stale
Her infinite variety.
SHAKESPEARE. *Antony and Cleopatra.* Act ii. Sc. 1. l. 140.

Not chaos-like together crushed and bruised,
But, as the world, harmoniously confused:
Where order in variety we see,
And where, though all things differ, all agree.
POPE. *Windsor Forest.* l. 13.

Amidst the soft variety I'm lost.
ADDISON. *Letter from Italy.* l. 100.

Variety's the very spice of life
That gives it all its flavor.
COWPER. *The Task.* Bk. ii. l. 606.

Variety's the source of joy below.
GAY. *Epistles to Bernard Lintot.*

No pleasure endures unseasoned by variety.
PUBLILIUS SYRUS. *Maxim.* 406.

The earth was made so various, that the mind
Of desultory man, studious of change,
And pleased with novelty, might be indulged.
COWPER. *The Task.* Bk. i. l. 506.

Wherefore did Nature pour her bounties forth
With such a full and unwithdrawing hand,
Covering the earth with odors, fruits, and flocks,
Thronging the seas with spawn innumerable,
But all to please and sate the curious taste.
MILTON. *Comus.* l. 116.

VENICE.

In Venice, Tasso's echoes are no more,
And silent rows the songless gondolier;
Her palaces are crumbling to the shore,
And music meets not always now the ear.
BYRON. *Childe Harold.* Canto iv. St. 3.

Venice once was dear,
The pleasant place of all festivity,
The revel of earth, the masque of Italy.
Ibid. Childe Harold. Canto iv. St. 3.

I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand;
I saw from out the wave her structure rise
As from the stroke of the enchanter's wand:
A thousand years their cloudy wings expand
Around me, and a dying Glory smiles
O'er the far times, when many a subject land
Look'd to the winged Lion's marble piles,
Where Venice sate in state, throned on her hundred isles.
Ibid. Childe Harold Canto iv. St. 1.

White swan of cities, slumbering in thy nest
So wonderfully built among the reeds
Of the lagoon that fences thee and feeds,
As sayeth thy old historian and thy guest.
LONGFELLOW. *Venice.*

The sylph and ondines
And the sea-kings and queens
Long ago, long ago, on the waves built a city,
As lovely as seems
To some bard in his dreams,
The soul of his latest love-ditty.
OWEN MEREDITH. *Venice.*

VICTORY.

"Saint George shalt called bee,
Saint George of mery England, the signe of victoree."
SPENSER. *Faërie Queene.* Bk. i. Canto x. St. 61. ll. 8-9.

Pyrrhus, when his friends congratulated to him his victory over the Romans under Fabricius, but with great slaughter of his own side, said to them, "Yes,

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but if we have such another victory we are undone."

BACON. *Apothegms.* No. 193.

[Hence the phrase, a Pyrrhic victory—*i.e.*, one in which the victors suffer as much as the vanquished. The Greek phrase, a "Cadmean victory," had a similar meaning.]

King Henry. Then with the losers let it sympathize,
For nothing can seem foul to those who win.

SHAKESPEARE. *I. Henry IV.* Act v. Sc. 1. l. 8.

King Edward. Thus far our fortune keeps an upward course,
And we are graced with fruits of victory.

Ibid. III. Henry VI. Act v. Sc. 3. l. 1.

Who thought he 'ad won
The field, as certain as a gun.

BUTLER. *Hudibras.* Pt. i. Canto iii. l. 11.

La victoire me suit, et tout suit la victoire.

Victory follows me, and all things follow victory.

MME. DE SCUDERI. *Tyrannic Love.*

We conquered France, but felt our captive's charms,
Her arts victorious triumphed o'er our arms.

POPE. *Horace.* Bk. ii. Ep. i. l. 263.

Kings may be blest, but Tam was glorious,
O'er a' the ills of life victorious.

BURNS. *Tam o' Shanter.*

Hail to the chief who in triumph advances!

SCOTT. *Lady of the Lake.* Canto. iii. St. 19.

See the conquering hero comes,
With sound of fife and beat of drums.

DR. THOMAS MORELL. *Song introduced into Lee's Rival Queens.*

[This song was set to music by Handel and used in his *Joshua* and *Judas Maccabeus.*]

In the battle off Cape Vincent, Nelson gave orders for boarding the *San Josef*, exclaiming, "Westminster Abbey, or Victory!"

SOUTHEY. *Life of Nelson.* Vol. i. p. 93.

We have met the enemy and they are ours.

OLIVER HAZARD PERRY. Letter to General Harrison after the victory over the English fleet at Lake Erie, Sept. 10, 1813.

The victory of endurance born.

BRYANT. *The Battlefield.*

Speak, History! who are Life's victors?
Unroll thy long annals and say,
Are they those whom the world called the victors—who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

W. W. STORY. *To Victis.*

Not one of all the purple host
Who took the flag to-day
Can tell the definition
So clear of victory

As he, defeated, dying,
On whose forbidden ear
The distant strains of triumph
Break agonized and clear.

EMILY DICKINSON. *Poems. Success.*

"But what good came of it at last?"
Quoth little Peterkin.
"Why that I cannot tell," said he:
"But 'twas a famous victory."

SOUTHEY. *Battle of Blenheim.* Last 2 lines.

But spoke the victor then
As he hailed them o'er the wave,
"Ye are brothers! ye are men!
And we conquer but to save.
So peace instead of death let us bring;
But yield, proud foe, thy fleet,
With the crews at England's feet,
And make submission meet,
To our king."

CAMPBELL. *The Battle of the Baltic.*

Nothing except a battle lost can be half so melancholy as a battle won.

DUKE OF WELLINGTON. *In a Despatch,* 1815.

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VICE.

Splendida vitia.
Splendid vices.
[Tertullian says of the virtues of the heathen, that, being devoid of grace, they can only be looked upon at the best as so many "splendid vices."]

O, what a mansion have those vices got
Which for their habitation chose out thee,
Where beauty's veil doth cover every blot,
And all things turn to fair that eyes can see!
SHAKESPEARE. *Sonnet.* XCV.

Edgar. The gods are just, and of our pleasant vices
Make instruments to scourge us.
Ibid. King Lear. Act V. Sc. 3. l. 160.

J'aime mieux un vice commode
Qu'une fatigante vertu.

I prefer an accommodating vice to an obstinate virtue.
MOLIÈRE. *Amphitryon.* l. 4.

Count all th' advantage prosp'rous vice attains,
'Tis but what virtue flies from, and disdains.
POPE. *Essay on Man.* Ep. iv. l. 89.

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.
Ibid. Essay on Man Ep. ii. l. 217–20

For truth has such a face and such a mien,
As to be lov'd needs only to be seen.
DRYDEN. *The Hind and the Panther.* Pt. i. l. 33.

There are some faults so nearly allied to excellence, that we can scarce weed out the vice without eradicating the virtue.
GOLDSMITH. *The Good-natured Man* (*Sir W. Honeywood*). Act i. Sc. 1.

Vice itself lost half its evil, by losing all its grossness.
BURKE. *Reflections on the Revolution in France.*

To a philosophic eye the vices of the clergy are far less dangerous than their virtues.
GIBBON. *Decline and Fall.* ch. xlix.

Ne'er blush'd, unless, in spreading vice's snares,
She blunder'd on some virtue unawares.
CHURCHILL. *The Rosciad.* l. 137.

I waive the quantum o' the sin,
The hazard of concealing;
But, och! it hardens a' within,
And petrifies the feeling!
BURNS. *Epistle to a Young Friend.*

To sanction Vice, and hunt Decorum down.
BYRON. *English Bards and Scotch Reviewers.* l. 621.

Vice, that digs her own voluptuous tomb.
Ibid. Childe Harold. Canto i. St. 2.

As crabs, goats, scorpions, the balance and the waterpot, lose all their meanness when hung as signs in the zodiac, so I can see my own vices without heat in the distant persons of Solomon, Alcibiades, and Catiline.
EMERSON. *Essays.* First Series. *History.*

VICTORIA AND ALBERT.

Broad-based upon her people's will,
And compassed by the inviolate sea.
TENNYSON. *To the Queen.* St. 9.

My own ideal knight,
Who reverenced his conscience as his king;
Whose glory was, redressing human wrong;
Who spake no slander, no, nor listen'd to it;
Who loved one only and who clave to her.
Ibid. Idylls of the King. Dedication. ll. 6–10.

In that fierce light which beats upon a throne.
Ibid. Idylls of the King. Dedication. l. 26.

Great is the facile conqueror;
Yet happy he, who, wounded sore,
Breathless, unhorsed, all covered o'er
With blood and sweat,
Sinks foiled, but fighting evermore,
Is greater yet.
WILLIAM WATSON, *In Lakeham Churchyard.* St. 14.

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VILLAIN.

Hamlet. O villain, villain, smiling, damned villain!
My tables,—meet it is I set it down,
That one may smile, and smile, and be a villain:
At least I'm sure it may be so in Denmark.

SHAKESPEARE. *Hamlet.* Act i. Sc. 5. l. 106.

Hamlet. There's ne'er a villain dwelling in all Denmark,—
But he's an arrant knave.
Horatio. There needs no ghost, my lord, come from the grave
To tell us this.

Ibid. Hamlet. Act i. Sc. 5. l. 123.

Juliet. Villain and he be many miles asunder.

Ibid. Romeo and Juliet. Act iii. Sc. 5. l. 82.

Timon. The learned pate
Ducks to the golden fool: all is oblique;
There's nothing loved in our cursed natures
But direct villainy.

Ibid. Timon of Athens. Act xv. Sc. 3. l. 17.

Shylock. The villainy you teach me I will execute, and it shall go hard, but I will better the instruction.

Ibid. The Merchant of Venice. Act iii. Sc. 1. l. 75.

VIRGINITY.

Behold, a virgin shall conceive and bear a son and shall call his name Immanuel.

Old Testament. Isaiah vii. 14.
[*Cf. New Testament.* Matthew i. 23.]

Theseus. Therefore, fair Hermia, question your desires,
Know of your youth, examine well your blood,
Whether if you yield not to your father's choice
You can endure the livery of a nun;
For aye to be in shady cloister mew'd
To live a barren sister all your life,
Chanting faint hymns to the cold fruitless moon.
Thrice blessed they, that master so their blood,
To undergo their maiden pilgrimage;
But earthlier happy is the rose distill'd
Than that which, withering on the virgin thorn,
Grows, lives, and dies in single blessedness.

SHAKESPEARE. *Midsummer Night's Dream.* Act i. Sc. 1. l. 67.

Maidens withering on the stalk.

WORDSWORTH. *Personal Talk.* St. i.

Where the virgins are soft as the roses they twine
And all save the spirit of man is divine?

BYRON. *Bride of Abydos.* Canto i. St. 1.

But a celestial brightness,—a more ethereal beauty—
Shone on her face and encircled her form when, after confession,
Homeward serenely she walked with God's benedictions upon her.
When she had passed, it seemed like the ceasing of exquisite music.

LONGFELLOW. *Evangeline.* Pt. i.

VIRTUE.

Ipsa quidem virtus præmium sibi.

Virtue is indeed its own reward.

CLAUDIANUS. *De Consulatu Malli Theodorii Panegyris.* i.

Virtue is her own reward.

DRYDEN. *Tyrannic Love.* Act iii. Sc. 1.

Doubt not but angling will prove to be so pleasant that it will prove to be, like virtue, a reward to itself.

ISAAC WALTON. *The Angler.*

The only reward of virtue is virtue.

EMERSON. *Essays. Friendship.*

Vivit post funera virtus.

Virtue lives after the funeral.

[Dr. Cains in 1557 inscribed this motto on Linacre's monument in Old St. Paul's Church, London.]

Hamlet. Assume a virtue, if you have it not.

Hamlet. Act iii. Sc. 4. l. 160.

Duke. Virtue is bold, and goodness never fearful.

Measure for Measure. Act iii. Sc. 1. l. 215.

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Sir Toby Belch. Dost thou think, because thou art virtuous, there shall be no more cakes and ale?
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 3. l. 124.

Friar Laurence. Virtue itself turns vice, being misapplied;
And vice sometimes by action dignified.
Ibid. Romeo and Juliet. Act ii. Sc. 3. l. 21.

Escalus. Some rise by sin, and some by virtue fall.
Ibid. Measure for Measure. Act ii. Sc. 1. l. 38.

King. From lowest place when virtuous things proceed,
The place is dignify'd by the doer's deed.
Ibid. All's Well that Ends Well. Act ii. Sc. 3. l. 132.

Virtue is not malicious; wrong done her
Is righted even when men grant they err.
GEORGE CHAPMAN. *Monsieur D'Olive.* Act i. Sc. 1. l. 127.

Virtue could see to do what Virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.
MILTON. *Comus.* l. 373.

Virtue may be assail'd, but never hurt;
Surpris'd by unjust force, but not enthrall'd;
Yea, even that which mischief meant most harm,
Shall in the happy trial prove most glory.
Ibid. Comus. l. 589.

Most men admire
Virtue, who follow not her lore.
Ibid. Paradise Regained. Bk. i. l. 482

There is no road or ready way to virtue.
SIR THOMAS BROWNE. *Religio Medici I.* Sect. iv.

Virtue in distress, and vice in triumph
Make atheists of mankind.
DRYDEN. *Cleomenes.*

When the prizes fall to the lot of the wicked, you will not find many who are virtuous for virtue's sake.
SALLUST. *History.* Bk. i. (*Fragment.*)

Only a sweet and virtuous soul,
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.
HERBERT. *The Church. Virtue.*

For blessings ever wait on virtuous deeds,
And though late, a sure reward succeeds.
CONGREVE. *The Mourning Bride.* Act v. Sc. 3.

O let us still the secret joy partake,
To follow virtue even for virtue's sake.
POPE. *Temple of Fame.* l. 364.

You ask what I seek from virtue? Itself. For virtue has nothing better to give; its value is in itself.
SENECA. *De Vita Beata.* ix. 4.

Know then this truth (enough for man to know)
"Virtue alone is happiness below."
POPE. *Essay on Man.* Ep. iv. l. 309.

Virtue was sufficient of herself for happiness.
DIOGENES LAERTIUS. *Plato.* xlii.

That virtue only makes our bliss below,
And all our knowledge is ourselves to know.
POPE. *Essay on Man.* Ep. iv. l. 397.

Well may your heart believe the truths I tell:
'Tis virtue makes the bliss, where'er we dwell.
COLLINS. *Eclogue I.* l. 5. *Selim.*

Virtuous and vicious ev'ry Man must be,
Few in th' extreme, but all in the degree.
POPE. *Essay on Man.* Ep. ii. l. 231.

The diff'rence is too nice
Where ends the virtue, or begins the vice.
Ibid. Essay on Man. Ep. ii. l. 209.

Virtue may choose the high or low degree,
'Tis just alike to Virtue and to me;
Dwell in a monk, or light upon a king,
She's still the same belov'd contented thing.
Ibid. Epilogue to the Satires. Dialogue i. l. 137.

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Virtue she finds too painful an endeavor,
Content to dwell in decencies forever.
Ibid. Moral Essays. Ep. ii. l. 163.

Our virtues are most frequently but vices disguised.
LA ROCHEFOUCAULD.

[This epigram, which is the key to the system of La Rochefoucauld, is found in another form as No. 179 of the Maxims of the first edition, 1665; it is omitted from the second and third, and reappears in the fourth edition at the head of the Reflections].

I find that the best virtue I have has in it some tincture of vice.
MONTAIGNE. *Essays. That We Taste Nothing Pure.*

Curse on his virtues! they've undone his country.
ADDISON. *Cato.* Act iv, Sc. 4.

Virtue alone outbuilds the pyramids:
Her monuments shall last, when Egypt's fall.
YOUNG, *Night Thoughts.* Night vi. l. 314.

For, when with beauty we can virtue join,
We paint the semblance of a form divine.
PRIOR. *To the Countess of Oxford.*

All the brothers were valiant, and all the sisters virtuous.

[From the inscription on the tomb of the Duchess of Newcastle in Westminster Abbey.]

To Virtue's humblest son let none prefer
Vice, though descended from the Conqueror.
YOUNG. *Night Thoughts.* Night vi. l. 314.

The virtue which requires to be ever guarded is scarcely worth the sentinel.
GOLDSMITH. *The Vicar of Wakefield.* Ch. v.

There is, however, a limit at which forbearance ceases to be a virtue.
BURKE. *Present State of the Nation.* Vol. i. p. 273.

And he by no uncommon lot
Was famed for virtues he had not.
COWPER. *To the Rev. William Bull.*

The only amaranthine flower on earth
Is virtue.
Ibid. The Task. Bk. iii. l. 268.

In virtues nothing earthly could surpass her
Save thine incomparable oil, Macassar!
BYRON. *Don Juan.* Canto i. St. 17.

Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she:
Give her the glory of going on, and still to be.
TENNYSON. *Maud.*

VISION.

Gorgons, and Hydras and Chimæras dire!
MILTON. *Paradise Lost.* Bk. ii. l. 626.

The people's prayer, the glad diviner's theme!
The young man's vision, and the old man's dream.
DRYDEN. *Absalom and Achitophel.* Pt. i. l. 238.

Hence the fool's paradise, the statesman's scheme,
The air-built castle, and the golden dream,
The maid's romantic wish, the chemist's flame,
And poet's vision of eternal fame.
POPE. *Dunciad.* Bk. iii. l. 9.

Visions of glory, spare my aching sight!
Ye unborn ages, crowd not on my soul.
GRAY. *The Bard.* iii. l. 11.

Fond man! the vision of a moment made!
Dream of a dream! and shadow of a shade!
YOUNG. *Paraphrase on Part of the Book of Job.* l. 187.

But shapes that come not at an earthly call,
Will not depart when mortal voices bid.
WORDSWORTH. *Dion.* v.

My thoughts by night are often filled
With visions false as fair:
For in the past alone, I build
My castles in the air.
THOS. LOVE PEACOCK. *Castles in the Air.* St. i.

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An angel stood and met my gaze,
Through the low doorway of my tent;
The tent is struck, the vision stays;
I only know she came and went.
LOWELL. *She Came and Went.*

Are things what they seem?
Or is visions about?
BRET HARTE. *Further Language from Truth.*

True to a vision, steadfast to a dream.
STEPHEN PHILLIPS. *Ulysses.* Act i. Sc. 1.

VOICE.

The voice is Jacob's voice, but the hands are the hands of Esau.
Old Testament. Genesis xxvii. 22.

The voice of the people is the voice of God.
HESIOD. *Works and Days.* 763.

[In its Latin form, *Vox populi, vox Dei*, this saying has become one of the most popular of proverbs. Pope Sylvester II. in one of his epistles actually refers it to the Bible: "Scriptiora dicente vox populi, vox Dei," "Scripture calling the voice of the people, the voice of God." Possibly this is a misreading of a passage in the Old Testament:
A voice of noise from the city, a voice from the temple, a voice of God that rendereth recompense to His enemies.
Isaiah. lxvi. 6].

The people's voice is odd,
It is, and it is not, the voice of God.
POPE. *To Augustus.* Bk. ii. Ep. i. l. 89.

Vox et preterea nihil.
All voice and nothing else.

[This proverb is probably the Latin version of a phrase used in Greek by Plutarch. The context is as follows: "A Laconian having plucked all the feathers off from a nightingale, and seeing what a little body it had 'Surely,' quoth he, 'that art all voice and nothing else.'"
Laconic Apothegms.

Vox clamantis in deserto.

The voice of one crying in the wilderness.
The Vulgate. Isaiah xl. 3.

Romeo. How silver-sweet sound lovers' tongues by night,
Like softest music to attending ears!
Romeo and Juliet. Act ii. Sc. 2. l. 166.

Lear. Her voice was ever soft,
Gentle and low, an excellent thing in woman.
King Lear. Act v. Sc. 3. l. 272.

How sweetly sounds the voice of a good woman!
It is so seldom heard, that, when it speaks,
It ravishes all senses.
MIDDLETON. *The Old Law.* Act iv. Sc. 2.

The Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear.
MILTON. *Paradise Lost.* Bk. viii. l. 1.

The voice so sweet, the words so fair,
As some soft chime had stroked the air;
And though the sound had parted thence,
Still left an echo in the sense.
BEN JONSON. *Eupheme.* iv.

I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.
TICKELL. *Colin and Lucy.*

His voice no touch of harmony admits,
Irregularly deep, and shrill by fits.
The two extremes appear like man and wife
Coupled together for the sake of strife.
CHURCHILL. *Rosciad.* l. 1003.

But I will aggravate my voice so that I will roar you as gently as any sucking dove.
A Midsummer Night's Dream. Act i. Sc. 2. l. 83.

His voice was propertied
As all the tunéd spheres.
Antony and Cleopatra. v. 2. l. 28.

A voice so thrilling ne'er was heard
In spring-time from the cuckoo bird,
Breaking the silence of the seas
Among the farthest Hebrides.
WORDSWORTH. *The Solitary Reaper.*

The devil hath not in all his quiver's choice
An arrow for the heart like a sweet voice.
BYRON. *Don Juan.* Canto xv. St. 13.

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For it stirs the blood in an old man's heart,
And makes his pulses fly,
To catch the thrill of a happy voice
And the light of a pleasant eye.
N. P. WILLIS. *Saturday Afternoon.*

Her silver voice
Is the rich music of a summer bird,
Heard in the still night, with its passionate cadence.
LONGFELLOW. *The Spirit of Poetry.* l. 55.

He ne'er is crown'd
With immortality, who fears to follow
Where airy voices lead.
KEATS. *Endymyon,* Bk. ii.

. . . quiet, priestlike voice,
Too used to syllable damnations round
To make a natural emphasis worth while.
ELIZABETH BARRETT BROWNING. *Aurora Leigh.* Bk. iv. l. 635.

A still small voice spake unto me.
TENNYSON. *The Two Voices.* l. i. :

The still, sad music of humanity.
WORDSWORTH. *Lines Composed a Few Miles above Tintern Abbey.*

The still small voice of gratitude.

Inexorable conscience holds his court,
With still, small voice the plot of guilt alarms.
ERASMUS DARWIN. *Mores Concluded.*

VOICELESS.

A few can touch the magic string,
And noisy Fame is proud to win them:—
Alas for those that never sing
And die with all their music in them
HOLMES. *The Voiceless.*

Weep for the voiceless who have known
The crown without the cross of glory.
Ibid. The Voiceless.

WAITING.

They also serve who only stand and wait.
MILTON. *Sonnet on His Blindness.*

All things come round to him who will but wait.
LONGFELLOW. *Tales of a Wayside Inn: Student's Tale.*

Everything comes if a man will only wait.
DISRAELI. *Tancred.* Bk. iv. Ch. 8.

WALES.

A good sword and a trusty hand,
A merry heart and true,
King James's men shall understand
What Cornish lads can do.
ROBERT STEPHEN HAWKES. *The Song of the Western Men.*

And have they fixed thee where and when,
And shall Trelawny die?
Here's twenty thousand Cornish men
Will know the reason why!
Ibid. The Song of the Western Men.

WAR.

Bella! horrida bella!
War! horrible war!
VIRGIL. *Æneid.* Bk. vi. l. 86.

Arms and the man I sing, who, forced by fate
And haughty Juno's unrelenting hate.
VIRGIL. *Æneid.* l. 1. (DRYDEN trans.)

Delenda est Carthago.
Carthage must be destroyed.
CATO, the Elder.

[Cato's hatred and fear of Carthage was such that, relevantly or irrelevantly, he concluded every speech made in the Senate and every letter written to his friends with the words: *Ceterum censeo, Carthaginem esse delendam.* "For the rest I hold that Carthage should be destroyed."]

Dulce bellum inexpertis.
War is delightful to those who have had no experience of it.
ERASMUS. *Adagiorum Chiliades. Imperitia.*

Not hate, but glory, made these chiefs contend;
And each brave foe was in his soul a friend.
HOMER. *Iliad.* Bk. viii. l. 364. (POPE, trans.)

In war it is not permitted to make two mistakes.
PLUTARCH. *Apothegms. Lamarchus.*

King Richard. He is come to ape
The purple testament of bleeding war.
SHAKESPEARE. *Richard II.* Act iii. Sc. 3. l. 94.

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Some undone widow sits upon mine arm,
And takes away the use of it; and my sword,
Glued to my scabbard with wronged orphans' tears,
Will not be drawn.
PHILIP MASSINGER. *A New Way to Pay Old Debts.* Act v. Sc. 1.

From thousands of our undone widows One may derive some wit.
THOMAS MIDDLETON. *A Trick to Catch the Old One.* Act i. Sc. 2.

And the stern joy which warriors feel
In foemen worthy of their steel.
SCOTT. *Lady of the Lake.* Canto.

Young Clifford. O war! thou son of hell,
Whom angry heavens do make their minister,
Throw in the frozen bosoms of our part
Hot coals of vengeance! Let no soldier fly.
He that is truly dedicate to war
Hath no self-love, nor he that loves himself
Hath not essentially but by circumstance
The name of valour.
SHAKESPEARE *II. Henry VI.* Act v. Sc. 2. 1, 33.

War is hell.
GENERAL W. T. SHERMAN. *In Conversation.*

King Henry. Once more unto the breach, dear friends, once more;
Or close the wall up with our English dead.
In peace, there's nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of the tiger,
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard-favored rage;
Then lend the eye a terrible aspect.
Let it pry through the portage of the head,
Like the brass cannon; let the brow o'erwhelm it
As fearfully as doth a galled rock
O'erhang and jutty his confounded base.
Now set the teeth, and stretch the nostril wide;
Hold hard the breath, and bend up every spirit
To his full height!—on, on you noble English!
SHAKESPEARE. *Henry V.* Act iii. Sc. 1. 1. 1.

King Richard. Grim-visag'd war hath smoothed his wrinkled front.
Ibid. Richard III. Act i. Sc. 1. 1. 9.

King John. The cannons have their bowels full of wrath,
And ready mounted are they to spit forth
Their iron indignation 'gainst your walls.
Ibid. King John. Act ii. Sc. 1. 1. 210.

Macduff. Make all our trumpets speak; give them all breath,
Those clamorous harbingers of blood and death.
Ibid. Macbeth. Act v. Sc. 6. 1. 9.

Anthony. Cry, Havock, and let slip the dogs of war.
Ibid. Julius Cæsar. Act iii. Sc. 1. 1. 273.

My sentence is for open war.
MILTON. *Paradise Lost.* Bk. ii. 1. 51.

My voice is still for war.
Gods! can a Roman senate long debate
Which of the two to choose, slavery or death?
ADDISON. *Cato.* Act ii. Sc. 1.

War, war is still the cry. "War even to the knife!"
BYRON. *Childe Harold.* Canto i. St. 86.

[This is a reference to the reply given by Palafox, Governor of Saragossa, when summoned to surrender by the French in 1808: "Guerra al cuchillo:" "War to the knife!"]

The brazen throat of war had ceased to roar.
MILTON. *Paradise Lost.* Bk. x. 1. 713.

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They now to fight are gone;
Armor on armor shone;
Drum now to drum did groan,
To hear was wonder;
That with the cries they make,
The very earth did shake;
Trumpet to trumpet spake,
Thunder to thunder.
DRAYTON. *Ballad of Agincourt.* St. 8.

War, he sung, is toil and trouble;
Honour but an empty bubble.
DRYDEN. *Alexander's Feast.* l. 99.

Ultima ration regum.

The final argument of kings.

[Inscription on cannons of Louis XIV.'s time, and on Prussian guns of the present day. It seems to have been a motto for pieces of ordnance in use as far back as 1613 (BUCHMANN, *Gefl. Wörte*, p. 476). Calderon calls war the *Ultima razon de reyes.*—The last argument of kings.]

"War," says Machiavel, "ought to be the only study of a prince"; and by a prince he means every sort of state, however constituted. "He ought," says this great political doctor, "to consider peace only as a breathing-time, which gives him leisure to contrive, and furnishes ability to execute military plans." A meditation on the conduct of political societies made old Hobbes imagine that war was the state of nature.
BURKE. *A Vindication of Natural Society.* Vol. i. p. 15.

Hobbes clearly proves that every creature
Lives in a state of war by nature.
SWIFT. *Poetry. A Rhapsody.*

I hate that drum's discordant sound
Parading round and round and round:
To me it talks of ravaged plains,
And burning towns, and ruined swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans;
And all that misery's hand bestows
To fill the catalogue of human woes.
JOHN SCOTT. *Ode on Hearing the Drum.*

War, that mad game the world so loves to play.
Swift. Ode to Sir William Temple.

King Richard. My soul's in arms and eager for the fray.
COLLEY CIBBER. *Richard III.* Altered by. Act v. Sc. 3.

My soul is up in arms, ready to charge
And bear amidst the foe, with conquering troops.
CONGREVE. *The Mourning Bride.* Act iii. Sc. 2.

They came with banner, spear, and shield;
And it was proved in Bosworth field,
Not long the avenger was withstood—
Earth help'd him with the cry of blood.
WORDSWORTH. *Song at the Feast of Brougham Castle.* St. 3.

War is the statesman's game, the priest's delight,
The lawyer's jest, the hired assassin's trade.
SHELLEY. *Queen Mab.* iv.

Carnage, so Wordsworth tells you, is God's daughter.
BYRON. *Don Juan.* Canto viii. St. 9.

[In a note Byron quotes the following lines as from Wordsworth's *Thanksgiving Ode:*

But Thy most dreaded instrument,
In working out a pure intent,
Is man arrayed for mutual slaughter.
Yea, Carnage is thy daughter.

Wordsworth revised these lines, and they now appear in this form:

But man is thy most awful instrument
In working out a pure intent.
Thou cloth'st the wicked in their dazzling mail,
And for thy righteous purpose they prevail.
Poems of the Imagination. Ode. 1815.]

And there was mounting in hot haste: the steed,
The mustering squadron, and the clattering car,
Went pouring forward with impetuous speed,
And swiftly forming in the ranks of war;
And the deep thunder peal on peal, afar
And near, the beat of the alarming drum
Roused up the soldier ere the morning star;
While throng'd the citizens with terror dumb,
Or whispering with white lips—"The foe! they come! they come!"
BYRON. *Childe Harold.* Canto iii. St. 25.

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Hang out our banners on the outward walls;
The cry is still, "They come!" Our castle's strength
Will laugh a siege to scorn.
SHAKESPEARE. *Macbeth.* Act v. Sc. 5, 1.

Battle's magnificently stern array!
BYRON. *Childe Harold.* Canto iii. St. 28.

Wut's words to them whose faith an' truth
On war's red techstone rang true metal;
Who ventered life an' love an' youth
For the gret prize o' death in battle?
LOWELL. *Biglow Papers.*

Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furder
Than my Testament fer that;
God hez sed so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airly
Ef you want to take in God.
Ibid. Biglow Papers. Series i. Letter 1.

We kind o' thought Christ went agin war an' pillage.
Ibid. The Biglow Papers. No. 3.

When a Mammonite mother kills her babe for a burial fee,
And Timour-Mammon grins on a pile of children's bones,
Is it peace or war? better, war! loud war by land and sea,
War with a thousand battles, and shaking a hundred thrones.
TENNYSON. *Maud.*

Says he, "That's Banks, he's fond of shell,
Lord save his soul! we'll give him—;" well
That's Stonewall Jackson's way.
JOHN W. PALMER. *Stonewall Jackson's Way.*

All quiet along the Potomac they say
Except now and then a stray picket
Is shot as he walks on his beat, to and fro,
By a rifleman hid in the thicket.
ETHEL LYNN BEERS. *The Picket Guard.*

Tramp, tramp, tramp, the boys are marching,
Cheer up, comrades, they will come,
And beneath our country's flag
We shall breathe the air again
Of the Free-land in our own beloved home.
ANON. *The Prisoner's Hope.* Refrain.

I . . . purpose to fight it out on this line if it takes all summer.
U. S. GRANT. *Despatch from Spottsylvania Court House.* May 11, 1864.

No terms except an unconditional and immediate surrender can be accepted. I propose to move immediately upon your works.
Ibid. To Gen. S. B. Buckner. Fort Donelson. Feb. 16, 1862.

'E rushes at the smoke when we let drive,
An' before we know 'e's 'ackin' at our 'ead;
'E's all 'ot sand and ginger when alive,
And 'e's generally shamming when 'e's dead.
'E's a daisy, 'e's a ducky, 'e's a lamb,
'E's a injia rubber idiot on the spree,
'E's the only thing that doesn't give a damn
For a regiment of British infantree.
So 'ere's *to* you, Fuzz-wuzzy, at your 'ome in the Soudan,
You're a poor benighted 'eathen, but a first-class fightin' man.
KIPLING. *Fuzzy-wuzzy.*

Carry his body hence!
Kings must have slaves;
Kings climb to eminence
Over men's graves;
So this man's eye is dim:
Throws the earth over him!
AUSTIN DOBSON. *Before Sedan.*

WASTE.

The waste of plenty is the resource of scarcity.
T. L. PEACOCK. *Melincourt.* Ch. xxiv.

To shoot at crows is powder flung away.
GAY. Ep. iv. Last line.

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Since milk, though spilt and spoilt, does marble good,
Better be down on knees and scrub the floor,
Than sigh, "the waste would make a syllabub!"
ROBERT BROWNING. *The Ring and the Book.* VII. *Pomptilia.* l. 505–7.

WATCH.

'Tis with our judgments as our watches, —none
Go just alike, yet each believes his own.
POPE. *Essay on Criticism.* Pt. i. l. 9.

But as when an authentic watch is shown,
Each man winds up and rectifies his own,
So in our very judgments.
SUCKLING. *Aglaura: Epilogue.*

The reasoning by which Socrates in Xenophon's hearing confuted the little atheist Aristodemus, is exactly the reasoning of Paley's Natural Theology. Socrates makes precisely the same use of the statues of Polycletus and the pictures of Zeuxis which Paley makes of the watch.
MACAULAY. *Essays: Von Ranke.*

[Macaulay's reference is to a once-famous argument which Paley probably derived from the Dutch theologian Nieuwentyt, as he has clad it in similar words.

Paley's book was published in 1784. He knew no Dutch, but an English translation of Nieuwentyt, by Chamberlayne, appeared under the title *The Religious Philosopher* in 1718. After all, the illustration itself is an ancient commonplace. Voltaire, who made a long sojourn in Holland and may have been acquainted with the works of the Dutch theologian, has these lines:

Le monde m'embarrasse, et je ne puis songer
Que cette horloge existe et n'a pas d'horloger.

(The world embarasses me, and I cannot dream
That this watch exists and has no watchmaker.)

Hallam (*Literature of Europe.* ii. 385) traces the idea all the way back to a passage in Cicero (*De Naturâ Deorum*), where he imagines a man in Scythia or Britain discovering a recently invented astronomical machine intended to show the revolutions of the sun and moon. Such a man, says Cicero, would not doubt it to be the work of a reasonable being. Herbert, of Cherbury, elaborates the illustration of a clock in the treatise *De Religione Gentilium.* It appears again in Hale's *Primitive Origination of Mankind.* Bolingbroke uses it in his letter to Pouilly, and Clark in his first sermon. Blackmore says in *The Creation.* Book iii.:

In all the parts of Nature's spacious sphere
Of art ten thousand miracles appear;
And will you not the Author's skill adore
Because you think he might discover more?
You own a watch the invention of the mind,
Though for a single motion 'tis designed,
As well as that which is with greater thought,
With various springs, for various motions wrought.]

WATER.

The stay and the staff, the whole stay of bread, and the whole stay of water.
Old Testament. Isaiah iii. 1.

The wise man of Miletus [Thales] thus declared
The first of things is water.
J. S. BLACKIE. *The Wise Men of Greece: Pythagoras.*

Oh! I have gazed into my foaming glass,
And wished that lyre could yet again be strung
Which once rang prophet-like through Greece, and taught her
Misguided sons that the best drink was water.
C. S. CALVERLEY. *Beer.* St. 8.

Apemantus. Here's that which is too weak to be a sinner,
Honest water which ne'er left man in the mire.
SHAKESPEARE. *Timon of Athens.* Act i. Sc. 2. l. 59.

A Rechabite, poor Will must live,
And feed on Adam's ale.
PRIOR. *The Wandering Pilgrim.*

A cup of cold Adam from the next purling stream.
TOM BROWN. *Works.* Vol. iv. p. 11.

Water, water everywhere,
And all the boards did shrink;
Water, water everywhere,
Nor any drop to drink.
COLERIDGE. *Ancient Mariner.* Pt. ii. St. 9.

And pines for thirst amid a sea of waves.
POPE. *The Odyssey of Homer.* Bk. xi. l. 728.

Seem'd washing his hands with invisible soap
In imperceptible water.
HOOD. *Miss Kilmansegg: Her Christening.*

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What are the wild waves saying,
Sister, the whole day long,
That ever amid our playing,
I hear but their low, lone song?
J. E. CARPENTER. *What are the Wild Waves Saying?*
[*Cf.* DICKENS. *Dombey and Son.* Ch. 8, where Paul asks, "The sea, Floy, what is it that keeps on saying?"]

WEDDING.

(See MARRIAGE.)

As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.
Old Testament. Isaiah lxii. 5.

To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part.
Book of Common Prayer: Solemnization of Matrimony.

Behold, whiles she before the altar stands,
Hearing the holy priest that to her speakes,
And blesseth her with his two happy hands,
How the red roses flush up in her cheekes,
And the pure snow, with goodly vermill stayne,
Like crimsin dyde in grayne:
That even th' angels, which continually
About the sacred altare doe remaine,
Forget their service and about her fly,
Ofte peeping in her face, that seems more fayre
The more they on it stare.
SPENSER. *Epithalamion.*

Portia. As are those dulcet sounds in break of day
That creep into the dreaming bridegroom's ear
And summon him to marriage.
SHAKESPEARE. *Merchant of Venice.*

Diana. If you shall marry,
You give away this hand, and that is mine;
You give away heaven's vows, and those are mine;
You give away myself, which is known mine.
Ibid. All's Well That Ends Well. Act v. Sc. 3. l. 169.

To the nuptial bower
I led her blushing like the morn: all heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odors from the spicy shrub.
MILTON. *Paradise Lost.* Bk. viii. l. 510.

Other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,
Straight side by side were laid; nor turned, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused;
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain,
But our destroyer, foe to God and Man?
Ibid. Paradise Lost. Bk. iv. l. 736.

I am to be married within these three days; married past redemption.
DRYDEN. *Marriage à la Mode.* Act i. Sc. 1.

Misses! the tale that I relate
This lesson seems to carry—
Choose not alone a proper mate,
But proper time to marry.
COWPER. *Pairing Time Anticipated.* (*Moral.*)

There is something about a wedding-gown prettier than any other gown in the world.
DOUGLAS JERROLD. *A Wedding-gown.*

Now when they sever wedded hands,
Joy trembles in their bosom-strands,
And lovely laughter leaps and falls
Upon their lips in madrigals.
R. L. STEVENSON. *Underwoods.* iv.

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Maidens! why should you worry in
choosing whom you should marry?
Choose whom you may, you will find
you have got somebody else.
JOHN HAY. *Pike County Ballads: Distiches.* x.

WEDLOCK.

Benedick. The savage bull may; but if ever this sensible Benedick bear it, pluck off the bull's horns and set them in my forehead: and let me be vilely painted; and in such great letters as they write, "Here is good horse to hire," let them signify under my sign,—"Here you may see Benedick the married man."
SHAKESPEARE. *Much Ado About Nothing.* Act i. Sc. 1. l. 250.

Duke. Let still the woman take
An elder than herself: so wears she to
him;
So sways she level in her husband's
heart:
For, boy, however we do praise ourselves,
Our fancies are more giddy and unfirm,
More longing, wavering, sooner lost and
worn
Than women's are.
SHAKESPEARE. *Twelfth Night.* Act ii. Sc. 4. l. 25.

[Afterward the Duke adds,

Then let thy love be younger than thyself,
Or thy affection cannot hold the bent.

"I cannot hesitate in believing," observed Coleridge in 1815, "that in this passage from 'Twelfth Night,' Shakespeare meant to give a caution arising out of his own experience; and, but for the fact of the disproportion in point of years between himself and his wife, I doubt much whether the dialogue between Viola and the Duke would have received this turn."]

King. Though yet of Hamlet our dear brother's death
The memory be green; and that it us
befitted
To bear our hearts in grief, and our
whole kingdom
To be contracted in one brow of woe;
Yet so far hath discretion fought with
nature
That we with wisest sorrow think on
him,
Together with remembrance of ourselves.
Therefore our sometime sister, now our
queen,
The imperial jointress of this warlike
state,
Have we, as 't were, with a defeated
joy,
With one auspicious, and one dropping
eye;
With mirth in funeral, and with dirge
in marriage
In equal scale, weighing delight and
dole,
Taken to wife.
Ibid. Hamlet. Act i. Sc. 2. l. 1.

I don't think matrimony consistent with the liberty of the subject.
FARQUHAR. *Twin Rivals.* v. 3.

The woes of wedlock with the joys, we
mix;
'Tis best repenting in a coach and six.
GARTH. *Prologue to Cato.*

The kindest and the happiest pair
Will find occasion to forbear,
And something every day they live
To pity, and perhaps forgive.
COWPER. *Mutual Forbearance Necessary to the Happiness of the Married State.*

WEEDS.

Turning our seed-wheat-kennel
tares,
To burn-grain thistle, and to vaporie
darnel,
Cockle, wild oats, rough burs, corn-
cumbring
Tares.
DU BARTAS. *Divine Weekes and Workes.* ii. l. 3.

King Henry. Most subject is the fattest soil to weeds.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 4. l. 63.

York. Small herbs have grace, great weeds do grow apace.
Ibid. Richard III. Act ii. Sc. 4. l. 14.

Ill weede growth fast, Alas!
J. HEYWOOD. *Proverbs.*

How soon prospers the vicious weed!
PHINEAS FLETCHER. *Apollyonist.* Canto iii. St. 4.

A weary lot is thine, fair maid,
A weary lot is thine!
To pull the thorn thy brow to braid,
And press the rue for wine!
SIR W. SCOTT. *Rokeby.* Canto iii. 28.

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WELCOME.

Alike he thwarts the hospitable end
Who drives the free or stays the hasty friend;
True friendship's laws are by this rule expressed,
Welcome the coming, speed the parting guest.

HOMER. *Odyssey.* Bk. xv. l. 83.

[Bryant's translation of these lines is more literal but less epigrammatic:

It is alike a wrong
To thrust the unwilling stranger out of door,
And to detain him when he longs to go.
While he is with us, we should cherish him,
And when he wishes, help him to depart.]

(For I, who hold Sage Homer's rule the best,
Welcome the coming, speed the going guest.)

POPE. *Satires: Horace.* Bk. ii. Ep. 2. ll. 159–60.

Ulysses. For time is like a fashionable host
That slightly shakes his parting guest by the hand,
And with his arms outstretch'd, as he would fly
Grasps in the comer: welcome ever smiles,
And farewell goes out sighing.

SHAKESPEARE. *Troilus and Cressida.* Act. iii. Sc. 3. l. 168.

Portia. Sir, you are very welcome to our house.
It must appear in other ways than words,
Therefore, I scant this breathing courtesy.

Ibid. Merchant of Venice. Act v. Sc. 1. l. 139.

Guildford. Ladies, a general welcome from his grace
Salutes ye all: This night he dedicates
To fair content, and you: none here, he hopes,
In all this noble bevy, has brought with her
One care abroad: he would have all as merry
As first good company, good wine, good welcome
Can make good people.

Ibid. Henry VIII. Act i. Sc. 4. l. 1.

Menenius. A hundred thousand welcomes: I could weep,
And I could laugh; I am light and heavy: Welcome.

Ibid. Coriolanus. Act ii. Sc. 1. l. 199.

Capulet. This night I hold an old accustom'd feast,
Whereto I have invited many a guest,
Such as I love; and you among the store,
One more, most welcome, makes my number more.

Ibid. Romeo and Juliet. Act i. Sc. 2. l. 20.

Antipholus of Ephesus. You are sad, Signior Balthazar. Pray God, our cheer
May answer my good will, and your good welcome here.
Balthazar. I hold your dainties cheap, sir, and your welcome dear.
Ant. E. O, Signior Balthazar, either at flesh or fish,
A table full of welcome makes scarce one dainty dish.
Bal. Good meat, sir, is common; that every churl affords.
Ant. E. And welcome more common; for that's nothing but words.
Bal. Small cheer, and great welcome, makes a merry feast.
Ant. E. Ay, to a niggardly host, and more sparing guest,
But though my cates be mean, take them in good part;
Better cheer may you have, but not with better heart.

Ibid. Comedy of Errors. Act iii. Sc. 1. l. 19.

Bellford. Unbidden guests
Are often welcomest when they are gone.

Ibid. I. Henry VI. Act ii. Sc. 2. l. 55.

'Tis sweet to hear the watch-dog's honest bark
Bay deep-mouth'd welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come.

BYRON. *Don Juan.* Canto i. St. 123.

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Come in the evening, or come in the morning,
Come when you're looked for, or come without warning,
Kisses and welcome you'll find here before you,
And the oftener you come here the more I'll adore you.
THOMAS O. DAVIS. *The Welcome.*

WELLINGTON, DUKE OF.

(ARTHUR WELLESLEY.)

Oh good gray head which all men knew!
TENNYSON. *Ode on the Death of the Duke of Wellington.* St. 4.

O fall'n at length that tower of strength
Which stood four-square to all the winds that blew!
Ibid. Ode on the Death of the Duke of Wellington. iv.

For this is England's greatest son,
He that gain'd a hundred fights,
Nor ever lost an English gun.
Ibid. Ode on the Death of the Duke of Wellington. vi.

WICKEDNESS.

There is no peace, saith the Lord, unto the wicked.
Old Testament. Isaiah. xlviii. 22.

I have seen the wicked in great power, and spreading himself like a green bay-tree: yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.
Ibid. Psalm xxxvii. 35.

How oft is the candle of the wicked put out? They are as stubble before the wind, and as chaff that the storm carrieth away.
Ibid. Job xxi. 17.

There is a method in man's wickedness,
It grows up by degrees.
BEAUMONT AND FLETCHER. *A King and No King.* Act v. Sc. 4.

Nemo repente fuit turpissimus.

No man ever became extremely wicked all at once.
JUVENAL. *Satires.* ii. 83.

He that has light within his own clear breast
May sit i' the centre, and enjoy bright day:
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun;
Himself is his own dungeon.
MILTON. *Comus.* l. 381.

For never, never, wicked man was wise.
POPE. *Odyssey of Homer.* Bk. ii. l. 320.

The world loves a spice of wickedness.
LONGFELLOW. *Hyperion.* Ch. vii. Bk. i.

'Cause I's wicked,—I is. I's mighty wicked, anyhow, I can't help it.
HARRIET BEECHER STOWE. *Uncle Tom's Cabin.* Ch. xx.

The curious crime, the fine
Felicity and flower of wickedness.
BROWNING. *The Ring and the Book: The Pope.* l. 590.

WIDOW.

I caused the widow's heart to sing for joy.
Old Testament. Job, xxix. 13.

He that will woo a widow must not dally,
He must make hay while the sun doth shine;
He must not stand with her, shall I, shall I,
But boldly say, Widow, thou must be mine.
ANON. *Cupid's Solicitor for Love.*

Widowed wife and wedded maid
SCOTT. *The Bethrothed.* Ch. xv.

To be poking the fire all alone is a sin,
Och hone! Widow Machree.
Sure the shovel and tongs
To each other belongs,
While the kettle sings songs
Full of family glee!
Yet alone with your cup,
Like a hermit you sup,
Och hone! Widow Machree.
SAMUEL LOVER. *Widow Machree.* St. 3.

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"Widders, Sammy," replied Mr. Weller, slightly changing color, "widders are 'ceptions to ev'ry rule. I *have* heerd how many ord'nary women one widder's equal to, in pint o' comin' over you. I think it's five-and-twenty, but I don't rightly know vether it ain't more."

DICKENS. *Pickwick Papers.* Ch. xxiv.

WIFE.

The wife of thy bosom.
Old Testament. Deuteronomy, xiii. 6.

Whoso findeth a wife findeth a good thing.
Ibid. Proverbs, xviii. 22.

Giving honor unto the wife as unto the weaker vessel.
New Testament. 1 Peter, iii. 7.

This flower of wifely patience.
CHAUCER. *The Clerkes Tale.* Pt. v. l. 8797.

My dear, my better half.
SIR PHILIP SIDNEY. *Arcadia.* Bk. iii.

Best image of myself and dearer half.
MILTON. *Paradise Lost.* Bk. v. l. 95.

Andromache! my soul's far better part.
HOMER. *Iliad.* Bk. vi. l. 624. (POPE, trans.)

Valentine. Why, man, she is mine own,
And I as rich in having such a jewel
As twenty seas, if all their sand were pearl,
The water nectar and the rocks pure gold.
SHAKESPEARE. *Two Gentlemen of Verona.* Act ii. Sc. 4. l. 168.

Petruchio. Nay, look not big, nor stamp, nor stare, nor fret.
I will be master of what is mine own;
She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything;
And here she stands, touch her whoever dare.
Ibid. Taming of the Shrew. Act iii. Sc. 2. l. 231.

King Henry. Thou art, alone,
(If thy rare qualities, sweet gentleness,
Thy meekness saint-like, wife-like government,—
Obeying in commanding, and thy parts
Sovereign and pious else could speak thee out)
The queen of earthly queens.
Ibid. Henry VIII. Act ii. Sc. 4. l. 142.

She commandeth her husband, in any equal matter, by constant obeying him.
FULLER. *The Holy and Profane States: The Good Wife.* Bk. i. *Maxim* 1. Ch. i.

Nature, to be commanded must be obeyed.
BACON. *Novum Organum.*

[Spedding, in his *Life of Bacon*, suggests the latter's indebtedness to Publilius Syrus: A wife governs her husband by obeying him.]

She who ne'er answers till a husband cools,
Or, if she rules him, never shows she rules.
POPE. *Moral Essays.* Ep. ii. l. 257.

Othello. O curse of marriage;
That we can call these delicate creatures ours
And not their appetites!
SHAKESPEARE. *Othello.* Act iii. Sc. 3. l. 270.

Emilia. Let husbands know,
Their wives have sense like them: they see, and smell,
And have their palates both for sweet and sour,
As husbands have.
Ibid. Othello. Act iv. Sc. 3. l. 94.

Wives are young men's mistresses; companions for middle age; and old men's nurses.
BACON. *Of Marriage and Single Life.*

In the election of a wife, as in
A project of war, to err but once is
To be undone forever.
THOS. MIDDLETON. *Anything for a Quiet Life.* Act. i. Sc. 1.

The sacred academy of man's life,
Is holy wedlock in a happy wife.
QUARLES. *History of Queen Esther.* Sec. iii. Med. 3.

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He, on his side
Leaning half raised, with looks of cordial love
Hung over her enamored, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then, with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whispered thus: "Awake,
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever new delight."
MILTON. *Paradise Lost.* Bk. iv. l. 11.

My author and disposer, what thou bidd'st,
Unargued I obey. So God ordains;
God is thy law, thou mine; to know no more
Is woman's happiest knowledge and her praise.
Ibid. Paradise Lost. Bk. iv. l. 635.

Thy likeness, thy fit help, thy other self,
Thy wish, exactly to thy heart's desire.
Ibid. Paradise Lost. Bk. viii. l. 450.

Neither her outside formed so fair, nor aught
In procreation common to all kinds
(Though higher of the genial bed by far
And with mysterious reverence I deem)
So much delights me, as those graceful acts,
Those thousand decencies that daily flow
From all her words and actions, mixed with love
And sweet compliance, which declare unfeigned
Union of mind, or in us both one soul.
Ibid. Paradise Lost. Bk. viii. l. 600.

Nothing lovelier can be found
In woman, than to study household good,
And in good works in her husband to promote.
Ibid. Paradise Lost. Bk. ix. l. 232.

Thy wife is a constellation of virtues; she's the moon, and thou art the man in the moon.
CONGREVE. *Love for Love.* Act ii. Sc. 1.

How much the wife is dearer than the bride.
LORD LYTTLETON. *An Irregular Ode.*

All other goods by fortune's hand are given,
A wife is the peculiar gift of heaven.
POPE. *January and May.* From CHAUCER. l. 51.

But what so pure, which envious tongues will spare?
Some wicked wits have libell'd all the fair.
With matchless impudence they style a wife
The dear-bought curse, and lawful plague of life;
A bosom-serpent, a domestic evil,
A night-invasion and a mid-day-devil.
Let not the wife these sland'rous words regard.
But curse the bones of ev'ry living bard.
Ibid. January and May. l. 43.

There was all the world and his wife.
SWIFT. *Polite Conversation.* Dialogue iii.

That sovereign bliss, a wife.
MALLETT. *Cupid and Hymen.*

She is a winsome wee thing,
She is a handsome wee thing,
She is a bonny wee thing,
This sweet wae wife o' mine.
BURNS. *My Wife's a Winsome Wee Thing.*

Cursed be the man, the poorest wretch in life,
The crouching vassal to the tyrant wife,
Who has no will but by her high permission;
Who has not sixpence but in her possession;
Who must to her his dear friend's secret tell;
Who dreads a curtain lecture worse than hell.
Were such the wife had fallen to my part,
I'd break her spirit or I'd break her heart.
Ibid. The Henpecked Husband.

What is there in the vale of life
Half so delightful as a wife,
When friendship, love, and peace combine
To stamp the marriage-bond divine?
COWPER. *Love Abused.*

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His house she enters, there to be a light,
Shining within, when all without is night;
A guardian angel o'er his life presiding,
Doubling his pleasures, and his cares dividing!

ROGERS. *Human Life.*

Is there on earth a space so dear
As that within the blessed sphere
Two loving arms entwine?

T. MOORE. *To Fanny.*

Oh! 'tis a precious thing, when wives are dead,
To find such numbers who will serve instead:
And in whatever state a man be thrown,
'Tis that precisely they would wish their own.

CRABBE. *Tales: The Learned Boy.*

Be thou the rainbow to the storms of life!
The evening beam that smiles the clouds away
And tints to-morrow with prophetic ray!

BYRON. *The Bride of Abydos.* Canto ii. St. 20.

Heroic, stoic Cato, the sententious,
Who lent his lady to his friend Hortensius.

Ibid. Don Juan. Canto vi. St. 7.

The world well tried—the sweetest thing in life
Is the unclouded welcome of a wife.

N. P. WILLIS. *Lady Jane.* Canto ii. St. 11.

Woman, wakeful woman's never weary,
Above all, when she waits to thump her deary.

BARHAM. *Ingoldsby Legends: The Ghost.*

He knew whose gentle hand was at the latch,
Before the door had given her to his eyes.

KEATS. *Isabella.* St. 8.

A love still burning upward, giving light
To read those laws, and accent very low
In blandishment, but a most silver flow
Of subtle-paced counsel in distress,
Right to the heart and brain, tho' undescried,
Winning its way with extreme gentleness
Thro' all the outworks of suspicious pride;
A courage to endure and to obey:
A hate of gossip parlance and of sway,
Crown'd Isabel, thro' all her placid life,
The queen of marriage, a most perfect wife.

TENNYSON. *Isabel.*

WILDERNESS.

Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

Old Testament. Jeremiah ix. 2.

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more!

COWPER. *The Task: The Timepiece.* Bk. ii. l. 1.

Oh that the desert were my dwelling-place,
With one fair spirit for my minister,
That I might all forget the human race,
And, hating no one, love but only her.

BYRON. *Childe Harold.* Canto iv. St. 177.

A book of verses underneath the bough,
A jug of wine, a loaf of bread,—and thou
Beside me singing in the wilderness—
Oh, wilderness were paradise enow!

FITZGERALD. *Rubaiyat of Omar Khayyam.* xii.

Ah, for some retreat
Deep in yonder shining Orient, where my life began to beat,

. . . . . .

Or to burst all links of habit,—there to wander far away,
On from island unto island at the gateways of the day.

. . . . . .

There methinks would be enjoyment more than in this march of mind,
In the steamship, in the railway, in the thoughts that shake mankind.

There the passions cramped no longer shall have scope and breathing space;
I will take some savage woman, she shall rear my dusky race.

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Iron-jointed, supple-sinewed, they shall dive, and they shall run,
Catch the wild-goat by the hair, and hurl their lances in the sun;

Whistle back the parrot's call, and leap the rainbows of the brooks,
Not with blinded eyesight poring over miserable books.
TENNYSON. *Locksley Hall.*

Oh that I had been nourished in the woods . . . and not known
The right of crowns, nor the dissembling trains
Of woman's looks. . . .
And then had taken in some mountain girl,
Beaten with winds, that might have strewed my bed
With leaves and reeds, and have borne at her big breasts
My large coarse issue. This had been a life
Free from vexation.
BEAUMONT. *Philaster.* Act iv. Sc. 2.

WILL.

Hoc voles; hoc jubeo.
I will this; I command this.
JUVENAL. *Satire* vi. l. 223

He that complies against his will
Is of the same opinion still,
Which he may adhere to, yet disown
For reasons to himself best known.
BUTLER. *Hudibras.* Pt. iii. Canto iii. l. 547.

Where is the man who has the power and skill
To stem the torrent of a woman's will?
For if she will, she will, you may depend on't;
And if she won't, she won't; so there's an end on't.
ANON. Inscribed on a pillar on the mount in the Dane John Field, Canterbury.

[This quatrian seems to be a blend of two distinct couplets,—with variations from each:

He is a fool who thinks by force or skill
To turn the current of a woman's will.
SIR S. TUKE. *Adventures of Five Hours.* Act v. Sc. 3.

First, then, a woman will or won't, depend on't;
If she will do't, she will; and there's an end on't.
A. HILL. *Zara: Epilogue.*]

But thousands die without or this or that,
Die, and endow a college or a cat.
POPE. *Moral Essays.* Ep. iii. l. 95.

'Barkis is willin'.
DICKENS. *David Copperfield.* Ch. v. (Mr. Barkis.)

Men dying make their wills,—but wives
Escape a work so sad;
How can they make what all their lives
The gentle dames have had?
JOHN G. SAXE. *Epigram.*

The star of the unconquered will
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed.
LONGFELLOW. *Light of Stars.*

Our wills are ours, we know not how,
Our wills are ours, to make them thine.
TENNYSON. *In Memoriam: Introduction.*

Yet the will is free;
Strong is the soul, and wise, and beautiful
The seeds of godlike power are in us still;
Gods are we, bards, saints, heroes, if we will!
MATTHEW ARNOLD. *Written in Emerson's Essays.* St. 3-4.

WIND.

Except wind stands as never it stood,
It is an ill wind turns none to good.
TUSSER. *Five Hundred Points of Good Husbandrie: Description of the Properties of Winds.* Ch. xii.

(Song). Ill blows the wind, that profits nobody.
SHAKESPEARE. *III. Henry VI.* Act ii. Sc. 2. l. 55.

Falstaff. What wind blew you hither, Pistol?
Pistol. Not the ill wind which blows no man to good.
Ibid. II. Henry IV. Act v. Sc. 3. l. 89.

Prince Henry. The southern wind
Doth play the trumpet to his purposes;
And by his hollow whistling in the leaves
Foretells a tempest, and a blustering day.
Ibid. I. Henry IV. Act v. Sc. 1. l. 4.

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Hamlet. The air bites shrewdly; it is very cold.
Horatio. It is a nipping and an eager air.
Ibid. Hamlet. Act i. Sc. 4. ll. 1, 2.

Take a straw and throw it up into the air, you may see by that which way the wind is.
JOHN SELDEN. *Table Talk: Libels.*

As winds come lightly whispering from the west,
Kissing, not ruffling the blue deep's serene.
BYRON. *Childe Harold's Pilgrimage.* Canto ii. St. 70.

Thus far we run before the wind.
ARTHUR MURPHY. *The Apprentice.* Act v. Sc. 1.

Thy favours are the silly wind,
That kisses ilka thing it meets.
BURNS. *I Do Confess Thou Art Sae Fair.*

O wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes.
SHELLEY. *Ode to the West Wind.* Pt. i.

O thou,
Who chariotest to their dark wintry bed
The winged seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the spring shall blow
Her clarion o'er the dreaming earth.
Ibid. Ode to the West Wind.

Thou who didst waken from his summer dreams
The blue Mediterranean, where he lay,
Lull'd by the coil of his crystalline streams
Beside a pumice isle in Baiæ's bay,
And saw in sleep old palaces and towers
Quivering within the wave's intenser day,
All overgrown with azure moss and flowers
So sweet, the sense faints picturing them.
Ibid. Ode to the West Wind.

A wind arose among the pines; it shook
The clinging music from their boughs, and then
Low, sweet, faint sounds, like the farewell of ghosts,
Were heard: O, follow, follow, follow me.
Ibid. Prometheus. ii., l. 156.

A wind arose and rushed upon the South,
And shook the songs, the whispers, and the shrieks
Of the wild woods together; and a Voice
Went with it, Follow, follow, thou shalt win.
TENNYSON. *The Princess.* i. l. 96.

A breeze came wandering from the sky,
Light as the whispers of a dream;
He put the o'erhanging grasses by,
And softly stooped to kiss the stream,
The pretty stream, the flattered stream,
The shy, yet unreluctant stream.
BRYANT. *The Wind and Stream.*

I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent
Like keys of some great instrument.
LONGFELLOW. *A Day of Sunshine.*

Under the yaller pines I house,
When sunshine makes 'em all sweet-scented,
An' hear among their furry boughs
The baskin' west-wind purr contented.
LOWELL. *Biglow Papers.*

Came a light wind fast hardening forth of the east
And blackening till its might had marred the skies;
And the sea thrilled as with heart-sundering sighs
One after one drawn, with each breath it drew.
SWINBURNE. *Tristram of Lyonnese.*

WINE AND SPIRITS.

Wine that maketh glad the heart of man.
Old Testament. Psalm civ. 15.

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It has become quite a common proverb that in wine there is truth.
PLINY. *Natural History.* Bk. xiv. Sec. 14.

Wine is wont to show the mind of man.
THEOGNIS. *Maxims.* l. 500.

Dogberry. When the age is in the wit is out.
SHAKESPEARE. *Much Ado about Nothing.* Act iii. Sc. v. l. 37.

Nunc pellite vino curas.

Now drown care in wine.
HORACE. *Carmina.* i. 7. 32.

[A play upon the proverb: When the wine is in the wit is out.]

And wine can of their wits the wise beguile,
Make the sage frolic, and the serious smile.
HOMER. *Odyssey.* Bk. xiv. l. 520. (POPE, trans.)

When asked what wines he liked to drink to replied, "That which belongs to another."
DIOGENES LAERTIUS. *Lives and Opinions of Eminent Philosophers: Diogenes.* vi. (YONGE, trans.)

Good wine needs no bush.
SHAKESPEARE. *As You Like It: Epilogue.*

You need not hang up the ivy branch over the wine that will sell.
PUBLIUS SYRUS. *Maxim 968.*

I hang no ivie out to sell my wine;
The nectar of good wits will sell itself.
ALLOT. *England's Parnassus. Sonnet to the Reader.*

Iago. Good wine is a good familiar creature, if it be well used.
SHAKESPEARE. *Othello.* Act ii. Sc. 3. l. 300.

Hamlet. The king doth wake to-night and takes his rouse,
Keeps wassail, and the swaggering upspring reels;
And as he drains his draughts of Rhenish down,
The kettle-drum and trumpet thus bray out
The triumph of his pledge.
Ibid. Hamlet. Act i. Sc. 4. l. 8.

Prince Hal. O monstrous! but one half-penny-worth of bread to this intolerable deal of sack!
Ibid. I. Henry IV. Act ii. Sc. 4. l. 595.

Come, thou monarch of the vine,
Plumpy Bacchus with pink eyne!
Ibid. Antony and Cleopatra. Act ii. Sc. 7. (Song.)

Bacchus, that first from out the purple grape,
Crushed the sweet poison of misused wine.
MILTON. *Comus.* l. 46.

The conscious water saw its God and blushed.
CRASHAW. *Translation of His Own Epigram on the Miracle of Cana.* St. John's Gospell, ii.

When Christ, at Cana's feast by power divine,
Inspir'd cold water with the warmth of wine,
See! cried they, while in red'ning tide it gush'd
The bashful stream hath seen its God and blush'd.
Ibid. Poëmata et Epigrammata. (AARON HILL'S trans.)

Wer nicht liebt Wein, Weib, und Gesang,
Der bleibt ein Narr sein Leben lang.

He who loves not wine, woman, and song,
Remains a fool his whole life long.
Attributed to LUTHER, probably a saying of J. H. Voss.

Wine and woman . . . they go commonly together.
BURTON. *Anat. of Melancholy.* Pt. 1. Sc. 2. Memb. 3. Subsec. 13.

Few things surpass old wine; and they may preach
Who please, the more because they preach in vain,—
Let us have wine and women, mirth and laughter,
Sermons and soda-water the day after.
BYRON. *Don Juan.* Canto ii. St. 178.

What man can pretend to be a believer in love, who is an abjurer of wine? 'T is the test by which the lover knows his own heart. Fill a dozen bumpers to a dozen beauties, and she that floats atop is the maid that has bewitched you.
SHERIDAN. *School for Scandal.* iii. 3.

A drunkard clasp his teeth and not undo 'em
To suffer wet damnation to run through 'em.
CYRIL TOURNEUR. *The Revenger's Tragedy.* Act iii. Sc. 3.

Call things by their right names . . . Glass of brandy and water! That is the current, but not the appropriate name: ask for *a glass of liquid fire and distilled damnation.*
ROBERT HALL. *Gregory's Life of Hall.* Vol. i. p. 59.

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There is death in the pot.
Old Testament. II. Kings iv. 40.

There's death in the cup—sae beware!
'Nay, more—there is danger in touching;
But who can avoid the fell snare?
The man and his wine sae bewitching.
BURNS. *There's Death in the Cup.*

O yes, from humble port to imperial Tokay, too.
TOWNLEY. *High Life below Stairs.* Act ii.

John Barleycorn was a hero bold,
Of noble enterprise,
For if you do but taste his blood,
'Twill make your courage rise,
'Twill make a man forget his wo;
'Twill heighten all his joy.
BURNS. *John Barleycorn.* St. 13.

Old Simon the cellarer keeps a rare store
Of Malmsey and Malvoisie.
G. W. BELLAMY. *Simon the Cellarer.*

Sparkling and bright in liquid light
Does the wine our goblets gleam in;
With hue as red as the rosy bed
Which a bee would choose to dream in.
CHARLES FENNO HOFFMAN. *Sparkling and Bright.*

Dance and Provençal song and sunburnt mirth!
Oh for a beaker full of the warm South,
Full of the true, the blushful Hippocrene!
With beaded bubbles winking at the brim,
And purple-stained mouth.
KEATS. *Ode to a Nightingale.*

The very best of vineyards is the cellar.
BYRON. *Don Juan.* Canto xiii. St. 76.

Sweet as old wine in bottles, ale in barrels.
Ibid. Sweet Things. St. 5.

Which cheers the sad, revives the old, inspires
The young, makes Weariness forget his toil,
And Fear her danger; opens a new world
When this, the present, palls.
Ibid. Sardanapalus. Act i. Sc. 1.

Fill the goblet again! for I never before
Felt the glow which now gladdens my heart to its core;
Let us drink! Who would not? since, through life's varied round,
In goblet alone no deception is found.
I have tried, in its turn, all that life can supply;
I have basked in the beam of a dark rolling eye;
I have lov'd!—who has not? but what heart can declare
That pleasure existed while passion was there?

. . . . . .

Long life to the grape! for when summer is flown,
The age of our nectar shall gladden our own;
We must die—who shall not? May our sins be forgiven!
And Hebe shall never be idle in Heaven.
Ibid. Fill the Goblet Again.

This song of mine
Is a Song of the Vine
To be sung by the glowing embers
Of wayside inns,
When the rain begins
To darken the drear Novembers.
LONGFELLOW. *Catawba Wine.*

You know, my Friends, with what a brave Carouse
I made a Second Marriage in my house;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.
EDWARD FITZGERALD. *Rubaiyat of Omar Khayyám.* lv.

And much as wine has play'd the Infidel,
And robb'd me of my Robe of Honour—Well,
I wonder often what the Vintners buy
One-half so precious as the stuff they sell.
Ibid. Rubaiyat of Omar Khayyám. xcv.

Wines that, heaven knows when,
Had sucked the fire of some forgotten sun,
And kept it thro' a hundred years of gloom.
TENNYSON. *The Golden Supper.*

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I cried for madder music and for stronger wine,
And when the feast is finished and the lamps expire,
Then falls thy shadow, Cynara. The night is thine
And I am desolate and sick of an old passion;
Yea, hungry for the lips of my desire;
I have been faithful to thee, Cynara, in my fashion.
ERNEST DOWSON. *To Cynara.*

WINTER.

Lastly came Winter, cloathed all in frize,
Chattering his teeth for cold that did him chill;
Whilst on his hoary beard his breath did freese,
And the dull drops, that from his purpled bill
As from a limebeck did adown distill:
In his right hand a tipped staffe he held,
With which his feeble steps he stayed still;
For he was faint with cold, and weak with eld;
That scarce his loosed limbes he hable was to weld.
SPENSER. *Faerie Queene: Legend of Constancie.* Canto vii. St. 31.

When icicles hang by the wall,
And Dick, the shepherd, blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail,
When blood is nipp'd and ways be foul,
Then nightly sings the staring owl,
Tu-whit;
Tu-who, a merry note,
While greasy Joan doth keel the pot.
SHAKESPEARE. *Love's Labour's Lost.* Act v. Sc. 2. l. 922. (Song.)

Winter comes, to rule the varied year.
THOMSON. *The Seasons: Winter.*

O Winter! ruler of the inverted year,
Thy scatter'd hair with sleet-like ashes fill'd,
Thy breath congeal'd upon thy lips, thy cheeks
Fring'd with a beard made white with other snows
Than those of age; thy forehead wrapt in clouds,
A leafless branch thy sceptre, and thy throne
A sliding car indebted to no wheels,
But urged by storms along its slippery way;
I love thee, all unlovely as thou seem'st,
And dreaded as thou art.
COWPER. *The Task.* Bk. iv. l. 120.

I crown thee king of intimate delights,
Fireside enjoyments, home-born happiness,
And all the comforts that the lowly roof
Of undisturb'd Retirement, and the hours
Of long uninterrupted evening, know.
Ibid. The Task. Bk. iv. l. 136.

Stern Winter loves a dirge-like sound.
WORDSWORTH. *On the Power of Sound.* xii.

On a lone winter evening, when the frost
Has wrought a silence.
KEATS. *On the Grasshopper and Cricket.*

The English winter—ending in July
To recommence in August.
BYRON. *Don Juan.* Canto xiii. St. 42.

In winter, when the dismal rain
Came down in slanting lines,
And Wind, that grand old harper, smote
His thunder-harp of pines.
ALEXANDER SMITH. *A Life Drama.*

WISDOM.

Wisdom is better than rubies.
Old Testament. Proverbs viii. 11.

Wisdom is justified of her children.
New Testament. Matthew xi. 19; Luke vii. 35.

The wisdom of this world is foolishness with God.
Ibid. 1 Corinthians iii. 19.

O thriftlessness of dream and guess!
O wisdom which is foolishness!
Why idly seek from outward things
The answer inward silence brings?
WHITTIER. *Questions of Life.*

God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty.
New Testament. I. Corinthians i. 27.

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Wisdom crieth without; she uttereth her voice in the streets.
Old Testament. Proverbs i. 20.

Prince Henry. Wisdom cries out in the street and no man regards it.
SHAKESPEARE. *I. Henry IV.* Act i. Sc. 2. l. 99.

Clown. Well, God give them wisdom that have it; and those that are fools, let them use their talents.
Ibid. Twelfth Night. Act i. Sc. 5. l. 14.

Prince Henry. Well, thus we play the fool with time, and the spirits of the wise sit in the clouds and mock us.
Ibid. II. Henry IV. Act ii. Sc. 2. l. 135.

Powers above in cloudes do sit,
Mocking our poor apish wit,
That so lamely, with such state
Their high glory imitate:
No ill can be felt but paine,
And that happy men disdaine.
T. CAMPION. *Life's Progress.*

Be wisely worldly, but not worldly wise.
QUARLES. *Emblems.* Bk. ii.

Though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems.
MILTON. *Paradise Lost.* Bk. iii. l. 686.

Il est plus aisé d'être sage pour les autres, que pour soi-même.
It is easier to be wise for others than for ourselves.
LA ROCHEFOUCAULD. *Maximes.*

Be wiser than other people if you can; but do not tell them so.
LORD CHESTERFIELD. *Letter to his Son.* Dublin Castle, 19th Nov., 1745.

Ce n'est pas être sage
D'être plus sage qu'il ne le faut.

It is not wise to be wiser than is necessary.
QUINAULT. *Armide.*

In parts superior what advantage lies?
Tell (for you can) what is it to be wise?
'Tis but to know how little can be known;
To see all others' faults, and feel our own:
Condemn'd in business or in arts to drudge,
Without a second, or without a judge:
Truths would you teach, or save a sinking land?
All fear, none aid you, and few understand.
POPE. *Essay on Man.* Ep. iv. l. 259.

The clouds may drop down titles and estates;
Wealth may seek us; but wisdom must be sought;
Sought before all; (but how unlike all else
We seek on earth!) 'tis never sought in vain.
YOUNG. *Night Thoughts.* Night viii. l. 62.

Be wise with speed;
A fool at forty is a fool indeed.
Ibid. Love of Fame. Satire ii. l. 281.

On every thorn, delightful wisdom grows,
In every rill a sweet instruction flows.
Ibid. Love of Fame. Satire i. l. 249.

Wisdom of our ancestors.
BURKE. *Thoughts on the Cause of the Present Discontent.*

It seems the part of wisdom.
COWPER. *The Task.* Bk. iv. l. 336.

Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more.
Ibid. The Task. Bk. vi. l. 96.

Wisdom and goodness are twin-born, one heart
Must hold both sisters, never seen apart.
Ibid. Expostulation. l. 634.

He thought as a sage, though he felt as a man.
BEATTIE. *The Hermit.*

Disasters, do the best we can,
Will reach both great and small;
And he is oft the wisest man
Who is not wise at all.
WORDSWORTH. *The Oak and the Broom.* vii.

Wisdom is ofttimes nearer when we stoop
Than when we soar.
Ibid. The Excursion. Bk. iii. l. 232.

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Ask, who is wise?—You'll find the self-same man
A sage in France, a madman in Japan;
And here some head beneath a mitre swells.
Which there had tingled to a cap and bells.
T. MOORE. *The Sceptic.* l. 17.

But these are foolish things to all the wise,
And I love wisdom more than she loves me;
My tendency is to philosophise
On most things, from a tyrant to a tree;
But still the spouseless virgin *Knowledge* flies.
What are we? and whence come we? what shall be
Our *ultimate* existence? What's our present?
Are questions answerless, and yet incessant.
BYRON. *Don Juan.* Canto vi. St. 63.

Exhausting thought,
And hiving wisdom with each studious year.
Ibid. Childe Harold's Pilgrimage. Canto iii. St. 107.

The true Sovereign is the Wise Man.
CARLYLE. *Essay on the Death of Goethe.*

Wisdom consists in rising superior both to madness and to common sense, and in lending one's self to the universal delusion without becoming its dupe.
AMIEL. *Journal*, Dec. 11, 1872. (MRS. HUMPHREY WARD, trans.)

WISHES.

Cleopatra. Wishers were ever fools.
SHAKESPEARE. *Antony and Cleopatra.* Act iv. Sc. 15. l. 41.

Wishing of all employments is the worst.
YOUNG. *Night Thoughts.* Night iv. l. 71.

King Henry. Thy wish was father, Harry, to that thought:
I stay too long by thee, I weary thee.
SHAKESPEARE. *II. Henry IV.* Act iv. Sc. 5. l. 93.

Men's thoughts are much according to their inclination.
BACON. *Essays: Of Custom and Education.*

Where nothing wants that want itself doth seek.
SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 3. l. 237.

I've often wished that I had clear,
For life, six hundred pounds a year,
A handsome house to lodge a friend,
A river at my garden's end,
A terrace walk, and half a rood
Of land, set out to plant a wood.
SWIFT. *Imitation of Horace.* Bk. ii. *Satire* 3.

What folly can be ranker? Like our shadows,
Our wishes lengthen as our sun declines.
YOUNG. *Night Thoughts.* Night v. l. 661.

On ne peut désirer ce qu'on ne connaît pas.
We cannot wish for that we know not.
VOLTAIRE. *Zaïre.* i. 1.

"Man wants but little here below
Nor wants that little long."
'Tis not with me exactly so;
But 'tis so in the song.
My wants are many, and, if told,
Would muster many a score;
And were each wish a mint of gold,
I still should long for more.
JOHN QUINCY ADAMS. *The Wants of Man.* The quoted lines from GOLDSMITH. *Hermit.* St. 8.

Little I ask; my wants are few;
I only wish a hut of stone.
(A *very plain* brown stone will do),
That I may call my own;
And close at hand is such a one
In yonder street that fronts the sun.
O. W. HOLMES. *Contentment.*

WITCH.

Banquo. What are these,
So wither'd and so wild in their attire;
That look not like the inhabitants o' the earth,
And yet are on't?—Live you? or are you aught
That man may question? You seem to understand me,
By each at once her choppy finger 'laying
Upon her skinny lips. You should be women,
And yet your beards forbid me to interpret
That you are so.
SHAKESPEARE. *Macbeth.* Act i. Sc. 3. l. 40.

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1st Witch. When shall we three meet again,
In thunder, lightning, or in rain?
2d Witch. When the hurly-burly's done,
When the battle's lost and won.
Ibid. Macbeth. Act. i. Sc. 1. l. 1.

Macbeth. How now, you secret black and midnight hags
What is't you do?
All. A deed without a name.
Ibid. Macbeth. Act iv. Sc. 1. l. 51.

1st Witch. I'll charm the air to give a sound,
While you perform your antic round.
Ibid. Macbeth. Act iv. Sc. 1. l. 133.

Macbeth. Saw you the weird sisters?
Ibid. Macbeth. Act iv. Sc. 1. l. 137.

Midnight hags,
By force of potent spells, of bloody characters,
And conjurations horrible to hear,
Call fiends and spectres from the yawning deep,
And set the ministers of hell at work.
NICHOLAS ROWE. *Jane Shore.* Act iv. Sc. 1. l. 240.

As Tammie glow'red, amazed and curious,
The mirth and fun grew fast and furious.
BURNS. *Tam o' Shanter.*

We set around the kitchen fire, an' has the mostest fun,
A'listenin' to the witch-tales 'at Annie tells about
And the Gobble-uns 'at gits you
Ef you
Don't
Watch
Out!
JAMES WHITCOMB RILEY. *Little Orphant Annie.*

WITNESS.

A cloud of witnesses.
New Testament. Hebrews xii. 1.

Duke. My business in this state
Made me a looker-on here in Vienna.
SHAKESPEARE. *Measure for Measure.* Act v. Sc. 1. l. 356.

WOMAN.

(IN GENERAL.)

Who does not love wine, women, and song
Remains a fool his whole life long.
MARTIN LUTHER.

Though the zealot hopeful be of Houris and of Palaces,
My Belov'd my Houri is, the tavern is my Palace high.
HAFIZ.

Give me woman, wine, and snuff,
Until I cry out, "Hold, enough!"
You may do so *sans* objection
Till the day of resurrection,
For—bless my beard—they aye shall be
My beloved Trinity!
KEATS.

A generous bottle and a lovesome she,
Are th' only joys in nature next to thee.
OTWAY. *Epistle to Mr. Duke.*

Katherine. Why are our bodies soft and weak and smooth,
Unapt to toil and trouble in the world,
But that our soft conditions and our hearts
Should well agree with our external parts?
SHAKESPEARE. *Taming of the Shrew.* Act v. Sc. 2. l. 165.

Touchstone. A child of our grandmother Eve, a female; or, for thy more sweet understanding, a woman.
Ibid. Love's Labour's Lost. Act i. Sc. 1. l. 266.

Ferdinand. For several virtues
Have I lik'd several women; never any
With so full soul, but some defect in her
Did quarrel with the noblest grace she ow'd,
And put it to the foil.
Ibid. Tempest. Act iii. Sc. 1. l. 42.

Petruchio. A woman mov'd is like a fountain troubled,
Muddy, ill-seeming, thick, bereft of beauty.
Ibid. Taming of the Shrew. Act v. Sc. 2. l. 142.

Women will love her that she is a woman
More worth than any man; men, that she is
The rarest of all women.
Ibid. A Winter's Tale. Act v. Sc. 1. l. 110.

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Jaques. If ladies be but young and fair,
They have the gift to know it.
Ibid. As You Like It. Act ii. Sc. 7. l. 36.

Portia. How weak a thing
The heart of woman is!
Ibid. Julius Cæsar. Act ii. Sc. 4. l. 41.

That if weak women went astray,
Their stars were more in fault than they.
PRIOR. *Hans Carvel.*

Iago. You are pictures out of doors,
Bells in your parlors, wild-cats in your kitchens,
Saints in your injuries, devils being offended,
Players in your housewifery, and housewives in your beds.
SHAKESPEARE. *Othello.* Act ii. Sc. 1. l. 110.

Woman, they say, was only made of man:
Methinks 'tis strange they should be so unlike!
It may be all the best was cut away,
To make the woman, and the naught was left
Behind with him.
BEAUMONT AND FLETCHER. Act iii. Sc. 2.

Beshrew my heart, but it is wond'rous strange;
Sure there is something more than witchcraft in them,
That masters ev'n the wisest of us all.
ROWE. *Jane Shore.* Act iv. Sc. 1.

Let men say whate'er they will,
Woman, woman, rules them still.
BICKERSTAFF, *The Sultan* (*Ismena sings*). Act ii. Sc. 1.

Disguise our bondage as we will,
'Tis woman, woman rules us still.
TOM MOORE. *Sovereign Woman.*

How small a part of time they share
That are so wondrous sweet and fair!
WALLER. *Go Lovely Rose.*

A bevy of fair women.
MILTON. *Paradise Lost.* Bk. xi. l. 582.

By her we first were taught the wheedling arts.
GAY. *The Beggar's Opera.*

And when a lady's in the case,
You know all other things give place.
Ibid. Fables: The Hare and Many Friends.

And mistress of herself, though china fall.
POPE. *Moral Essays.* Ep. ii. l. 268.

And yet believe me, good as well as ill,
Woman's at best a contradiction still.
Heaven, when it strives to polish all it can
Its last best work, but forms a softer, man.
Ibid. Moral Essays. Ep. ii. l. 269.

Ladies, like variegated tulips, show;
'Tis to their changes half their charms we owe;
Fine by defect and delicately weak,
Their happy spots the nice admirer take.
Ibid. Moral Essays. Ep. ii. l. 41.

That air and harmony of shape express
Fine by degrees and beautifully less.
PRIOR. *Henry and Emma.*

Men some to business, some to pleasure take;
But every woman is at heart a rake;
Men some to quiet, some to public strife;
But every lady would be queen for life.
Pope. Moral Essays. Ep. ii. l. 215.

Most women have no characters at all,
Matter too soft a lasting mark to bear,
And best distinguish'd by black, brown, or fair.
Ibid. Moral Essays. Ep. ii. l. 2.

One moral's plain, . . . without more fuss;
Man's social happiness all rests on us:
Through all the drama — whether damn'd or not—
Love gilds the scene, and women guide the plot.
R. B. SHERIDAN. *The Rivals.* Epilogue.

What a strange thing is man! and what a stranger
Is woman! What a whirlwind is her head,
And what a whirlpool full of depth and danger
Is all the rest about her! Whether wed,
Or widow, maid or mother, she can change her
Mind like the wind; whatever she has said

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Or done, is light to what she'll say or do;—
The oldest thing on record, and yet new!
BYRON. *Don Juan.* Canto IX. St. 64.

What say you to such a supper with such a woman?
Ibid. Note to a Letter on Bowles's Strictures.

And we meet with champagne and a chicken at last.
LADY M. W. MONTAGU. *The Lover.*

Most illogical
Irrational nature of our womanhood,
That blushes one way, feels another way,
And prays, perhaps, another!
ELIZABETH BARRETT BROWNING. *Aurora Leigh.* Bk. ii. ll. 701–4.

By the way,
The works of women are symbolical.
We sew, sew, prick our fingers, dull our sight,
Producing what? A pair of slippers, sir,
To put on when you're weary—or a stool
To tumble over and vex you . . . curse that stool!
Or else at best, a cushion where you lean
And sleep, and dream of something we are not,
But would be for your sake. Alas, alas!
This hurts most, this . . . that, after all, we are paid
The worth of our work, perhaps.
Ibid. Aurora Leigh. Bk. i. l. 465.

And say, without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh! what were man!—a world without a sun.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 19.

The world was sad; the garden was a wild;
And man, the hermit, sigh'd—till woman smiled.
Ibid. Pleasures of Hope. Pt. ii. l. 37.

If the heart of a man is depress'd with cares,
The mist is dispell'd when a woman appears.
GAY. *The Beggar's Opera.* Act ii.

Our grandsire, Adam, ere of Eve possest,
Alone, and e'en in Paradise unblest,
With mournful looks the blissful scenes survey'd,
And wander'd in the solitary shade.
The Maker saw, took pity, and bestow'd
Woman, the last, the best reserv'd of God.
POPE. *January and May.* l. 63.

'Twere more than woman to be wise,
'Twere more than man to wish thee so!
T. MOORE. *The Ring.*

O, Woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!
SCOTT. *Marmion.* vi. St. 30.

[Lockhart gives a letter from Scott to Southey, dated 1810, telling how "a witty rogue, who signed himself Detector," accused him of having stolen these lines from one of Vida's poems, "which I had never seen or heard of," and, in proof thereof, furnished the Latin version, which ended thus:

Cum dolor atque supercilio gravis imminet angor,
Fungeris angelico sola ministerio,

"It is almost needless to add," adds Lockhart, "there are no such lines."—*Life of Scott*, vol. iii. p. 294. (American edition.)]

As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other!
LONGFELLOW. *Hiawatha.* x.

Man for the field, the woman for the hearth:
Man for the sword, and for the needle she:
Man with the head, and woman with the heart:
Man to command, and woman to obey;
All else confusion.
TENNYSON. *The Princess.*

. . . let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood.
For woman is not undevelopt man,
But diverse: could we make her as the man,

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Sweet love were slain: his dearest bond is this,
Not like to like, but like in difference.
Ibid. The Princess. vii. ll. 256–62.

Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in child-ward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words.
Ibid. The Princess. vii. ll. 283–70.

A woman never forgets her sex. She would rather talk with a man than an angel, any day.
O. W. HOLMES. *The Poet at the Breakfast Table.* iv.

Till we are built like angels, with hammer, and chisel, and pen,
We will work for ourselves and a woman, for ever and ever, Amen.
RUDYARD KIPLING. *An Imperial Rescript.*

WOMAN.

(FAULTS.)

There's nothing in the world worse than a woman
By nature shameless, save some other woman.
ARISTOPHANES. *Thesmophoriazusæ.* 531.

Nulla fere causa est in qua non femina litem
Moverit.
There's scarce a case comes on but you shall find
A woman's at the bottom.
JUVENAL. *Satires.* vi. 242.

Dux femina facti.
A woman is leader in the deed.
VIRGIL. *Æneid.* i. 364.

[Cherchez la femme. (Fr.) Alex. Dumas père, *Mohicans de Paris*, vol. ii. cap. 16. Saying put into the mouth of an officer of the Paris Detective Police Force. It has been attributed to Fouché.

Sardou introduces the phrase in his drama *Ferréol;* and George Ebers, *Uarda*, vol, ii. cap. 14 (1876), says:

Du vergisst, dass hier eine Frau mit im spiel ist.
Das ist sie überall, entgegnete Ameni, u. s. w.
You forget that there is a woman in this case.
That is so all the world over, replied Ameni, etc.

Sometimes the expression takes the form of Où est la femme? (or in German, Wo ist sie, or wie heiszt sie?). Where is the woman? where is she? what is her name? As if, according to our own saying, Wherever there is a quarrel, there is always a lady in the case; or, as Richardson says (Sir C. Grandison, vol. i, Letter 24): Such a plot must have a woman in it.

Varium et mutabile semper.
Fœmina.

A woman is always changeable and capricious.
VIRGIL. *Æneid.* iv. 569.

Souvent femme varie
Bien fol est qui s'y fie.

Woman is often fickle—foolish is he who trusts her.
FRANÇOIS I. *Scratched with his ring on a window of Chambord Castle.*

Quid pluma levius?—Pulvis. Quid pulvere? Ventus.
Quid vento? Mulier. Quid muliere? Nihil.[1]

[1] The second line is also read:
Quid vento? Meretrix. Quid meretrice? Nihil.

Quoted as *Incerti Auctoris* by WALTER DAVISON in *Poetical Rhapsody* (temp. James I.; reprinted, 1890).
Thus translated by Davison:

Dust is lighter than a feather,
And the wind more light than either:
But a woman's fickle mind
More, than feather, dust or wind.

Pray, what is lighter than a feather?
Dust, my friend, in summer weather.
What's lighter than the dust, I pray?
The wind that blows them both away.
What is lighter than the wind?
The lightness of a woman's mind.
And what is lighter than the last?
Ah, now, my friend, you have me fast!
Notes and Queries, Aug. 11, 1866.

Choose a firm cloud before it fall, and in it
Catch, ere she change, the Cynthia of this minute.
POPE. Ep. i. 19.

Who can describe
Women's hypocrisies! their subtle wiles,
Betraying smiles, feign'd tears, inconstancies!

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Their painted outsides, and corrupted minds,
The sum of all their follies, and their falsehoods.
THOMAS OTWAY. *Orpheus.*

What mighty ills have not been done by woman!
Who was't betray'd the Capitol? A woman;
Who lost Mark Antony the world? A woman?
Who was the cause of a long ten years' war,
And laid at last old Troy in ashes? Woman;
Destructive, damnable, deceitful woman!
Ibid. The Orphan. Act iii. Sc. 1.

What mighty woes
To thy imperial race from woman rose.
HOMER. *Odyssey.* Bk. xi. l. 541.

Hamlet. Frailty, thy name is woman!—
A little month, or ere these shoes were old
With which she follow'd my poor father's body,
Like Niobe, all tears;—why she, even she,
. . . married with my uncle.
SHAKESPEARE. *Hamlet.* Act i. Sc. 2. l. 146.

Rosalind. I thank God I am not a woman, to be touched with so many giddy offences as He hath generally taxed their whole sex withal.
Ibid. As You Like It. Act iii. Sc. 2. l. 366.

Hamlet. I have heard of your paintings too well enough; God hath given you one face, and you make yourselves another. You jig, you amble, and you lisp, and nickname God's creatures, and make your wantonness your ignorance. Go to; I'll no more of it: it hath made me mad. I say, we will have no more marriages. Those that are married already, all but one, shall live; the rest shall keep as they are. To a nunnery, go.
Ibid. Hamlet. Act iii. Sc. 1. l. 148.

Petruchio. Think you a little din can daunt mine ears?
Have I not in my time heard lions roar?
. . . . . .
Have I not heard great ordnance in the field,
And heaven's artillery thunder in the skies?
. . . . . .
And do you tell me of a woman's tongue,
That gives not half so great a blow to hear
As will a chestnut in a farmer's fire?
Ibid. Taming of the Shrew. Act i. Sc. 2. l. 200.

I've seen your stormy seas and stormy women,
And pity lovers rather more than seamen.
BYRON. *Don Juan.* Canto vi. St. 53.

Lucetta. I have no other but a woman's reason;
I think him so because I think him so.
SHAKESPEARE. *Two Gentlemen of Verona.* Act i. Sc. 2. l. 23.

Oh, why did God,
Creator wise, that peopled highest Heaven
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With men as angels without feminine,
Or find some other way to generate
Mankind? This mischief had not then befallen.
MILTON. *Paradise Lost.* Bk. ix. l. 888.

What is woman? only one of Nature's agreeable blunders.
MRS. COWLEY. *Who's the Dupe?* Act ii. Sc. 2.

Were there no women men might live like gods.
DEKKER. *The Honest Whore.* Pt. ii. Act iii. Sc. 1.

Were 't not for gold and women, there would be no damnation.
TOURNEUR. *The Revenger's Tragedy.* Act ii. Sc. 1.

Oh, woman, perfect woman! what distraction
Was meant to mankind when thou wast made a devil!
What an inviting hell invented.
BEAUMONT AND FLETCHER. *Comedy of Monsieur Thomas.* Act iii. Sc. 1.

Mankind, from Adam, have been women's fools:
Women, from Eve, have been the devil's tools:
Heaven might have spar'd one torment when we fell;
Not left us women, or not threatened hell.
GEO. GRANVILLE (Lord Lansdowne). *She-Gallants.*

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I am a woman! nay, a woman wrong'd!
And when our sex from injuries take fire,
Our softness turns to fury—and our thoughts
Breathe vengeance and destruction.
SAVAGE. *Sir Thomas Overbury.*

Not ev'n the soldier's fury, rais'd in war,
The rage of tyrants, when defiance stings 'em!
The pride of priests, so bloody when in power!
Are half so dreadful as a woman's vengeance.
Ibid. Sir Thomas Overbury.

With my frailty don't upbraid me,
I am woman as you made me;
Causeless doubting or despairing,
Rashly trusting, idly fearing.
If obtaining,
Still complaining;
If consenting,
Still repenting.
CONGREVE. *Semele to Jupiter.*

A shameless woman is the worst of men.
YOUNG. *Love of Fame.* Satire iv. l. 468.

My only books
Were woman's looks,—
And folly's all they've taught me.
MOORE. *The Time I've Lost in Wooing.*

Denn geht es zu des Bösen Haus
Das Weib hat tausend Schritt voraus.
When toward the Devil's House we tread,
Woman's a thousand steps ahead.
GOETHE. *Faust.* i. 21. 147.

Woman's faith and woman's trust—
Write the characters in dust.
SIR W. SCOTT. *The Betrothed, Song.* Chap. xx.

Woman, thy vows are traced in sand.
BYRON. *Hours of Idleness, To Woman.*

But, oh ye lords of ladies intellectual
Inform us truly,—have they not hen-pecked you all?
Ibid. Don Juan. Canto i. St. 22.

I'm not denyin' the women are foolish: God Almighty made 'em to match the men.
GEORGE ELIOT. *Adam Bede.*
[Put into the mouth of Mrs. Poyser.]

WOMAN.

(HER VIRTUES.)

O woman! lovely woman! Nature made thee
To temper man: we had been brutes without you;
Angels are painted fair, to look like you:
There's in you all that we believe of Heaven,
Amazing brightness, purity, and truth,
Eternal joy, and everlasting love.
THOMAS OTWAY. *Venice Preserved.* Act i. Sc. 1.

'Tis beauty that doth oft make women proud;
But, God he knows, thy share thereof is small;
'Tis virtue that doth make them most admired;
The contrary doth make thee wondered at:
'Tis government that makes them seem divine.
SHAKESPEARE. *III. Henry VI.* Act i. Sc. 4. l. 128.

Cassio. A maid
That paragons description and wild fame;
One that excels the quirks of blazoning pens,
And in the essential vesture of creation
Does tire the ingener.
Ibid. Othello. Act ii. Sc. 1. l. 61.

Yet when I approach
Her loveliness, so absolute she seems,
And in herself complete; so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best.
MILTON. *Paradise Lost.* Bk. viii. l. 546.

Oh fairest of creation! last and best
Of all God's works! creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
Ibid. Paradise Lost. Bk. ix. l. 896.

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All the reasoning of men is not worth one sentiment of women.

VOLTAIRE.

Very learned women are to be found, in the same manner as female warriors; but they are seldom or never inventors.

Ibid. A Philosophical Dictionary. Women.

Das Ewig-Weibliche
Zieht uns hinan.

The Eternal Feminine draweth us on (or upward).

GOETHE. *Faust. Epilogue. Chorus Mysticus.* Concluding lines.

[Bayard Taylor translated and commented on this chorus as follows:

All things transitory
But as symbols are sent:
Earth's insufficiency
Here grows to event;
The indescribable
Here it is done,
The Woman Soul leadeth us
Upward and on.

"I can find," says Mr. Taylor, in a note, "no English equivalent for Ewig-weibliche except Woman Soul, which will express very nearly the same idea to those who feel the spirit which breathes and burns through the scene. Love is the all-uplifting and all-redeeming power on earth and in heaven, and to man it is revealed in its most pure and perfect form through woman. Thus in the transitory life of earth it is only a symbol of its divine being, the possibilities of love which earth can never fulfill become realities in the higher life which follows; the spirit which woman interprets to us here still draws us upward (as Margaret draws the soul of Faust) there."]

She's all my fancy painted her;
She's lovely, she's divine.

WM. MEE. *Alice Gray.*

What will not woman, gentle woman, dare
When strong affection stirs her spirit up?

SOUTHEY. *Madoc.* Pt. ii. 2.

Not she with trait'rous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross and earliest at his grave.

EATON S. BARRETT (1785–1820). *Woman.* Pt. i. (ed. 1822).

She was a phantom of delight
When first she gleamed upon my sight,
A lovely apparition, sent
To be a moment's ornament.

WORDSWORTH. *She was a Phantom of Delight.*

A creature not too bright or good
For human nature's daily food:
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

Ibid. She was a Phantom of Delight.

Amoret's as sweet and good
As the most delicious food;
Which but tasted does impart
Life and gladness to the heart.
Sacharissa's beauty's wine,
Which to madness does incline:
Such a liquor as no brain
That is mortal can sustain.

WALLER. *Amoret.*

The reason firm, the temperate will,
Endurance, foresight, strength, and skill.
A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of angelic light.

WORDSWORTH. *She was a Phantom of Delight.*

'T is hers to pluck the amaranthine flower
Of faith, and round the sufferer's temple bind
Wreaths that endure affliction's heaviest shower,
And do not shrink from sorrow's keenest wind.

WORDSWORTH. *Weak is the Will of Man.*

She was a form of life and light
That seen, became a part of sight,
And rose, where'er I turn'd mine eye,
The morning-star of memory!

BYRON. *Giaour.* l. 1127.

What hearts have men! they never mount
As high as woman in her selfless mood.

TENNYSON. *Merlin and Vivien.*

Earth's noblest thing, a Woman perfected.

LOWELL. *Irene.* l. 62.

WONDER.

Wonder is the feeling of a philosopher, and philosophy begins in wonder.

PLATO. *Theaetetus.* xi. (*Socrates.*) JOWETT, trans.

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The man who cannot wonder, who does not habitually wonder (and worship), were he President of innumerable Royal Societies, and carried the whole Mécanique Céleste and Hegel Philosophy, and the Epitome of all Laboratories and Observatories, with their results, in his single head,—is but a pair of spectacles, behind which there is no Eye. Let those who have eyes look through him, then he may be useful.

CARLYLE. *Sartor Resartus.* Bk. i. Ch. x.

Eke wonder last but nine daies never in town.

CHAUCER. *Troelus and Cresseide.*

This wonder (as wonders last) lasted nine daies.

J. HEYWOOD. *Proverbs.* Bk. ii. Ch. i.

Celia. O, wonderful, wonderful, and most wonderful wonderful! and yet again wonderful, and after that out of all hooping.

SHAKESPEARE. *As You Like It.* Act iii. Sc. 2. l. 201.

Macbeth. Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?

Ibid. Macbeth. Act iii. Sc. 4. l. 110.

Long stood the noble youth oppress'd with awe,
And stupid at the wondrous things he saw,
Surpassing common faith, transgressing nature's law.

DRYDEN. *Theodore and Honoria.* l. 217.

And Katerfelto with his hair on end
At his own wonders, wondering for his bread.

COWPER. *The Task.* Bk. iv. l. 86.

A schoolboy's tale, the wonder of an hour!

BYRON. *Childe Harold.* Canto ii. St. 2.

What behaved well in the past or behaves well to-day is not such a wonder,
The wonder is always and always how there can be a mean man or an infidel.

WALT WHITMAN. *Leaves of Grass: Song of Myself.* 22. ll. 28-9

Her seemed she scarce had been a day
One of God's choristers;
The wonder was not yet quite gone
From that still look of hers;
Albeit, to them she left, her day
Had counted as ten years.

D. G. ROSSETTI. *The Blessed Damozel.*

And Iseult watched him, raving, with sinless eyes
That loved him, but in holy girlish wise,
For noble joy in his fair manliness
And trust and tender wonder.

SWINBURNE. *Tristram of Lyonnesse.*

WOOING.

Much ado there was, God wot,
He would love and she would not.
She said never was man true,
He said, none was false to you,
He said, he had lov'd her long,
She said, Love should have no wrong.
Corydon would kiss her then.
She said, maides must kiss no men,
Till they did for good and all.

NICHOLAS BRETON. *Phillida and Corydon.*

Suffolk. She's beautiful and therefore to be woo'd:
She is a woman, therefore to be won.

SHAKESPEARE. *I. Henry VI.* Act v. Sc. 3. l. 78.

Demetrius. She is a woman, therefore may be woo'd;
She is a woman, therefore may be won.

Ibid. Titus Andronicus. Act ii. Sc. 1. l. 82.

King Richard. Was ever woman in this humour woo'd?
Was ever woman in this humour won?

Ibid. Richard III. Act i. Sc. 2. l. 228.

Valentine. Take no repulse, whatever she doth say;
For, "get you gone," she doth not mean "away."
Flatter and praise, commend, extol their graces;
Though ne'er so black, say they have angels' faces.
That man that hath a tongue, I say, is no man,
If with his tongue he cannot win a woman.

Ibid. Two Gentlemen of Verona. Act iii. Sc. 1. l. 100.

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Valentine. Never give her o'er;
For scorn at first makes after-love the more.
If she do frown, 'tis not in hate of you,
But rather to beget more love in you;
If she do chide, 'tis not to have you gone,
For why, the fools are mad if left alone.
Ibid. Two Gentlemen of Verona. Act iii. Sc. 1. l. 94.

To get thine ends, lay bashfulness aside;
Who fears to ask, doth teach to be deny'd.
HERRICK. *Aphorisms: No Bashfulness in Begging.*

A pressing lover seldom wants success,
Whilst the respectful, like the Greek, sits down
And wastes a ten years' siege before one town.
NICHOLAS ROWE. *To the Inconstant. Epilogue.* l. 18.

He that will win his dame must do
As love does when he draws his bow;
With one hand thrust the lady from,
And with the other pull her home.
BUTLER. *Hudibras.* Pt. ii. Canto i. l. 449.

Not to love is in love an infallible means of being beloved.
LA ROCHEFOUCAULD. *Reflections; or, Sentences and Moral Maxims.* No. 60.

Brisk confidence still best with woman copes;
Pique her and soothe in turn, soon passion crowns thy hopes.
BYRON. *Childe Harold.* Canto ii. St. 34.

Not much he kens, I ween, of woman's breast,
Who thinks that wanton thing is won by sighs.
Ibid. Childe Harold. Canto ii. St. 34.

Cressida. See, we fools!
Why have I blabb'd? who shall be true to us,
When we are so unsecret to ourselves?
But, though I lov'd you well, I woo'd you not;
And yet, good faith, I wish'd myself a man,
Or that we women had men's privilege
Of speaking first.
SHAKESPEARE. *Troilus and Cressida.* Act iii. Sc. 2. l. 188.

Helena. We cannot fight for love, as men may do;
We should be woo'd and were not made to woo.
Ibid. Midsummer Night's Dream. Act ii. Sc. 1. l. 241.

Rosalind. No, no, Orlando; men are April when they woo, December when they wed: maids are May when they are maids, but the sky changes when they are wives. I will be more jealous of thee than a Barbery cock-pigeon over his hen; more clamorous than a parrot against rain; more new-fangled than an ape; more giddy in my desires than a monkey: I will weep for nothing, like Diana in the fountain, and I will do that when you are disposed to be merry; I will laugh like a hyen, and that when thou art inclined to sleep.
Orlando. But will my Rosalind do so?
Ros. By my life, she will do as I do.
Ibid. As You Like It. Act iv. Sc. 1. l. 147.

Claudio. Thus answer I in name of Benedick,
But hear these ill news with the ears of Claudio.
'Tis certain so;—the prince woos for himself.
Friendship is constant in all other things,
Save in the office and affairs of love:
Therefore, all hearts in love use their own tongues;
Let every eye negociate for itself,
And trust no agent: for beauty is a witch,
Against whose charms faith melteth into blood.
This is an accident of hourly proof
Which I mistrusted not.
Ibid. Much Ado About Nothing. Act ii. Sc. 1. l. 179.

In the way of love and glory,
Each tongue best tells his own story.
SIR T. OVERBURY. *Of the Choice of a Wife.*

Archly the maiden smiled, and, with eyes
overrunning with laughter,
Said, in a tremulous voice, "Why don't you
speak for yourself, John?"
LONGFELLOW. *Courtship of Miles Standish.*

If I am not worth the wooing, I surely am not worth the winning.
Ibid. Courtship of Miles Standish. Pt. iii. l. 111.

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Othello. My story being done,
She gave me for my pains a world of sighs;
She swore,—In faith, 'twas strange, 'twas passing strange,
'Twas pitiful, 'twas wondrous pitiful:
She wish'd she had not heard it; yet she wish'd
That heaven had made her such a man. She thank'd me;
And bade me, if I had a friend that lov'd her,
I should but teach him how to tell my story,
And that would woo her. Upon this hint I spake;
She lov'd me for the dangers I had pass'd;
And I lov'd her, that she did pity them:
This only is the witchcraft I have us'd;
Here comes the lady, let her witness it.
SHAKESPEARE. *Othello.* Act i. Sc. 3. l. 162.

Dame Quickly. Thou didst swear to me upon a parcel-gilt goblet, sitting in my Dolphin Chamber, at the round table, by a sea-coal fire, on Wednesday in Whitsun week, when the Prince broke thy head for likening his father to a singing man of Windsor; thou didst swear to me then, as I was washing thy wound, to marry me, and make me my lady, thy wife. Canst thou deny it?
Ibid. II. Henry IV. Act ii. Sc. 1. l. 94.

Juliet. O gentle Romeo,
If thou dost love, pronounce it faithfully.
Or if thou think'st I am too quickly won,
I'll frown and be perverse and say thee nay,
So thou wilt woo: but else, not for the world.
Ibid. Romeo and Juliet. Act ii. Sc. 2. l. 93.

Olivia. Love sought is good, but given unsought is better.
Ibid. Twelfth Night. Act iii. Sc. 1. l. 168.

Don Pedro. Speak low, if you speak love.
Ibid. Much Ado About Nothing. Act. ii. Sc. 1. l. 102.

Follow a shadow, it still flies you,
Seem to fly it, it will pursue:
So court a mistress, she denies you;
Let her alone, she will court you.
Say are not women truly, then,
Styled but the shadows of us men?
BEN JONSON. *The Forest: That Women are but Men's Shadows.* (Song.)

Most complying,
When denying,
And to be follow'd only flying.
CONGREVE. *Simile to Jupiter.*

Woo'd and married, and a',
Married, and woo'd, and a'!
And was she nae very wed off
That was woo'd and married, and a'?
ALEXANDER ROSS. *Woo'd and Married and a'.*

Still amorous and fond and billing,
Like Philip and Mary on a shilling.
BUTLER. *Hudibras.* Pt. iii. Canto i. l. 687.

Her virtue and the conscience of her worth,
That would be woo'd, and not unsought be won.
MILTON. *Paradise Lost.* Bk. viii. l. 502.

So mourn'd the dame of Ephesus her Love,
And thus the Soldier arm'd with Resolution
Told his soft Tale, and was a thriving Wooer.
COLLEY CIBBER. *Richard III.* (altered). Act ii. Sc. 1.

That you're in a terrible taking,
By all these sweet oglings I see;
But the fruit that can fall without shaking,
Indeed is too mellow for me.
LADY MARY WORTLEY MONTAGU. *To a Lady Making Love.*

If heaven a draught of heav'nly pleasure spare,
One cordial in this melancholy vale,
'Tis when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents the ev'ning gale!
BURNS. *The Cotter's Saturday Night.*

'Tis sweet to think that where'er we rove
We are sure to find something blissful and dear;
And that when we're far from the lips we love,
We've but to make love to the lips we are near.
MOORE. *'Tis Sweet to Think.*

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If I speak to thee in friendship's name,
Thou think'st I speak too coldly;
If I mention Love's devoted flame,
Thou say'st I speak too boldly.
Ibid. How Shall I Woo?

For he through Sin's long labyrinth had run,
Nor made atonement when he did amiss,
Had sigh'd to many though he loved but one,
And that loved one, alas! could ne'er be his.
BYRON. *Childe Harold's Pilgrimage.* Canto i. St. 5.

'Tis enough—
Who listens once will listen twice;
Her heart be sure is not of ice,
And one refusal no rebuff.
Ibid. Mazeppa. St. 6.

And whispering, "I will ne'er consent"—consented.
Ibid. Don Juan. Canto i. St. 117.

Ladies, like towns besieged, for honour's sake,
Will some defence, or its appearance, make.
CRABBE.

'Tis an old lesson; time approves it true,
And those who know it best, deplore it most;
When all is won that all desire to woo,
The paltry prize is hardly worth the cost.
BYRON. *Childe Harold.* Canto ii. St. 35.

Lightly from fair to fair he flew,
And loved to plead, lament, and sue;
Suit lightly won, and short-lived pain,
For monarchs seldom sigh in vain.
SCOTT. *Marmion.* Canto v. St. 9.

Why don't the men propose, mamma?
Why don't the men propose?
THOMAS HAYNES BAYLY. *Songs and Ballads. Why Don't the Men Propose?*

The surest way to hit a woman's heart is to take aim kneeling.
DOUGLAS JERROLD. *Douglas Jerrold's Wit. The Way to a Woman's Heart.*

Now, as I said before, I was never a maker of phrases.
I can march up to a fortress and summon the place to surrender,
But march up to a woman with such a proposal, I dare not.

I'm not afraid of bullets, nor shot from the mouth of a cannon,
But of a thundering "No!" point-blank from the mouth of a woman,
That I confess I'm afraid of, nor am I ashamed to confess it!
LONGFELLOW. *The Courtship of Miles Standish.*

Zekle crep' up quite unbeknown
An' peeked in thru' the winder,
An' there sot Huldy all alone,
'Ith no one nigh to hender.
. . . . . .
The very room, coz she was in,
Seemed warm from floor to ceilin'.
. . . . . .
'T was kin' o' kingdom-come to look
On sech a blessed cretur.
. . . . . .
His heart kep' goin' pity-pat,
But hern went pity-Zekle.
. . . . . .
All kin' o' smily round the lips,
An' teary round the lashes.
LOWELL. *Second Series. The Courtin'.*

Come not cringing to sue me!
Take me with triumph and power,
As a warrior storms a fortress!
I will not shrink or cower.
Come, as you came in the desert
Ere we were women and men,
When the tiger passions were in us,
And love as you loved me then!
W. W. STORY. *Cleopatra.*

I'll woo her as the lion woos his brides.
JOHN HOME. *Douglas.* Act i. Sc. 1.

I love thee, I love but thee,
With a love that shall not die
Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold!
BAYARD TAYLOR. *Bedouin Song.*

Quiet, Robin, quiet!
You lovers are such clumsy summer-flies,
Forever buzzing at your lady's face.
TENNYSON. *The Foresters.* Act iv. Sc. 1.

Here by God's rood is the one maid for me.
Ibid. Idylls of the King. Geraint and Enid. l. 1. 368.

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But I love you, sir:
And when a woman says she loves a man,
The man must hear her, though he love her not.
MRS. BROWNING. *Aurora Leigh.* Bk. ix.

Was it something said,
Something done,
Vexed him? was it touch of hand,
Turn of head?
Strange! that very way
Love begun.
I as little understand
Love's decay.
R. BROWNING. *In a Year.*

Escape me?
Never—
Beloved!
While I am I, and you are you,
So long as the world contains us both,
Me the loving and you the loth,
While the one eludes, must the other pursue.
Ibid. Life in a Love.

WORDS.

Heaven and earth shall pass away, but my words shall not pass away.
New Testament. Matthew xxiv. 35.

Ἔπεα πτερόεντα.
Winged words.
HOMER. *Iliad and Odyssey, passim.*

Our words have wings, but fly not where we would.
GEORGE ELIOT. *The Spanish Gypsy.* Bk. iii.

Words are the physicians of a mind diseased.
ÆSCHYLUS. *Prometheus,* 378.

Nor can one word be chang'd but for a worse.
HOMER. *Odyssey.* Bk. 8. l. 192. (POPE, trans.)

"These Macedonians," said he, "are a rude and clownish people, that call a spade a spade."
PLUTARCH. *Apothegms of Great Commanders, Phillip.*

On the tongue of such an one they shed a honeyed dew, and from his lips drop gentle words.
The Theogony. l. 82.

For he on honey-dew hath fed,
And drunk the milk of Paradise.
COLERIDGE. *Kubla Khan.*

Ficus ficus, ligonem ligonem vocat.
A fig's a fig, a spade a spade he calls.
ERASMUS. *Adagiorum Chiliades, Veritas.*

I'll give you leave to call me anything, if you don't call me "spade."
SWIFT. *Polite Conversation.* Dialogue ii.

Je ne puis rien nommer si ce n'est par son nom;
J'appelle un chat un chat, et Rollet un fripon.
I can call nothing by name if that is not his name. I call a cat a cat, and Rollet a rogue.
BOILEAU. *Satires.* i. 51.

[Boileau, half afraid of the consequences (Rolet was an attorney whom it was dangerous to provoke), appended a note to the name, "Innkeeper at Blois"; but, oddly enough, there was an innkeeper at Blois of the same name, who immediately threatened proceedings against the poet.]

Dictum sapienti sat est.
A word to the wise is enough.
PLAUTUS. *Perseus.* iv. 7. 19.

[Possibly the origin of the phrase *verbum sapienti*, which is colloquially abridged into verbum sap.]

Dixeris egregie, notum si callida verbum
Reddiderit junctura novum.
High praise and honour to the bard is due
Whose dexterous setting makes an old word new.
HORACE. *De Arte Poetica,* 47. (CONINGTON, trans.)

Nescit vox missa reverti.
But words once spoke can never be recall'd.
HORACE. *Ars Poetica.* 390. (EARL OF ROSCOMMON, trans.)

Homo trium literarum.
A man of three letters (*i. e.,* Fur, *a thief*).
PLAUTUS. *Aulularia.* Act ii. Sc. 4. l. 40.

For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say.
CONFUCIUS. *Analects.* Bk. xix. Ch. 25. Sec. 2. (LEGGE, trans.)

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How long a time lies in one little word!
Four lagging winters and four wanton springs
End in a word: such is the breath of kings.
SHAKESPEARE. *Richard II.* Act i. Sc. 3. l. 213.

I'll make you eat your words.
ANON. *The Play of Stucley.* l. 428.
[This play is supposed to be the work of four authors, one of whom was Shakespeare.]

Whose words all ears took captive.
SHAKESPEARE. *All's Well that Ends Well.* Act v. Sc. 3. l. 17.

Bastard. He gives the bastinado with his tongue;
Our ears are cudgell'd; not a word of his,
But buffets better than a fist of France:
Zounds! I was never so bethump'd with words,
Since I first called my brother's father, dad.
Ibid. King John. Act ii. Sc. 1. l. 466.

King Henry. Familiar in his mouth as household words.
Ibid. Henry V. Act iv. Sc. 3. l. 52.

Holofernes. He draweth out the thread of his verbosity finer than the staple of his argument.
Ibid. Love's Labour's Lost. Act v. Sc. i. l. 18.

Bassanio. Here are a few of the unpleasant'st words
That ever blotted paper!
Ibid. Merchant of Venice. Act iii. Sc. 2. l. 254.

Celia. Not a word?
Rosalind. Not one to throw at a dog.
Ibid. As You Like It. Act i. Sc. 3. l. 2.

Claudio. I never tempted her with word too large,
But, as a brother to his sister, show'd
Bashful sincerity and comely love.
Ibid. Much Ado About Nothing. Act iv. Sc. 1. l. 53.

Brabantio. But words are words; I never yet did hear
That the bruis'd heart was pierced through the ear.
Ibid. Othello. Act i. Sc. 3. l. 218.

Gratiano. I thank thee, Jew, for teaching me that word.
Ibid. Merchant of Venice. Act iv, Sc. 1. l. 341.

Polonius. What do you read, my lord?
Hamlet. Words, words, words.
Ibid. Hamlet. Act ii. Sc. 2. l. 193.

Troilus. Words, words, mere words, no matter from the heart.
Ibid. Troilus and Cressida. Act v. Sc. 3. l. 108.

Sylvia. A fine volley of words, gentlemen, and quickly shot off.
Ibid. Two Gentlemen of Verona. Act ii. Sc. 4. l. 33.

Gaunt. Where words are scarce, they are seldom spent in vain;
For they breathe truth, that breathe their words in pain.
Ibid. Richard II. Act ii. Sc. 1. l. 7.

I am not so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.
DR. JOHNSON. *Preface to his Dictionary.*
[Sir William Jones gives a similar saying in India:
Words are the daughters of earth, and deeds are the sons of heaven.]

Words are men's daughters, but God's sons are things.
SAMUEL MADDEN. *Boulter's Monument* (Supposed to have been inserted by DR. JOHNSON. 1745.)

Parole femine, falti maschi.
Words are feminine, deeds are masculine.
Italian Proverb.

For words are wise men's counters—they do but reckon by them—but they are the money of fools.
THOMAS HOBBES. *The Leviathan.* Pt. i. Ch. iv. Sc. 15.

His words, . . . like so many nimble and airy servitors, trip about him at command.
MILTON. *Apology for Smectymnuus.*

And all with pearl and ruby glowing
Was the fair palace door,
Through which came flowing, flowing, flowing,
And sparkling evermore,
A troop of Echoes, whose sweet duty
Was but to sing,
In voices of surpassing beauty,
The wit and wisdom of their king.
POE. *The Haunted Palace.*

Syllables govern the world.
JOHN SELDEN. *Table Talk. Power.*

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A word in your ear.
VANBURGH AND CIBBER. *The Provok'd Husband.* Act iv. Sc. 1.

Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found.
POPE. *Essay on Criticism.* Pt. ii. l. 309.

Some by old words to fame have made pretence,
Ancients in phrase, mere moderns in their sense;
Such labour'd nothings, in so strange a style,
Amaze the unlearn'd, and make the learned smile.
Ibid. Essay on Criticism. Pt. ii. l. 126.

In words, as fashions, the same rule will hold,
Alike fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside.
Ibid. Essay on Criticism. Pt. ii. l. 133.

These equal syllables alone require,
Though oft the ear the open vowels tire;
While expletives their feeble aid do join,
And ten low words oft creep in one dull line.
Ibid. Essay on Criticism. Pt. ii. l. 144.

Harsh words, though pertinent, uncouth appear;
None please the fancy who offend the ear.
GARTH. *The Dispensary.* Canto iv. l. 204.

. . . Philologists, who chase
A panting syllable through time and space,
Start it at home, and hunt it in the dark,
To Gaul, to Greece, and into Noah's Ark.
COWPER. *Retirement.* l. 691.

Intellect can raise,
From airy words alone, a Pile that ne'er decays.
WORDSWORTH. *Inscriptions.* iv.

O! many a shaft, at random sent,
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe or wound a heart that's broken!
SCOTT. *Lord of the Isles.* Canto v. St. 18.

A blow with a word strikes deeper than a blow with a sword.
BURTON. *Anatomy of Melancholy.* Pt. i. Sec. ii. Mem. iv. Subs. 4.

Religion — freedom — vengeance — what you will,
A word's enough to raise mankind to kill.
BYRON. *Lara.* Canto ii. viii.

No words suffice the secret soul to show,
For truth denies all eloquence to woe.
Ibid. The Corsair. Canto iii. St. 22.

When looks were fond and words were few.
ALLAN CUNNINGHAM. *Poet's Bridal-day Song.*

Richter says of Luther's words, "His words are half battles."
CARLYLE. *Heroes and Hero Worship. The Hero as Priest.*

He had used the word ["humbug"] in its Pickwickian sense.
DICKENS. *Pickwick Papers.* Ch. i. (Mr. Blotton).

There comes Emerson first, whose rich words, every one,
Are like gold nails in temples to hang trophies on.
LOWELL. *A Fable for Critics.*

Jewels five-words-long,
That on the stretch'd forefinger of all Time
Sparkle for ever.
TENNYSON. *The Princess.* Pt. ii. l. 355.

Love reflects the thing beloved;
My words are only words, and moved
Upon the topmost froth of thought.
Ibid. In Memoriam. Pt. iii.

. . . words, like Nature, half reveal
And half conceal the Soul within.
Ibid. In Memoriam. v. St. 1.

Wild words wander here and there:
God's great gift of speech abused.
Ibid. A Dirge. St. 7.

For what are the voices of birds
Ay, and of beasts — but words, our words,
Only so much more sweet?
R. BROWNING. *Pippa Passes.*

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WORD-JUGGLING.

(See NONSENSE.)

Holofernes. This is a gift that I have, simple, simple; a foolish extravagant spirit, full of forms, figures, shapes, objects, ideas, apprehensions, motions, revolutions: these are begot in the ventricle of memory, nourished in the womb of *pia mater;* and delivered upon the mellowing of occasion. But the gift is good in those in whom it is acute, and I am thankful for it.

SHAKESPEARE. *Love's Labour's Lost.* Act iv. Sc. 2. l. 67.

Moth. They have been at a great feast of languages, and have stolen the scraps.

Costard. O, they have lived long in the alms-basket of words.

Ibid. Love's Labour's Lost. Act v. Sc. 1. l. 41.

Holofernes. He draweth out the thread of his verbosity finer than the staple of his argument.

Ibid. Love's Labour's Lost. Act v. Sc. 1. l. 18.

And torture one poor word ten thousand ways,

DRYDEN. *Mac Flecknoe.* l. 208.

Aldeborontiphoscophornio!
Where left you Chrononhotonthologos?

Ibid. Chrononhotonthologos. Act i. Sc. 1.

His cogitative faculties immersed
In cogibundity of cogitation.

Ibid. Chrononhotonthologos. Act i. Sc. 1.

Let the singing singers
With vocal voices, most vociferous,
In sweet vociferation out-vociferize
Even sound itself.

Ibid. Chrononhotonthologos. Act i. Sc. 1.

To thee, and gentle Rigdom Funnidos,
Our gratulations flow in streams unbounded.

Ibid. Chrononhotonthologos. Act i. Sc. 3.

Go call a coach, and let a coach be called;
And let the man who calleth be the caller;
And in his calling let him nothing call
But "Coach! Coach! Coach! Oh for a coach, ye gods!' '

Ibid. Chrononhotonthologos. Act ii. Sc. 4.

And don't confound the language of the nation
With long-tailed words in *osity* and *ation.*

J. HOOKHAM FRERE. *King Arthur and his Round Table.* Introduction. St. 6.

O Sophonisba! Sophonisba, O!

THOMSON. *Sophonisba.* Act iii. Sc. 2.

[On the first performance of this play a spectator stood up in his box and cried out,
O Jamie Thomson, Jamie Thomson, oh!
Hence the line was altered to—
O Sophonisba! I am wholly thine!]

The premises being thus settled, I proceed to observe that the concatenation of self-existence, proceeding in a reciprocal duplicate ratio, naturally produces a problematical dialogism, which in some measure proves that the essence of spirituality may be referred to the second predicable.

GOLDSMITH. *Vicar of Wakefield.*

To sun myself in Huncamunca's eyes.

FIELDING. *Tom Thumb the Great.* Act i. Sc. 3.

When the Gloaming is, I never made the ghost of an endeavour
To discover—but whatever were the hour, it would be sweet.

C. S. CALVERLEY. *In the Gloaming.* ll. 3-4.

Forever! What abysms of woe
The word reveals, what frenzy, what Despair! For ever (printed so)
Did not . . .
Forever! 'Tis a single word!
And yet our fathers deem'd it two:
Nor am I confident they err'd;
Are you?

Ibid. Forever. St. 2, 9.

WORDSWORTH, WILLIAM.

This will never do!

FRANCIS LORD JEFFREY. *Wordsworth's Excursion.* Edinburgh Review.

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[Although Jeffrey completely failed to recognize Wordsworth's real greatness, he was yet not wrong in saying of the *Excursion* as a work of poetic style.—"This will never do!"

MATTHEW ARNOLD. *Poems of William Wordsworth. Preface* p. xxii.

Wordsworth in sonnet is a classic too
And on that grass plot sits at Milton's side.

WALTER SAVAGE LANDOR. *To the Author of Festus.*

That mild apostate from poetic rule
The simple Wordsworth.

BYRON. *English Bards and Scotch Reviewers.*

Who both by precept and example shows
That prose is verse, and verse is merely prose.

Ibid. English Bards and Scotch Reviewers.

This laurel greener from the brows
Of him that utter'd nothing base.

TENNYSON. *To the Queen.*

Time may restore us in his course
Goethe's sage mind and Byron's force;
But where will Europe's latter hour
Again find Wordsworth's healing power?

MATTHEW ARNOLD. *Memorial Verses.*

WORK.

Habeo opus magnum in manibus.
I have a great work in hand.

CICERO. *Academica.* i. 1, 2.

Nowher so besy a man as he ther was,
And yet he semed bisier than he was.

CHAUCER. *Canterbury Tales. Prologue.* l. 321.

Macbeth. The labour we delight in physics pain.

SHAKESPEARE. *Macbeth.* Act ii. Sc. 3. l. 55.

Antony. To business that we love, we rise betime,
And go to't with delight.

Ibid. Antony and Cleopatra. Act iv. Sc. 4. l. 20.

And hold one another's noses to the grindstone hard.

BURTON. *Anatomy of Melancholy.*

Hold their noses to grindstone.

J. HEYWOOD. *Proverbes* Pt. i. Ch. v.

All Nature seems at work, slugs leave their lair—
The bees are stirring—birds are on the wing—
And Winter, slumbering in the open air,
Wears on his smiling face a dream of Spring!
And I the while, the sole unbusy thing,
Nor honey make, nor pair, nor build, nor sing.

COLERIDGE. *Work without Hope.* St. 1.

A woman's work, grave sirs, is never done.

EUSDEN. *Poem Spoken at a Cambridge Commencement.*

And still be doing, never done.

BUTLER. *Hudibras.* Pt. i. Canto i. l. 204.

Who first invented work, and bound the free
And holyday-rejoicing spirit down . . .
To that dry drudgery at the desk's dead wood? . . .
Sabbathless Satan!

CHARLES LAMB. *Work.*

Work—work—work
Till the brain begins to swim;
Work—work—work
Till the eyes are heavy and dim.

HOOD. *Song of the Shirt.* ll. 17-20.

Stitch! stitch? stitch!
In poverty, hunger, and dirt,
Sewing at once with a double thread
A shroud as well as a shirt.

Ibid. Song of the Shirt. ll. 29-32.

Labour itself is but a sorrowful song,
The protest of the weak against the strong.

F. W. FABER. *The Sorrowful World.*

For men must work and women must weep,
And the sooner it's over the sooner to sleep,
And good-bye to the bar and its moaning.

CHAS. KINGSLEY. *Three Fishers.*

Get lease to work
In this world—'tis the best you get at all!
For God in cursing, gives us better gifts
Than men in benediction.

MRS. BROWNING. *Aurora Leigh.*

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The world waits
For help. Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work,
And both commended, for the sake of each,
By all true workers and true lovers born.
Ibid. Aurora Leigh.

Our grand business undoubtedly is, not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand.
CARLYLE. *Essays: Signs of the Times.*

Man is immortal till his work is done.
DR. JAMES WILLIAMS. *Ethandune.* Sonnet. Concluding line.

No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil.
LOWELL. *A Glance Behind the Curtain.*

Bowed by the weight of centuries he leans
Upon his hoe, and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes
Stolid and stunned, a brother to the ox?
EDWIN MARKHAM. *The Man with the Hoe.*

WORLD.

Then I began to think, that it is very true which is commonly said, that the one-half of the world knoweth not how the other half liveth.
RABELAIS. *Works.* Bk. ii. Ch. xxxii.

Gratiano. You have too much respect upon the world:
They lose it that do buy it with much care.
SHAKESPEARE. *Merchant of Venice.* Act i. Sc. 1. l. 74.

Hamlet. How weary, stale, flat, and unprofitable
Seem to me all the uses of this world!
Fye on't! oh, fye! 'tis an unweeded garden,
That grows to seed; things rank, and gross in nature,
Possess it merely.
Ibid. Hamlet. Act i. Sc. 2. l. 133.

Hamlet. For some must watch, while some must sleep;
So runs the world away.
Ibid. Hamlet. Act iii. Sc. 2. l. 284.

Pistol. Why, then, the world's mine oyster,
Which I with sword will open.
Ibid. Merry Wives of Windsor. Act ii. Sc. 2. l. 2.

The world in all doth but two nations bear,
The good, the bad, and these mixed everywhere.
MARVELL. *The Loyal Scot.*

Above the smoke and stir of this dim spot
Which men call Earth.
MILTON. *Comus.* l. 5.

A boundless continent,
Dark, waste, and wild, under the frown of night
Starless expos'd.
Ibid. Paradise Lost. Bk. iii. l. 423.

There was all the world and his wife.
SWIFT. *Polite Conversation.* Dialogue iii.

It is a very good world to live in,
To lend, or to spend, or to give in;
But to beg, or to borrow, or to get a man's own,
It's the very worst world that ever was known.
Attributed to the EARL OF ROCHESTER.

Courts and camps are the only places to learn the world in.
LORD CHESTERFIELD. *Letter to His Son.* Oct. 2, 1747.

The world is a comedy to those who think, a tragedy to those who feel.
HORACE WALPOLE. *Letter to Sir Horace Mann.* 1770.

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He sees that this great roundabout
The world, with all its motley rout,
  Church, army, physic, law,
Its customs and its businesses,
Is no concern at all of his,
  And says—what says he?—Caw.
COWPER. *The Jackdaw.* (Translation from Vincent Bourne.)

The world's great age begins anew,
  The golden years return,
The earth doth like a snake renew
  Her winter weeds outworn.
SHELLEY. *Hellas.* l. 1060.

What! alive, and so bold, O earth?
Ibid. Written on Hearing the News of the Death of Napoleon.

The world is too much with us; late and soon,
Getting and spending we lay waste our powers;
Little we see in Nature that is ours.
WORDSWORTH. *Miscellaneous Sonnets.*

But each day brings its petty dust
Our soon-chok'd souls to fill,
And we forget because we must
And not because we will.
MATTHEW ARNOLD. *Absence.*

I have not loved the world, nor the world me;
I have not flatter'd its rank breath, nor bow'd
To its idolatries a patient knee,—
Nor coin'd my cheek to smiles,—nor cried aloud
In worship of an echo; in the crowd
They could not deem me one of such; I stood
Among them, but not of them; in a shroud
Of thoughts which were not their thoughts, and still could,
Had I not filed my mind, which thus itself subdued.
BYRON. *Childe Harold.* Canto iii. St. 113.

I never have sought the world; the world was not to seek me.
DR. JOHNSON. *Boswell's Life.*

It is easy in the world to live after the world's opinion; it is easy in solitude after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.
EMERSON. *Essays: Self-reliance.*

Good bye, proud world! I'm going home;
Thou art not my friend, and I'm not thine.
Ibid. Good-bye.

Yes, Heaven is thine; but this
  Is a world of sweets and sours;
  Our flowers are merely—flowers,
And the shadow of thy perfect bliss
  Is the sunshine of ours.
POE. *Israfel.*

The world goes up and the world goes down,
  And the sunshine follows the rain;
And yesterday's sneer and yesterday's frown
  Can never come over again,
    Sweet wife.
  No, never come over again.
CHARLES KINGSLEY. *Dolcino to Margaret.*

One day with life and heart,
Is more than time enough to find a world.
LOWELL. *Columbus.* Last lines.

This fine old world of ours is but a child
Yet in the go-cart. Patience! Give it time
To learn its limbs: there is a hand that guides.
TENNYSON. *The Princess.* Conclusion.

For what are they all in their high conceit,
When man in the bush with God may meet?
EMERSON. *Good-bye, Proud World.*

However, you're a man, you've seen the world—
The beauty and the wonder and the power,
The shapes of things, their colours, lights and shades,
Changes, surprises—and God made it all!
ROBERT BROWNING. *Men and Women: Fra Lippo Lippi.* ll. 276–9.

This world's no blot for us,
Nor blank; it means intensely, and means good:
To find its meaning is my meat and drink.
Ibid. Men and Women: Fra Lippo Lippi. ll. 307–9.

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The world but feels the present's spell,
The poet feels the past as well.
MATTHEW ARNOLD. *Bacchania*, or *The New Age*. ii. ll. 65, 66.

Wandering between two worlds, one dead,
The other powerless to be born,
With nowhere yet to rest my head,
Like these, on earth I wait forlorn.
Ibid. Stanzas from the Grande Chartreuse.

WORLD, END OF THE.

Be ye also ready; for in such an hour as ye think not, the Son of Man cometh.
New Testament. St. Matthew xxiv. 44.

Dies iræ, dies illa Sæclum solvet in favilla
Teste David cum Sibylla, etc.

That day of wrath, that dreadful day
When heaven and earth shall pass away
As David and the Sybils say.
THOMAS DE CELANO. *Dies Iræ.* l. 1.

Macbeth. What! will the line stretch out till the crack of doom?
SHAKESPEARE. *Macbeth.* Act iv. Sc. 1. l. 117.

Prospero. Our revels now are ended: these our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind: We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.
Ibid. The Tempest. Act iv. Sc. 1. l. 148.

[The marble figure of Shakespeare, in Westminster Abbey, which was designed by Kent and executed by Scheemakers, bears in its left hand the following mutilation of Shakespeare's lines:

The cloud capt Tow'rs
The Gorgeous Palaces,
The Solemn Temples,
The Great Globe itself,
Yea all which it Inherit,
Shall dissolve
And like the baseless Fabrick of a Vision
Leave not a wreck behind.

It is possible that Shakespeare had in mind these lines which were published in 1603:

Let greatnesse of her glassie scepters vaunt,
Not scepters, no, but reeds, soone bruis'd, soone broken;
And let this worldlie pompe our wits enchant,
All fades and scarcelie leaves behinde a token.

Those golden palaces, those gorgeous halls,
With furniture superfluously faire;
Those statlie courts, those sky-encount'ring walls
Evanish all—like vapours in the aire.
ALEXANDER, EARL OF STERLING. *Illusion.*]

WORM.

Clifford. The smallest worm will turn being trodden on,
And doves will peck in safeguard of their brood.
SHAKESPEARE. *III. Henry VI.* Act ii. Sc. 2. l. 17.

Poor worms being trampled on
Turn tail, as bidding battle to the feet
Of their oppressors.
RANDOLPH. *The Muses' Looking-glass.* Act iii. Sc. 3.

Hamlet. Your worm is your only emperor for diet; we fat all creatures else to fat us, and we fat ourselves for maggots.
SHAKESPEARE. *Hamlet.* Act iv. Sc. 3. l. 22.

Hamlet. A man may fish with a worm that hath eat of a king, and eat of the fish that hath fed of that worm.
Ibid. Hamlet. Act iv. Sc. 3. l. 28.

Out—out are the lights—out all!
And, over each quivering form,
The curtain, a funeral pall,
Comes down with the rush of a storm,
And the angels, all pallid and wan,
Uprising, unveiling, affirm
That the play is the tragedy, "Man,"
And its hero the Conqueror Worm.
POE. *The Conqueror Worm*, St. 5.

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The spirit of the worm beneath the sod
In love and worship blinds itself with God.
SHELLEY. *Epipsychidion.* l. 124.

A loving worm within its clod,
Were diviner than a loveless God.
R. BROWNING. *Christmas Day.*

For every worm beneath the moon
Draws different threads, and late and soon
Spins, toiling out his own cocoon.
TENNYSON. *The Two Voices.* St. 60.

WORSHIP.

How often from the steep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator?
MILTON. *Paradise Lost.* Bk. iv. l. 680.

Ay, call it holy ground,
The soil where first they trod:
They have left unstained what there they found,—
Freedom to worship God.
MRS. HEMANS. *Landing of the Pilgrim Fathers.*

Man always worships something: always he sees the Infinite shadowed forth in something finite; and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon.
CARLYLE. *Essays. Goethe's Works.*

Life's one joy is this,
To love, to taste the soul's divine delight
Of loving some most lovely soul or sight—
To worship still, though never an answering sign
Should come from Love asleep within the shrine.
THEODORE WATTS-DUNTON. *The Coming of Love.*

WORTH.

'Tis fortune gives us birth,
But Jove alone endues the soul with worth.
HOMER. *Iliad.* Bk. xx. l. 290. (POPE, trans.)

So much is a man worth as he esteems himself.
RABELAIS. *Works.* Bk. ii. Ch. xxix.

A pilot's part in calms cannot be spy'd,
In dangerous times true worth is only tri'd.
STIRLING. *Doomes-day. The Fifth Houre.*

Juliet. They are but beggars that can count their worth.
SHAKESPEARE. *Romeo and Juliet.* Act ii. Sc. 6. l. 29.

O, how thy worth with manners may I sing,
When thou art all the better part of me?
What can mine own praise to mine own self bring?
And what is't but mine own when I praise thee?
Ibid. Sonnet xxxix.

Arthur. I would that I were low laid in my grave;
I am not worth this coil that's made for me.
Ibid. King John. Act iii. Sc. 1. l. 164.

All human things
Of dearest value hang on slender strings.
EDMUND WALLER. *Miscellanies.* l. 1. 163.

For what is worth in anything
But so much money as 'twill bring.
BUTLER. *Hudibras.* Pt. ii. Canto 1. l. 465.

Everything is worth what its purchaser will pay for it.
PUBLILIUS SYRUS. *Maxim* 847.

Talents angel-bright,
If wanting worth are shining instruments
In false ambition's hand, to finish faults
Illustrious, and give infamy renown.
YOUNG. *Night Thoughts.* Night vi. l. 276.

It is a maxim, that those to whom everybody allows the second place have an undoubted title to the first.
SWIFT. *Tale of a Tub.* Dedication.

Worth makes the man, and want of it the fellow.
The rest is all but leather or prunello.
POPE. *Essay on Man.* Ep. iv. l. 208.

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Slow rises worth, by poverty depress'd:
But here more slow, where all are slaves to gold,
Where looks are merchandise, and smiles are sold;
Where won by bribes, by flatteries implor'd,
The groom retails the favours of his lord.

DR. S. JOHNSON. *London.* l. 177.

Now cheaply bought for thrice their weight in gold.

JOHN FERRIAR. *Illustrations of Sterne: Bibliomania.* l. 65.

Beauties in vain their pretty eyes may roll;
Charms strike the sight, but merit wins the soul.

POPE. *Rape of the Lock.* Canto v. l. 33.

WOUND.

Tacitum vivit sub pectore vulnus.

The secret wound still lives within the breast.

VIRGIL. *Æneid.* iv. 67.

H' had got a hurt
O' th' inside of a deadlier sort.

BUTLER. *Hudibras.* Part i. Canto iii. l. 309.

Mercutio. No, 'tis not so deep as a well, nor so wide as a church door; but 'tis enough, 'twill serve.

SHAKESPEARE. *Romeo and Juliet.* Act iii. Sc. 1. l. 99.

Antony. Show you sweet Cæsar's wounds, poor, poor dumb mouths,
And bid them speak for me.

Ibid. Julius Cæsar. Act iii. Sc. 2. l. 229.

Iago. What wound did ever heal but by degrees?

Ibid. Othello. Act ii. Sc. 3. l. 377.

What deep wounds ever closed without a scar?
The heart's bleed longest, and but heal to wear
That which disfigures it.

BYRON. *Childe Harold.* Canto iii. St. 84.

Lafeu. A scar nobly got, or a noble scar, is a good livery of honour.

Ibid. All's Well that Ends Well. Act iv. Sc. 5. l. 105.

Gashed with honourable scars.

R MONTGOMERY. *Battle of Alexandria.*

My wound is great because it is so small.

DRYDEN. *All for Love.*

[On the first night of the play's production the Duke of Buckingham shouted from his box: "Then 'twould be greater if 'twere none at all."]

WRITING.

Tenet insanabile multos
Scribendi cacoethes, et aegro in corde senescit.

An incurable itch for scribbling seizes many, and grows inveterate in their insane breasts.

JUVENAL. *Satires.* vii. S. 1.

Hamlet. I once did hold it, as our statists do,
A baseness to write fair; and labored much
How to forget that learning; but, sir, now
It did me yeoman's service.

SHAKESPEARE. *Hamlet.* Act v. Sc. 2. l. 36.

Poets lose half the praise they should have got,
Could it be known what they discreetly blot.

WALLER. *On Roscommon's Translation of De Arte Poetica.*

Beneath the rule of men entirely great,
The pen is mightier than the sword.

BULWER-LYTTON. *Richelieu.* Act ii. Sc. 2.

This may be a reminiscence of the Latin phrase quoted by Burton (*Anatomy of Melancholy*, Part I., Sec. 2, Mem. 4, Subs. 4), "Hinc quam sit calamus sævior ense, patet" ("From this it appears how much more cruel the pen may be than the sword"). But Saint-Simon comes closer to Bulwer's thought in his "Memoirs," iii, 517 (1702), ed. 1856: "Tant la plume a eu sous le roi d'avantage sur l'épée" ("So much had the pen, under the king, the advantage over the sword"). Other more or less close anticipations are the following:

Anser, apis, vitellus, populus et regna gubernant
Goose, bee, and calf—i. e.. pen, wax and parchment govern the world.

Quoted by JAMES HOWELL. *Letters.* Bk. ii. Letter 2.

Thoughts are mightier than strength of hand.

SOPHOCLES. Fragment 584.

The mob of gentlemen that write with ease.

POPE. *Essay on Criticism.*

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You write with ease to show your breeding,
But easy writing's curst hard reading.
SHERIDAN. *Clio's Protest.* See MOORE. *Life of Sheridan*, v. 1, p. 155.

Though an angel should write, still 'tis devils must print.
THOMAS MOORE. *The Fudges in England.* Letter 8.

Could I wreak my thoughts upon expression.
BYRON. *Childe Harold's Pilgrimage.* Canto iii. 297.

Ce que l'on conçoit bien s'énonce clairement,
Et les mots pour le dire arrivent aisément.
Whatever we conceive well we express clearly, and words flow with ease.
BOILEAU—*L'Art Poëtique.* I. 153.

Le style est l'homme même.
The style is the man himself.
BUFFON. *Discours de Reception* (Recueil *de l'Académie.*) 1753. p. 337.

Of writing many books there is no end.
ELIZABETH BARRETT BROWNING. *Aurora Leigh.* bk. I. l. 1.

YEAR.

Eheu! fugaces labuntur anni.
Alas! the fleeting years are passing away!
HORACE. *Odes.* ii, 14, 1.

But to the dwellers in eternity
A thousand years shall as a moment be.
ABRAHAM COLES. *The Microcosm and other Poems.* P. 289.

That gems the starry girdle of the year.
CAMPBELL. *Pleasures of Hope.* Pt. ii. l. 114.

Winter is come and gone
But grief returns with the revolving year.
SHELLEY. *Adonais.* St. 18.

There are no birds in last year's nest!
LONGFELLOW. *It is not always May.* last line.

Never look for birds of this year in the nests of the last.
CERVANTES. *Don Quixote.* Pt. ii. ch. 74.

Mais ou sont les nieges d'autan?
But where are the snows of yester-year?
VILLON. *Ballade of Bygone Ladies.* (JOHN PAYNE, trans.)

Like yonder stars so bright and clear
That praise their Maker as they move,
And usher in the circling year.
SCHILLER. *Song of the Bell.* (BOWRING trans.)

Dip down upon the Northern shore,
O sweet New Year, delaying long:
Thou dost expectant Nature wrong
Delaying long, delay no more.
TENNYSON. *Spring.*

Six years—six little years—six drops of time!
MATTHEW ARNOLD. *Mycerinus.* St. 11.

YESTERDAY.

(See TO-DAY.)

Yesterday, and to-day, and forever
New Testament. Hebrews. xiii. 8.

Whose yesterdays look backward with a smile.
YOUNG. *Night Thoughts.* Night ii. l. 334.

'Tis greatly wise to talk with our past hours.
Ibid. Night Thoughts. Night ii. l. 376.

O Death! O Change! O Time!
Without you, O, the insufferable eyes
Of these poor Might-Have-Beens,
These fatuous, ineffectual Yesterdays!
W. E. HENLEY. *Poems: Rhymes and Rhythms, XIII.* To James McNeill Whistler. l. 27.

YOUTH.

Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's.
Old Testament. Psalms. ciii 5.

The glory of young men is their strength; and the beauty of old men is the hoary head.
Ibid. Proverbs. Ch. xx. ver. 29.

Ah, youth! forever dear, forever kind.
HOMER. *Iliad.* Bk. xix. l. 303. (POPE's trans.)

Virginibus puerisque canto.
I sing to youths and maids alone.
HORACE. *Odes.* iii. 1, 4.

Solet hic pueris virginibusque legi.
Him boys and girls alike are wont to read.
OVID. *Tristia.* ii. 370. (Of Menander.)

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O formose puer, nimium ne crede colori.
O, pretty boy, trust not too much to your rosy looks!
VIRGIL. *Æneid.* Canto ii. l. 17.

Quem di diligunt adolescens moritur dum valet, sentit, sapit.
He whom the gods love dies young, while he is in health, has his senses and his judgment sound.
PLAUTUS. *Bacchides.* iv. 7, 18.
[See under DEATH.]

Maxima debetur puero reverentia.
Great reverence is due to boyhood.
JUVENAL. *Satires.* xiv. 44.

She may guess what I should perform in the wet, if I do so much in the dry.
CERVANTES. *Don Quixote.*

Crabbed age and youth cannot live together;
Youth is full of pleasance, age is full of care;
Youth like summer morn, age like winter weather;
Youth like summer brave, age like winter bare.
Youth is full of sport, age's breath is short:
Youth is nimble, age is lame;
Youth is hot and bold, age is weak and cold;
Youth is wild, and age is tame.
Age, I do abhor thee; youth I do adore thee.
BARNARD. *The Passionate Pilgrim.* St. 12.

It is better to be an old man's derling than a yong man's werling.
JOHN HEYWOOD. *Proverbes.* Pt ii. Ch. 7.

Young men think old men are fools; but old men know young men are fools.
CHAPMAN. *All Fools.* Act v. Sc. 1.

Portia. I'll hold thee any wager,
When we are both accouter'd like young men,
I'll prove the prettier fellow of the two,
And wear my dagger with the braver grace;
And speak, between the change of man and boy,
With a reed voice; and turn two mincing steps
Into a manly stride; and speak of frays,
Like a fine bragging youth: and tell quaint lies,
How honourable ladies sought my love,
Which I denying they fell sick and died;
I could not do withal: then I'll repent,
And wish, for all that, that I had not kill'd them:
And twenty of these puny lies I'll tell,
That men shall swear I have discontinued school
Above a twelvemonth:—I have within my mind
A thousand raw tricks of these bragging Jacks,
Which I will practise.
SHAKESPEARE. *Merchant of Venice.* Act iii. Sc. 4. l. 62.

Just at the age 'twixt boy and youth,
When thought is speech, and speech is truth.
SCOTT. *Marmion.* Introduction to Canto ii.

Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!
LONGFELLOW. *Maidenhood.*

Cleopatra. My salad days;
When I was green in judgment, cold in blood.
SHAKESPEARE. *Antony and Cleopatra.* Act i. Sc. 5. l. 73.

Pandulph. How green you are and fresh in this old world.
Ibid. King John. Act iii. Sc. 4. l. 145.

Youth, what man's age is like to be, doth show;
We may our ends by our beginnings know.
DENHAM. *On Prudence.* l. 225.

That age is best which is the first,
When youth and blood are warmer;
But, being spent, the worse and worst
Times still succeed the former.
HERRICK. *Amatory Odes.* 98.

Youth is a continual intoxication; it is the fever of reason.
LA ROCHEFOUCAULD. *Maxim.* 271.

Young men soon give and soon forget affronts;
Old age is slow in both.
ADDISON. *Cato.* Act ii. Sc. 5.

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When the brisk minor pants for twenty-one.

POPE. *Epistle I.* Bk. i. l. 38.

Young fellows will be young fellows.

BICKERSTAFF. *Love in a Village.* Act ii. Sc. 2.

Fair laughs the morn, and soft the zephyr blows,
While proudly rising o'er the azure realm
In gallant trim the gilded vessel goes,
Youth on the prow, and Pleasure at the helm.

GRAY. *The Bard.* Pt ii. St. 2.

Our youth we can have but to-day;
We may always find time to grow old.

BISHOP BERKELEY? *Can Love be Controlled by Advice.*

The atrocious crime of being a young man, which the honourable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny; but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience.

DR. JOHNSON. *Pitt's Reply to Walpole. Speech.* March 6, 1741.

[This is the composition of Johnson, founded on some note or statement of the actual speech. Johnson said, "That speech I wrote in a garret, in Exeter Street."

BOSWELL. *Life of Johnson.* 1741.]

If youth be a defect, it is one that we outgrow only too soon.

LOWELL. *Democracy and Other Addresses. Address,* Cambridge, Mass., Nov. 8, 1886. Harvard Anniversary.

Towering in the confidence of twenty-one.

DR. JOHNSON. *Letter to Bennet Langton.* Jan. 9, 1758.

'Tis now the summer of your youth.
Time has not cropt the roses from your cheek,
Though sorrow long has washed them.

EDWARD MOORE. *The Gamester.* Act iii. Sc. 4.

Unthinking, idle, wild, and young,
I laugh'd and danc'd and talk'd and sung.

PRINCESS AMELIA. (*Daughter of George III.*)

O, Life! how pleasant is thy morning,
Young Fancy's rays the hills adorning!
Cold pausing Caution's lesson scorning,
We frisk away,
Like schoolboys at the expected warning,
To joy and play.

BURNS. *Epistle to James Smith.*

Oh! enviable, early days,
When dancing thoughtless pleasure's maze,
To care, to guilt unknown!
How ill exchanged for riper times,
To feel the follies, or the crimes,
Of others, or my own!

Ibid. Despondency.

Young heads are giddy, and young hearts are warm,
And make mistakes for manhood to reform.

Boys are, at best, but pretty buds unblown,
Whose scent and hues are rather guess'd than known.
Each dreams that each is just what he appears,
But learns his error in maturer years,
When disposition, like a sail unfurl'd,
Shows all its rents and patches to the world.

COWPER. *Tirocinium.*

Bliss was it in that dawn to be alive,
But to be young was very Heaven!

WORDSWORTH. *The Prelude.* Bk. xi.

A youth to whom was given
So much of earth, so much of heaven.

Ibid. Ruth.

Life went a-maying
With Nature, Hope, and Poesy,
When I was young!
When I was young?—Ah, woeful when!
Ah, for the change 'twixt now and then!
This breathing house not built with hands,
This body that does me grievous wrong,
O'er aëry cliffs and glittering sands,
How lightly then it flashed along:
Like those trim skiffs, unknown of yore,
On winding lakes and rivers wide,
That ask no aid of sail or oar,
That fear no spite of wind or tide!

COLERIDGE. *Youth and Age.*

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Nought cared this body for wind or weather
When youth and I lived in 't together.
Ibid. Youth and Age.

Flowers are lovely; love is flower-like;
Friendship is a sheltering tree;
Oh the joys that came down shower-like,
Of friendship, love, and liberty,
Ere I was old!
Ibid. Youth and Age.

The smiles, the tears
Of boyhood's years,
The words of love then spoken.
MOORE. *Oft in the Stilly Night.*

In life's morning march, when my bosom was young.
CAMPBELL. *The Soldier's Dream.*

I was most ready to return a blow,
And would not brook at all this sort of thing,
In my hot youth, when George the Third was king.
BYRON. *Don Juan.* Canto i. St. 212.

And both were young, and one was beautiful.
BYRON. *The Dream.* St. 2.

Ah! happy years! once more who would not be a boy!
Ibid. Childe Harold. Canto ii. St. 23.

Oh talk not to me of a name great in story;
The days of our youth are the days of our glory.
Ibid. Stanzas written on the road between Florence and Pisa. I.

When all the world is young, lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen:
Then hey for boot and horse, lad,
And round the world away;
Young blood must have its course, lad,
And every dog his day.
CHARLES KINGSLEY. *Song. Water-Babies.*

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!
. . . . . .
All possibilities are in its hands,
No danger daunts it, and no foe withstands;
In its sublime audacity of faith,
"Be thou removed!" it to the mountain saith,
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud!
LONGFELLOW. *Morituri Salutamus.*

I remember the gleams and glooms that dart
Across the school-boy's brain;
The song and the silence in the heart,
That in part are prophecies, and in part
Are longings wild and vain.

And the voice of that fitful song
Sings on, and is never still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."
Ibid. My Lost Youth.

O for one hour of youthful joy!
Give back my twentieth spring!
I'd rather laugh, a bright-haired boy
Than reign a gray-beard king.
HOLMES. *The Old Man Dreams.*

There are gains for all our losses,
There are balms for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.
R. H. STODDARD. *Never Again.*

A young man will be wiser by-and-by;
An old man's wit may wander ere he die.
TENNYSON. *The Coming of Arthur.*

Ah, what shall I be at fifty
Should Nature keep me alive,
If I find the world so bitter
When I am but twenty-five?
Ibid. Maud. Pt. i. vi. St. 5.

A year ago and blithely paired
Their rough and tumble play they shared;
They kissed and quarrelled, laughed and cried
A year ago at Eastertide.

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With bursting heart, with fiery face,
She strove against him in the race;
He unabashed her garter saw
That now would touch her skirts with awe.
R. L. STEVENSON. *Underwoods.* iv.

ZEAL.

For zeal's a dreadful termagant
That teaches saints to tear and cant.
BUTLER. *Hudibras.* Pt. iii. Canto 2. l. 673.

But his zeal
None seconded, as out of season judged,
Or singular and rash.
MILTON. Bk. v. l. 849.

For virtue's self may too much zeal be had
The worst of madmen is a saint run mad.
POPE. *Horace.* Bk. i. Ep. vi. l. 26.

ZEPHYR.

Zephyr with Aurora playing
As he met her once a-Maying;
There on beds of violets blue
And fresh-blown roses washed in dew,
Filled her with thee, a daughter fair,
So buxom, blithe, and debonair.
MILTON. *L'Allegro.* l. 19.

[The last line is borrowed without acknowledgment from Randolph:

A bowl of wine is wondrous good cheer
To make one blithe, buxom, and debonair.
THOMAS RANDOLPH. *The Jealous Lovers.*

Soft is the strain when zephyr gently blows.
POPE. *Essay on Criticism.* Pt. ii. l. 366.

Soft o'er the shrouds aërial whispers breathe
That seemed but zephyrs to the train beneath.
Ibid. Rape of the Lock. Canto ii. l. 58.

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CONCORDANCE TO QUOTATIONS.

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The authors quoted most frequently are indicated by signs, as follows: Shakespeare*, Milton**; Pope‡; Byron||; Wordsworth¶; Longfellow§; Lowell††; Tennyson†.
The index word is abbreviated to an initial followed by a period, e. g., "like A. (Aaron's) serpent.'

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